A BOOKE OF NOTES *and Common places, with* their expositions, collected and *gathered out of the workes of* diuers singular Writers, and *brought Alphabetically in-* to order.

A worke both profitable and al- so necessarie, to those that *desire the true vnderstanding &* meaning of holy Scrip- *ture*

BY IOHN MARBECK.

2.Tim.3.16.

All Scripture is giuen by inspiration of God, & is profitable to doctrine, to reproue to correction, to instruction, which is in righteousnesse, that the man of God maye be perfect, instructed vnto all good workes.

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¶TO THE RIGHT HONORABLE, AND HIS ESPECIALL *good Lord, the Earle of Huntington*, Knight of the most noble order of the Garter, &c.

John Marbeck wisheth a most happie and prosperous estate, with increase of vertue in the feare of GOD.

AS THE CHIL-dren of *Israel* had inestimable cause to praise the great goodnesse of almightie God, and to render condign thanks vnto him for his most mercifull deliueraunce out of their vile captiuity & bondage, which they so long had susteined vnder that proude resister of Gods omnipotent power, king *Pharao*; Euen so (Right honourable) are we no lesse bound, to honour, laude, and praise the same God with immortall thanks, which now of his entire loue, pitie, and compassion (in this our last age of the world) hath broken the yoke of our miserable seruitude, vnder that proud exalter of himselfe, the Romish Antichrist, and of the bondmen and slaues of that tyrant, hath made vs free men in his sonne Iesus Christ, through the true knowledge of his eternall and euerlasting word. For as the people that dwel in the

countrey called *Cimmeria* do remaine in continuall darknes, by reaſon they want the cleere light of the Sunne which is ſo farre diſtant from them: So were we (poore ſoules) during the time of our thraldõe vnder the power of the Pope in like obſcuritie ſhut & pend vp (as priſoners) in the darke dungeon of his Antichriſtian iuriſdiction, and alwaies conſtrained to feed on the ſcraps of his owne vnſauery and moſt vnfruitfull traditions & diueliſh deuices, for lacke of the wholſome foode of the Goſpell of Ieſus Chriſt, whereof the leaſt little ſparke could not be permitted to put forth his light among vs. But now (my good Lord) ſeeing that all the ſleights and grounds of the Popes inuentions (which wholy conſiſteth in falſe ſuperſtitious worſhipping, filthy Idolatry, fained hypocriſie, fooliſh ſcrupuloſitie, with other the like) be cleerly ſifted and boulted out, from the boulting tub of his Canõ laws by infinit godly & learned writers, eſpecially e by ſuch as bee here expreſſed within this volume, it ſhall behoue vs to embrace and lay ſure holde on the profound ſaiengs of thoſe ſo godly writers, or rather vpon the truth vttered by their pens: that being weaponed with ſuch artillerie, we may be able to reſiſt & ouerthrow, whatſoeuer the whole Popiſh army ſhal aſſay to aſſalt vs with all. For what is the cauſe that many at this preſent day, do fall a luſting after Romiſh religion, as did the *Iſraelits* to feed on the fleſh pots of *Aegypts* gaine? But that they deſpiſe to apparell themſelues with the armour of Chriſt, eſteeming much better their old apparell of Popery, although it ſeeme neuer ſo vile in the ſight of God. Which miſerable and deceiued ſort (but yet truly moſt wilfull & froward people) that I might by the mercye of God in ſome meaſure perſwade, if not wholy conuert to the truth, I haue the rather employed my diligence in collecting theſe common places (ſincerely expoũded by the authors themſelues) that in the reading and earneſt ſtudy therof, there may ſome ſparke of Gods true knowledge, kindle aright vnderſtanding in them, which the Lord graunt, that his onely praiſe & glory may therein be ſhewed. And now, Right honourable, hauing

uing as yet no help for the publiſhing of my Concordance, which without ſpeciall helpe is like to lye not onely helples, but alſo fruitleſſe, incloſed in an huge volume of mine owne writing, wherein I haue ſpent many yeres, in purpoſe therby to profit the ſtudies of the godly affected, in the Engliſh tongue, ſo that I am not able, as my meaning was, to exhibit the ſame vnto you: I ſhall moſt humbly beſeech your honor to accept and take in good part, my ſimple trauailes in this other worke, which God of his goodnes, in theſe mine olde yeres, hath now brought forth in me: That I may not ſeeme altogethers vnfruitfull to the Church of God, nor vnthankfull vnto you mine eſpeciall good Lord, but that at the leaſt a teſtification of my faithfull hart to Gods people, and of my good will to your honour, may ſomewhat therein appeare. For whom as dutie requireth, I wil remaine during life, a cõtinuall interceſſour vnto almightie God, that his bleſſings may be multiplied vpon you, & that abounding in all good gifts both of body and mind, you may enioy vpon this earth a long, life, in perfect health and honour, to his glory, and to the profit of others, and after the end of your race, may be bleſſed for euer in the felicitie of the faithfull. Amen.

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Of workes, loue and faith. 1183.
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of God. eod.
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workes. eod.
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How they know not God, that deny him
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Yeare. how it is, as it was in ỹ olde time.
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ſtood. eod.
What the yoke of ſeruitude is. 1192.
What this yoke ſignifieth. eod.
What the yoke of tranſgreſſion is. eod
What is ment by ỹ yoke in this place. eo.
Yron furnace. what is ment thereby. eod.

Z.

Zachary. how he & his wife are iuſt. 1193
Zeale. A definition thereof. 1194.

FINIS.

¶ *Common places with their expoſitions,*

collected and gathered out of the workes of diuers ſingular Writers. And brought Alphabeticallie into order.

AARON.

How long Aaron was before Chriſt.

AAron the ſonne of Amram, nephew to Leuy, and brother to Moſes, was borne about the yeare before Chriſts incarnation 1609. at what time as Amenophis was king of Aegypt. Lanquet.

How Aaron is a figure of Chriſt.

And he ſtood betweene the dead. ¶ Aaron is hære a figure of Chriſt, which is the mediatour betweene God and the Church, which reſtraineth the iuſt vengeance of God for the ſinnes of the world, which helpeth the choſen when they be in miſerie. T.M. *Nu.16.g. ver.48.*

A compariſon betweene Aaron and Chriſt.

Aaron was in nature a perfect man, and ſo was Chriſt and more excellent in propertie, being without ſinne. Aaron miniſtred not for the peoples ſake, but for his owne alſo being a ſinner: Chriſt for the people onelie, himſelfe næding nothing. Aaron offered Sacrifice, but other things none of his owne: Chriſt offered his Sacrifice, his owne, and himſelfe. &c. Deering.

What Aarons Bels ſignified.

As Aaron with his ſucceſſion was a liuelie figure of our Sauiour Chriſt Jeſu, who is the high Prieſt for euer, after the order of Melchiſedech, by whom they had all a full & perfect ſaluation, that by him do come to God, liuing alwaies to this end, that he maie appeare in the ſight of God for vs. So the golden Bels that he was commanded to haue in the hem of his Tunicle did ſignifie the earneſt & liuelie preaching of the Goſpell, whereby Chriſt our ſauiour and his Apoſtles did waken the world out of the ſlæpe of death, as all good & faithfull miniſters of the Church following his example, and the example of the Apoſtles, ought to doe. So doth Origen expound it ſaieng: Let alſo the high ſouereigne Prieſt, haue bels about his garment, that when he goeth into the holie place he maie giue a ſound, and not enter into it with ſilence. And theſe Bels that ought alwaies to ring, are put *Exo.28.f. ver.33.*

in the hem of his Tunicle, which (as I beléeue) is done to this end, that thou shouldest neuer hold thy peace of the latter daies, and of the end of the world, but thou shouldest alwaies ring of it, according to that that is said: Remẽber the end, & thou shalt liue. 1. Veron.

ABADDON.

How it is the right name both of Satan and of the Pope.

Apoc. 9. b. ver. 11. WHose name in Hebrew is Abaddon. ¶ Abad in Hebrew signifieth to destroie, whereof commeth Abaddon, as ye would say a destroier, or destroieng, & in Græke Apollyō. For in Græke Apollyon signifieth the same ỹ Abaddon doth in Hebrew. The old translator in latin hath added, Habens nomen exterminans: that is to saie in English, Hauing ỹ name of destroier. For Iohn wrote in Græke, and passed for no more, but to be vnderstood of them that knewe the Græke. And yet it must not séeme against reason, that the auncient translator was desirous to haue the latine men knowe what Apollyon signifieth, to the ende that all men might beware of Antichrists wiles. For this name agræth verie fitlie to Satan, and to Antichrist his sonne. For like as Satan is a murtherer from the beginning. Iohn. 8. ver. 44. and vndid all mankinde with his naughtinesse: euen so hath Antichrist with ỹ venime of his errours, led awaie an innumerable multitude of men into deadlie, yea & spædie destruction. In which respect Paule tearmeth him the child of perdition. 2. The. 2. a. ver. 3. And Christ saith: A thæfe commeth not but to steale, & to murder, & to destroie. Iohn. 10. b. ver. 10. Marl. vpon the Apo. fo. 134.

¶ Abaddon, that is destroier: for Antichrist ỹ son of perdition, destroieth mens soules with false doctrine, and the whole world with fire and sword. Geneua.

ABHOMINABLE. Who be abhominable.

Apoc. 21. b ver. 8. AND the Abhominable. ¶ Ye tearmeth them Abhominable, who after the knowledge of ỹ truth, do not onelie slide backe from it, by Apostasie, but also become most deadlie enimies therof, biting & blaspheming it with their currish chaps: & finallie, abhorre the truth, & are likewise abhorred of God who is the truth. For Abhominable signifieth anie thing that the stomacke loatheth or abhorreth. Concerning such loathlie & abhominable creatures, lobe M. f. 12 d. ver. 45. & Heb. 6. a. ver. 4. 5. 6. 7. 8. and 2. Pet. 2. ver. 20. 21. 22. Therefore we must regard, not what pleaseth the world, but what pleaseth God, least we vouchsafe chiefe

honour

honour vpon those, whom God doth worthilie abhorre. For (saith Marlarat) this saieng of our Sauiour is well knowne: That which is highlie in the fauour of men, is abhominable before God. Marl. vpon the Apoc. fol. 289. *Luke. 16. ver. 15.*

¶ Abhominable, They which iest & mocke at religion. Geneua.

ABHOMINATION OF DESOL.

How this place of Daniel is vnderstood.

THese words of Christ & Daniel are diuerslie applied. Origen in Mat. Tract. 29. saith thus, Antichrist is ỳ abhomination of desolation. S. Chrysost. in opere imperfecto, hom. 44 saith: This Antichrist is called the abhomination of desolation, for ỳ he shall cause the soules of manie Christians to be desolate & forsaken of God. Greg. Nazianzenus saith: Antichrist shall come in ỳ desolation of ỳ world, for he is ỳ abhomination of desolation. S Hierom in Mat. cap. 24. saith: By the abhomination of desolation we maie vnderstand all peruerse doctrine: he saith also, the abhomination of desolation shal stand in the Church vntill the consummation of the world, Iewel. fol. 446. *Mat. 24 b. ver. 15. Dan. 9 g. ver. 27.*

¶ This Abhomination ỳ Daniel speaketh of, was ỳ wickednes & Idolatrie of ỳ Iewes, wherewith almost all ỳ whole nation was infected. It is called abhomination (which is as much to saie as lothlines) because God lothed it as a most filthie thing, & it was tearmed ỳ abhomination & desolation for ỳ punishmẽt ỳ ensued, which punishmẽt was ỳ desolation & wast of al ỳ Iewish people.

¶ Meaning (by desolation) that Hierusalem and the sanctuarie should be vtterlie destroied, for their rebellion against God and their Idolatrie: or some read that the plagues should be so great, that they should all be astonied at them. Geneua.

ABIMELECH.

How Abimelech is put in steed of Achis.

IN the title of the. 34. Psalme, it is said that Dauid changed his countenance before Abimelech. And in the first booke of kings the. 21. Chapter the storie saith, he feigned himselfe before Achis. Heere seemeth to be a great contrarietie, & to make these two places agrée, manie hath taken Ahimelech for Abimelech, yet there is great difference in these two names, for Ahimelech is as much to saie in latine, as Frater meus Rex, my brother the King, and Abimelech is as much to saie in latine, as Pater meus Rex, my Father the King. So that they cannot bee all one name. But admitte it were so, yet it cannot *Psal. 34.*

be true: for though Dauid did dissemble his aduersitie and persecution before Abimelech the Priest, yet he did not chaunge his chære nor countenance before him, but made good semblance, as though all had bene quiet betwæne king Saule & him, and on the other side Dauid did intreat him friendlie and verie gentlie, & not roughlie. But when he came before Achis, he fained himselfe mad, as the storie saith. Therefore to make this plaine, ye shall vnderstand that Abimelech, which is mentioned in the title of the 34. Psal. is the selfe same person that is called in the text Achis the king of Geth. So that Achis and Abimelech, is all one person, and all one king. For like as the Emperours of Rome, are called Cæsars, of Iulius Cæsar, & the kings of Aegypt generallie called by the name of Pharao: so all the kings of the Philistines, were generallie called by the name Abimelech. And so in the one place, he is called by his generall name Abimelech, & in the other by his proper name Achis. Bi. Turnar.

¶ Whereas in stæde of Achis, there is put Abimelech, it is a likelihood that the latter name was commonlie vsed among the Philistines, like as the Aegyptians called their kings Pharaoz, & like as the Romane Emperours haue borrowed the name of Cęsar of Iulius Cęsar, who made himselfe ỹ first tyrant among them. And we knowe that manie hundred yeares before Dauid was borne, the kings that raigned in Gerar in the time of Abraham, were called by the name Abimelech, wherefore it is no meruaile that this name shall passe to their successors from hand to hand, so as it should become common to all the kings of Palestine. Caluin.

Of the vices of Abimelech the sonne of Ierobaal or Gedeon.

First he was verie ambitious, he deceiptfullie and falslie accused his brethren, vseth the corruption of briberie to worke treason, is a robber of the common treasurie, he wrought by open violence, and at the last committed murther of his brethren, called Parricidium. Pet. Mar. vpon Iudic. fol. 157.

¶ Read more of his properties, in (Bramble.)

ABRAHAM.

How Abraham is the heire of the world.

There is no where by expresse words had, anie such promise made to Abraham: howbeit, it is conteined in the promises which

which we haue in the Scripture. For God said to him, that his seede should be multiplied, like the sand of the Sea, & the starres of heauen. Wherefore herein consisteth the promise, This his seede should fill the whole world. For they are not counted his seede which haue proceeded from him onelie as touching the flesh, but which imitate his faith. And forasmuch as such are dispersed throughout the whole world, by them hath Abraham the inheritance of ỹ whole world, which selfe thing, is verie expreslie spoken, when God made this promise to him: And in thy seede shall all nations of the earth be blessed. Pet. Mar. vpon the Ro. so. 88. *Gen.22. ver.17.* *Gen.22. ver.18.*

What is meant by Abrahams bosome.

Some by the bosome of Abraham, doe vnderstand the faith of Abraham. Other some also vnderstand it of the place, where the elect and chosen that followe the faith of Abraham do rest after their death. But where that place is (because the Scripture doth not expreslie determine it) can we not tell. And therefore maie no man be so bold, as to define it. W. Tindale. *Luke.16. ver.20.* *Bosome.*

¶ The ecclesiasticall writers doe vnderstand by Abrahams bosome, either the promise made to Abraham (In thy seede shall all nations be blessed) or Christ himselfe which came of the bosome and seede of Abraham, or els the fellowship of them, that died in the faith of Abraham. Sir. I. Cheeke.

¶ As the Fathers in the old lawe, were said to be gathered into the bosome of Abraham, because they receiued the fruit of the same faith with him. So in the new Testament, we saie that the members of Christ are ioined to their head, & gathered vnto him. The Bosome signifieth ỹ most blessed life, which they that die in the faith ỹ Abraham did, shall enioie after this world. Geneua.

How Abrahams lie to Abimelech is excused.

Abraham also is obiected, who said that Sara was his sister, but herein (as Augustine teacheth) he lied not, he told that which was true, but yet he spake not all the truth. And that is of no man required, to vtter all that is true which he knoweth. He did not tell that she was his wife: yet because she was his kinswoman, he might according to the manner of the Hebrewes trulie saie, that she was his sister: but he seemeth not to be vtterlie excused: for although he lied not in calling her sister, yet it seemeth that therein he fell, because in not opening that shee was his wife, he put her in danger of lasing her chastitie, for *Gen.20. ver.2.* *Lie.*

he left her naked of that aid, whereby onelie she might haue bene defended from comming into strange loues. Neither is it necessarie ẏ I should labour vtterlie to defend Abraham: for he was a man ꝛ by ouer much feare he might easilie fal. Howbeit Augustine mentioneth, ẏ Abraham was then in danger two manner of waies: one, least he should be killed himselfe, the other was the adulterie of his wife. The first daunger he might auoide, by calling her sister: but the other, namelie, least she should be defiled, he was not able to repell. For although he had said, that he was her husband, that would not haue serued to haue deliuered her from the filthie lusts of the Aegyptians. Wherefore he committed vnto God, that which he himselfe could not turne from him. And in that which he had in his owne power, he would not tempt God. This seemeth to be Augustines Iudgement.

¶ He said to Abimelech, she is not my wife, but she is my sister, which was true, for she was his sister by his fathers side, but not by his mother, the daughter of Aran his brother, ꝛ consequentlie of his father. Forasmuch as Filiis filiorum dicuntur etiam filij auorum. The sonnes sonnes ꝛ daughters, are also called the sonnes ꝛ daughters of the grandfather. And so she was Abrahams sister, because she was his brothers daughter.

How Abraham did eate Christs bodie.

Gen.26. ver.4. When this promise was established to Abraham, by the word of God, which said: In thy seed shal all the nations of the earth be blessed, he beleeued, which was counted to him for righteousnesse, and did both eate his bodie, ꝛ drinke the bloud of Christ (through faith) beleeuing verelie, that Christ should take our nature, and spring out of his seede (as touching the flesh) ꝛ also that he should suffer death to redeeme vs. And as Christ testifieth, he heartelie desired to see the daie of Christ, who sawe it, ꝛ reioiced. He sawe it in faith, ꝛ had the daie of Christ, that is to saie, all those things that should chance him plainlie reuealed vnto him, albeit he were dead manie hundred yeres, before it was actuallie fulfilled ꝛ reuealed vnto the world, ꝛ by that faith was he saued, ꝛ yet neuer did eate his flesh with his teeth, nor neuer beleeued ẏ bread should be his bodie, ꝛ wine his bloud. And therefore sith he was saued without that faith, and the same faith shall saue vs that saued him, I thinke we shall also be saued, if we eate him spirituallie (as he did) although we neuer beleeue, that the bread is his bodie.

Eate.

Ioh.8.ver. 56

bodie. I. Frith vpon the Lords supper against Moore.

How Abraham sawe the daie of Christ. ¶ Loke. My daie.

Of the communication betwene Abraham and the glutton.

The communication that the glutton had with Abraham happened spirituallie, for so thought the glutton with himselfe in his torments, and such aunswere receiued he in his owne conscience. Heming. *Luke.16.*

How God tried Abrahams faith.

Take now thy sonne, &c. and offer him vp there. ¶ Herein stode the chiefest point of his temptation, seeing he was commanded to offer vp him, in whom God had promised to blesse all the nations of the world. Geneua.

How Abraham is said to be a Prophet.

Deliuer the man his wife againe, for he is a Prophet. ¶ That is, one to whom God reuealeth himselfe familiarlie. Geneua.

¶ Of the doubting of Abraham. Loke Doubt.

¶ Of Abrahams riches. Loke Lazarus.

ABSOLVTION.

How no mortall man can absolue from sinne.

THeir absolution also, iustifieth no man from sinne, for with the heart do men beleeue, to be iustified with all faith. Saint Paule. Rom. 10. ver. 10. that is, through faith & beleeuing the promises are we iustified, as I haue sufficientlie proued in other places with the scripture. Faith (saith Saint Paule in the same place) commeth by hearing, that is to saie by hearing the preacher that is sent from God and preacheth Gods promises. Now when they absolue in latine, the vnlearned heareth not, for how saith Paule, 1. Cor. 14. ver. 16. when thou blessest in an vnknowne tongue, shall the vnlearned saie Amen vnto thy thankes giuing, for he wotteth not what thou saiest. So likewise the laie man wotteth not whether thou lose or binde, or whether thou blesse or curse. In like manner it is, if the laie vnderstand Latine, or though the Priest absolue in English, for in his Absolution he rehearseth no promise of Christ, but speaketh his owne words, saieng: I by the authoritie of Peter and Paule, absolue and lose thee from all thy sinnes. Thou saiest so which

art but a lieng man, and neuer more then now verelie. Thou saist, I forgiue thee thy sinne, and the scripture (Iohn the first,) that Christ onelie forgiueth and taketh awaie the sinnes of the world, and Paul & Peter and all the Apostles preacheth, that all is forgiuen in Christ, & for Christs sake. Gods word onely loseth, & thou in preaching that, mightst lose also, & els not. Tim. fo. 149.

Iohn. 1. ver. 29.

How absolution standeth not in the will of the Priest.

Gratian saith, Voluntas sacerdotis. &c. The will of the priest can neither further nor hinder: but the merite of him that desireth absolution. Iewel. fol. 138.

ABSTINENCE.

What the abstinence of a Christian man is.

THe abstinence of a Christian man is to withdraive himselfe from sin. As it is said in Toby, how that he taught his sonne from his youth vp to feare God, & to refraine from sinne. And S. Paule exhorteth the Thessalonians from fornication and other sinnes. Tindale.

To. 4. ve. 6
1. Thes. 4.. ver. 3.

What difference is betweene fasting and Abstinence.

True fasting is a religious worke, ordeined to testifie our humilitie, and to make the flesh the more obedient vnto the spirit, that we maie be the quicker to praie, & to all good workes But Abstinence from this or that meat with opinion of holinesse, superstitious it maie easilie make a man, but holie it cannot. S. Paule saith: It is not meat that maketh vs acceptable vnto God. 1. Cor. 8. ver. 8. Againe, It is good to confirme the heart with grace, & not with meates, wherein they that haue walked, haue found no profit. Heb. 13. ver. 9. The meate serueth for the bellie, & the bellie for the meate, the Lord will destroie them both. 1. Cor. 6. ver. 13. And againe, The kingdome of God is not meate & drinke. Rom. 14. ver. 17. Likewise Christ saith: The thing that entreth into the mouth defileth not the man. Mat. 15. ver. 11. Heere it is easie to see, that fasting is one thing, & abstinence from flesh another. The Nazaries in the Testament abstained not from flesh, & yet they fasted Elias (3. Reg. 17. ver. 6.) was fed with flesh: Iohn the Baptist, eate ỳ flesh of locustes, yet they both fasted. Socrates saith, that manie Christians in ỳ Lent season, did eate fish & birds: Manie abstained vntill. 3. of the clock in the afternoone, & then receiued all kind of meats, either fish or flesh, wt out difference.

Socra. li. 5. cap. 12.

rence. Likewise Epiphanius saith, some eate all kind of birds or fowle, abstaining onelie from the flesh of foure footed beasts. And yet they kept their lent trulie, & fasted as well as anie others. Wherefore abstinence from anie one certeine kinde of meat, is not of it selfe a worke of religion to please God, but onelie a mere politiue policie. S. Austine saith, Non quæro, &c. I demaund not what thou eatest, but wherein thou hast pleasure. And Saint Hierome saith of the Manichees, Ieiunant illi, &c. They fast in deed, but their fasting is worse, then if they filled their bellies. Iewell, fol. 15.

ABVSES.

By whom they ought to be reformed.

THe abuses that be in the Church, ought to be corrected by Princes. Let euerie soule (saith Saint Paule) submit himselfe to the higher powers. *Rom.* 13. 3

Hezekia destroied the brasen Serpent, when he sawe the children of Israel abuse it. 4. *Reg.* 18. 4.

Iosaphat sent abrode his commission, to suppresse and banish all Idolatrie and superstition out of his land. 2. *Par.* 17. 7.

Iosia cleansed his land from Idolatrie, witchcraft, sorceries, and all other abuses. 4. *Reg.* 13. 4.

Ioas destroied the house of Baal, brake downe the Altars, and corrected manie other abuses within his dominions. 2. *Par.* 32 17.

By whom they ought to be rebuked.

The ministers ought to preach against abuses. Iohn Baptist rebuked king Herod, for keeping his brother Philips wife. *Mat.* 14. 4

S. Paule rebuked the Corinthians for hauing of sects among them, for one held of Paule, an other held of Apollo, some held of Peter and some of Cephas. 1. *Cor.* 1 11.

For suffering a fornicator among them, euen such one as kept his fathers wife. 1. *Cor.* 5. 1

For because they accused one an other before vnlawfull Iudges, and not rather set an vnitie betweene brother and brother among themselues. 1. *Cor.* 6. 5.

For because they sat with the Gentiles in their Tables, and did eate with them of their sacrifices. 1. *Cor.* 8. 1

For praieng in a tongue that men vnderstood not.

And also because they doubted in the resurrection. 1. Cor. 15. 8 1. *Cor.* 14 19.

All manner of mere traditions are abuses: In vaine doe yee

worship me (saith Christ) teaching the traditions and precepts of men. Mat. 15. 8. Esaie. 29. 13. Tindale.

ACHAB.

Of Satans deceiuing of Achab, how it is vnderstood.

WHo is it (saith God) that shall beguile me Achab? Satan preuēted not God in this case: neither came he afore hand to saie, If thou wilt giue mee leaue to beguile Achab, I will do whatsoeuer thou wilt haue me to do, but God beginneth, saieng: where shall I finde a lieng spirit to go and deceiue Achab? for I see he will nædes bee deceiued euen to the bottome of hell. And wherefore is it that God speaketh so? Euen bicause the case stod vpon executing of iust vengeance vpon an hypocrite, a despiser full of crueltie, and a mortall enimie of all godnesse. Achab was a man that had peruerted all Gods seruice vtterlie, & was wholie defiled with his owne Idols: and therewithall also is full of sturdinesse and malice against the Prophets, and would giue no eare to anie admonition. When he was thus hardened in his sinnes, in such sort that a man could gaine nothing by seeking to bring him into the right waie: after that God had assaide all waies, and sawe hee was a man forlorne, when hee held his assises, and demaunded who was he that would deceiue Achab, for it was Gods will to execute the office of a Iudge. Wee see then, that when God meaneth to punish wicked folke, and to execute his wrath vpon them according to their deserts, hee tarrieth not till hee be moued to it by Satan, but preuenteth him, &c. Caluine vpon Iob. fol. 220

ACCIDENT.

What an Accident is.

AN Accident is a thing, that maie bee or not be, without corruption of that wherein it is. As for example: One maie take awaie the whitenesse of a wall, yet the substance doth still remaine. Erasmus.

How an Accident is not without his subiect.

Iohn Furnase. In the Sacrament of the Altar (saith hee) after the consecration, there is not, neither can be anie Accident without the subiect, but there verilie remaineth the same substaunce, and the verie visible and incorruptible bread, and likewise the verie same

same wine, the which before the consecration were set vpon the Altar to bée consecrated by the Priest: likewise as when a Pagan or Infidell is baptised, he is spirituallie conuerted into a member of Christ through grace, and yet remaineth the verie same man which before hée was, in his proper nature and substance. This was the opinion of Iohn Puruaie, in the daies of king Henrie the fourth. In the booke of Mar. fol. 649.

ADAM.

How he was the first man that God created.

ADam was the first man that God created hére in earth, after hée had made both heauen and it, with all the ornaments and things belonging vnto them both. The first yeare of the world, and the yeare before Christ (after the supputation that is set out in the end of the Bible of Geneua) 3974. hée liued. 930. yeares. *Gen.* 1. 26

Of certeine notable things done by Adam and Seth.

Iosephus writeth, that Adam and Seth made two columnes or pillers, one of Braslle, the other of stone (for they foreséeing an extermination of all things to be, one by the power of fire, the other by the violence and greatnesse of the waters) graued therein, those things which they had inuented with the prophesies, by the which the worde of God might be preserued, so that they should remaine as a perpetuall monument to their successours, to declare what had bene done. He writeth furthermore, they diuided the yeare into. xij. monethes, and first obserued and taught the course of the celestiall bodies, for it is vnpossible that mans wit could attaine to the vnderstanding of so high and difficult things, except God had shewed the knowledge thereof. Lanquet.

Of the comparison the Apostle doth make betweene Adam and Christ.

They also obiect vnto vs, that the Apostle compared Adam with Christ, & said vnto ỹ Romanes, ỹ euen as in Adam we all die, so in Christ we are all quickened. Wherefore by this meanes they saie, ỹ the grace of Christ ought vniuersallie to be laid forth vnto all men But if they wil so take this cõparison, they shall be compelled to graunt, ỹ all shall by Christ be brought to felicitie, *Rom.* 5. 17

as by Adam all throwne headlong into sinne, & into death. But seeing that the thing it selfe declareth the contrarie, they maie easilie perceiue that this similitude is not to be taken as touching all the parts thereof, especiallie when as none fall of their owne consent, into originall sinne: but these men will not haue grace to be receiued, but through a mans owne consent. Wherfore if they admit this difference, how dare they affirme that the matter is on each side a like? The scope of the Apostle in this comparison, is to be considered and beside the scope, nothing is to be inferred. And in that comparison, Paule ment nothing els, but that Christ is to those which are regenerate, the beginning of life and blessednesse: as Adam is to them that are deriued of him, the cause of death and of sinne. Now whosoeuer is afterward beside this scope gathered touching the equalitie of multitude or of the manner, the same is Per accidens, that is by chance, and perteineth not vnto the scope and substance of the similitude. Pet. Mar. fol. 305.

How Adam did eate Christs bodie, and drinke his bloud.

Gen. 3. 6. As soone as Adam had transgressed the Lords precepts, and was fallen vnder condemnation, our most mercifull Father of his gracious goodnesse, gaue him the promise of health & comfort, whereby as manie as beleeued were saued, from the thraldome of their transgression. The word and promise was this: I shall put enmitie betweene thy seede and her seed, that seed shall tread thee on the head, and thou shalt tread it on the heele. In this promise they had knowledge that Christ should destroie the diuell with all his power, and deliuer his faithfull from their sinnes. And where he said that the diuell should tread it on the heele, they vnderstood right well, that the diuell should finde the meanes, by his wiles and wicked ministers, to put Christ to death. And they knewe that God was true, & would fulfill his promise vnto them, and heartilie longed for this seede, and so did both eat his bodie & drinke his bloud. Acknowledging with infinit thankes, that Christ should for their sins take the perfect nature of manhood vpon him, & also suffer the death. This promise was giuen to Adam, and saued as manie as did beleeue and were thankfull to God for his kindnesse. I. Frith. fol. 109.

Of the first Adam earthlie, and the second heauenlie.

1. Cor. 15. 47. The first man was of earth earthlie, and the second man

the

the Lord himself from heauen. ¶ As concerning Adam, it hath no darknes in it at all. It is knowne how he is of the earth, & is called earthlie. But where as Christ the second Adam is said to bee from heuen, that is peruerted by heretiks. The true meaning of it is, that Christ & Adam are alledged by the Apostle, as the two heads in mankind, to this intent that he might expresse by them, the condition of our mortalitie and glorification. As manie as be of Adam be earthlie, and bearing the Image of their parent, subiect vnto death and corruption. And this all we be vniuersallie. On the other side, the elect which be borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God, they be called heere heauenlie, albeit in flesh they be of Adam: and of them it is reported, that they shall be such in the resurrection, as the heauenlie Christ is also. If the Valentinians, and the Euthichians doe gather of this, the one sort, that the flesh of Christ commeth not of our flesh, the other sort, that it did not holde the true nature of man: it followeth, that the flesh of the elect persons also is of the verie same condition. For the Apostle saith heere not onelie that the second man Christ is of heauen heauenlie, but he addeth that also manifestlie saieng: And such as is the heauenlie, such be they also that be heauenlie. And because you shall not referre it to Angels, in knitting vp the matter he doth conclude: Therfore, like as we haue borne the image of the earthlie, so we shall beare also the image of the heauenlie. Wherfore it appeareth that the Apostle doth attribute this vnto the faithfull, bicause they do expresse in them both the Images of Adam & of Christ, one of corruption & mortalitie, the other of incorruption and immortalitie: So that in the former they do expresse the earthlie Adam in that they do die & be corrupted: In the latter they do expresse the heauenlie Adam, that is Christ, when they shall rise in the end of the world, to glorifieng, immortalitie, and incorruption. This is the true & right meaning of the Apostle, which cannot stand, vnlesse we do graunt, that the flesh of Christ was taken of our flesh without sinne, carried into heauen to the glorie of immortalitie, through the coniunction of the word, and the power of God. Otherwise we can haue no hope, that after the Image of the earthlie man, we shall be like vnto the heauenlie. Musculus. fol. 138.

The opinion of the Valentinians and Euthichiās, confounded.

How Adam was not deceiued, but Eue.

And

And Adam was not deceiued, but the woman. ¶ The woman was first deceiued, and so became the instrument of Sathan to deceiue the man. And though therefore God punish them with subiection and paine in their trauaile, yet if they be faithfull and godlie in their vocation, they shall be saued. Geneua.

1. Tim. 2. 14.

How the sect of the Adamites sprang vp.

The Adamites were a sect of heretikes, which toke their beginning of a Pickard, who came into the land of Boheme, and said that he was the sonne of God, and named himselfe Adam. And he commaunded all men and women to goe naked, & that whosoeuer desired to companie carnallie with anie woman, should take her by the hand, and bring her to him and saie, hée feruentlie desired her companie, and then would Adam saie: Go together and increase and multiplie. This heresie was begun in the yeare of our Lord 1412. in the time of Sigismonde the Emperour. And men suppose that it endureth yet, not onelie in Bohemia, but in other places also.

Adamites.

ADDE.

What it is to Adde or take awaie from the word of God.

TO Adde or take awaie from the word of God, is this: To thinke otherwise, or teach otherwise of God, then he hath in his word reueled. They take from ỳ word, that beléeue lesse then in his word is expressed. Those adde to the word: first, which teach or decree anie thing, either in matters of faith or ceremonies contrarie to the word. Secondlie, such as make anie religion or opinion of merits in anie thing that they themselues haue inuented, beside the word of God. Last of all, they doe adde to the word, which forbid that for a thing of it selfe vnlawfull, which Gods word doth not forbid: and to make that sinne, which Gods word doth not make sinne.

If anie man shall adde vnto these things, &c. ¶ The effect is, that men must neither put anie thing to, nor take anie thing awaie from the Scripture: according as it is said in an other place. All the saiengs of God are as it were cleansed with fire, they are a shield to them that trust in them, put not anie thing to the words thereof, least he perchance do reproue thee, and thou be found a liar. Pro. 30. 5. 6. Marl. vpon the Apoc. fol. 317.

Apoc. 22. 18.

They (saith Gasper Megander) be said to adde to the Scripture,

ture, which counterfeit it and marre it, and make a cloke of it for their leasings and errours, of which sort be the heretikes and deceiuers, &c. Marl. vpon the Apoc. fol. 317.

ADOPTION.

How the Lawiers define adoption.

THe Lawiers, as it is had in the institutions, define Adoption to be a legitimate act imitating nature, found out for their solace and comfort, which haue no children. Further, they make a distinction, betweene Adoption and Arrogation. For Arrogation they saie is, when he which is his owne man, and at libertie, is receiued in stede of a sonne. But Adoption is, when hee which is receiued, is vnder an other mans power. Howbeit, the lawes forbid, that the elder should be adopted of the younger: for it seemeth a thing monstrous, that the sonne should exceed the father in yeares. And therefore Cicero oftentimes vehementlie inueigheth against that Adoption of Clodius. Now, God adopteth vnto himselfe his elect, not for that he had not an other sonne (for he had his onlie begotten sonne Christ in whom he was well pleased) but for that in all the nature of man, he had yet no children, for through Adam we were all made strangers vnto him. Wherefore God for this cause, sent his naturall and legitimate sonne into the world, that by him, he might adopt vnto himselfe, manie children out of our kinde, &c. Pet. Mar. fol. 205.

We haue receiued the spirit of Adoption, saith S. Paule. ¶ Adoption is the inheritance promised by grace. Tindale.

¶ So he meaneth the holie Ghost of the effect, which he causeth in vs, when he proposeth vs saluation by the lawe, with an impossible condition, who also doth seale our saluation in our hearts by Christs free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull father. Gal. 4. 5. Geneua. Into ỹ Adoption of children. ¶ Whereas we were not ỹ naturall children, he receiued vs by grace, & made vs his children. Geneua.

Rom 8. 15

Ephe. 1. 5.

Men do call children adopted, those which be not naturall children to them which doe chose & accept them for their children: but they are it onelie by the loue & fauour of him which taketh them for his children, & giueth them such right, as he might giue to his naturall children. The like is wõ vs towards God, seeing ỹ of nature we were ỹ children of wrath, it doth then follow we be

not

not Gods naturall children, but that he maketh vs his children, and counteth vs for such, by his onelie grace, which he sheweth vs, because of the loue where with he hath loued vs in his welbeloued sonne Iesus Christ, without anie of our deserts, but wholie the contrarie. Viret.

Rom. 8. 16 The same spirit beareth witnesse with our spirit. ¶ Whereas the Apostle saith, beareth witnesse together, he signifieth after a sort that there are two testimonies of this adoption. The one is our spirit, and the other the spirit of God. For it is no small or light signe of this Adoption, that we haue a quiet conscience, and that we doe beléeue, that we are now reconciled vnto God: and doe now féele, that we are refreshed and recreated with manie other good gifts. Although these things are not sufficient for our incredulitie and infirmitie. For there is none of vs which hath his conscience so quiet, as we ought to haue: and which putteth so much confidence in God, as we ought to doe. Wherefore séeing the testimonie of our spirit is weake & infirme, God would put to a confirmation of his spirit. For he it is which testifieth together with our spirit, that we are the sonnes of God. Pet. Mar. vpon the Rom. fol. 208.

Two testimonies of our adoption.

ADORATION. ¶ *Looke.* Worship.

ADVLTERIE.

What a damnable sinne Adulterie is before God.

ADulterie is a damnable thing in the sight of God, and much mischiefe followeth thereof. Dauid to saue his honour was driuen to commit grieuous murther also. It is vnright in the sight of God and man, that thy childe should be at another mans cost, and be another mans heire. Neither canst thou nor thy mother haue lightlie a quiet conscience to God, or a merie heart, as long as it is so. Moreouer what greater shame canst thou doe to thy neighbour, or what greater displeasure? What if it be neuer knowne, or come anie child thereof? The preciouest gift that a man hath in this world of God, is the true heart of his wife, to abide by him in wealth and woe, and to beare all infirmities with him. Of that hast thou robbed him: for after she hath once coupled her selfe with thee, she shall not lightlie loue him anie more so trulie, but happelie hate him and procure his death.

Moreouer,

Moreouer, thou hast vntaught her to feare God, and hast made her to sinne against God. For vnto God promised she, and not to man onelie. For the law of matrimonie is Gods ordinance. For it is written. Gen. 29. when Putiphars wife would haue Ioseph to lie with her, he answered, how could I do this wickednesse & sinne against God: yea, verilie it is impossible to sinne against man, except thou sinne against God. Finallie, read chronicles and stories, and see what hath followed adulterie. Tindale. fol. 205.

God plagued both Pharao and Abimelech with all their housholdes, for taking of Abrahams wife from him, although they neuer committed anie euill with her. *Gen. 12. 20*

The Leuits wife was sore plagued, for plaieng the whore with the Sodomites. *Gen 19.*

Dauid for committing of adulterie with Bethsabe the wife of Vrias, was sore plagued with pestilence. *2. Reg. 12.*

The two Iudges that would haue defiled Susanna, were both put to death. *Dan. 13.*

Herod for keeping his brother Philips wife, was rebuked of Iohn Baptist, and afterward (as stories saith) sore punished of God. *Mat. 14.*

Adulterie bringeth a man to defamation, beggerie, and vtter destruction. *Pro. 6.*

How the adulterer repenting is forgiuen.

It is sufficient for the same man that he was rebuked of manie, &c. ¶ We must beware that we doe not vse too much rigour in the ecclesiasticall discipline. For that should be to turne that most comfortable salue & wholsome phisicke vnto poison: wee ought to excommunicate to this end, that the open sinner maie acknowledge his sinne & repent. And so be reconciled againe, and that by times, least Satan do get his praie, and driue the poore miserable man thus banished from the congregation, to vtter dispairing. It is said that the Church forgiueth, when either it doth comfort them that are troubled in conscience, or receiueth the repentaunt into fauour againe. Sir I. Cheeke.

How this adulterer or fornicator, was first deliuered to Satan. Loke Satan.

ADVOCATE.

How there is no mo aduocates betweene God and man, but Iesus Christ.

In all the whole Bible is not this word Aduocate found: but onelie in the first Epistle to Saint Iohn, the second Chapter, in the which place it is said, that Christ is our aduocate to the Father. Tindale.

¶ Babes, if anie man doe sinne, we haue an aduocate with the Father, Iesus Christ the righteous.

¶ Saint Austine vpon the place of Saint Iohn, saith: Iohn dranke the secrets of hid mysteries, out of the Lords brest. He (for all he was such a man) saith not you haue an aduocate with the Father, but we haue an aduocate. He said not you haue me, nor you haue Christ, but he put in Christ and not himselfe: and he said, we haue, and not you haue. He rather put himselfe in the number of sinners to haue Christ his aduocate, then put himselfe an aduocate in Christs steed, and be found among the proud damned. Brethren, we haue Iesus Christ the righteous an aduocate with the Father, he is the mercie seate of our sinnes. He that hath holden this, hath done no heresie: he that hath holden this, hath done no schisme nor sedition.

¶ Christ is our onelie aduocate and attonement, for the office of intercession and redemption are ioined together. Geneua.

Looke more in Mediatour.

AFFLICTION.

How and by whom our afflictions are measured vnto vs.

LIke as when a Phisition giueth his patient such quantitie as he thinketh good, the patient must be faine to receiue the drinke in such portion as the Phisition shall haue appointed: or like as a Father in cherishing his children, cutteth euerie of them their pitaunce, & giueth them to eate & drinke after his owne pleasure: euen so must God dispose of vs, and haue the authoritie ouer vs, to charge vs, and to giue vs such portion of miseries, as he shall thinke good, &c. Caluin vpon Iob. fol. 100.

The differences betweene the afflictions of the godlie, and vngodlie.

Apoc. 3. 19 As manie as I loue I rebuke and chasten. ¶ To chastice (saith

(ſaith Gaſper Megander) is to correct one to his behoſe. And therfore heere is to be noted the difference betweene the afflictions of the godlie & the vngodlie, for the godlie are afflicted to their owne profit, namelie, that they maie be nurtured to patience, & holde faſt in the feare of the Lord, according as you maie ſee in Iob. 5. 17. Iere. 31. 18. and. 47. 28. Pro. 3. 11. Heb. 12. 6. But the correction of the vngodlie is called a conſuming of them. Ieremie. 30. 23. 24. and. 46. 10. And therefore the choſen doe amend at the Lords chatiſement, as did Dauid. 3. Reg. 12. 13. but the reprobates are hardened the more by Gods ſcourge, as Pharao was. Exo. 9. 7. 35. Marlo. vpon the Apo. fol. 69.

Whie the iuſt be afflicted.

There are two principall cauſes, whie God doth yelde the iuſt men to be puniſhed of the vngodlie and vniuſt. The one is for their exerciſe, the other for a ſpeciall example. For exerciſe, that they maie thereby, be trained, in faith, hope praier, and praiſe of his name. Such a matter Paule expreſſed, ſaieng: We will not haue you ignorant brethren of our trouble which betided vs in Aſia, &c. *2. Cor. 1. 8.* The other is: the elect and godlie perſons be made examples of faith and patience, when they doe with conſtant faith and ſufferaunce, beare the ſtruglings of their afflictions in this world, and ſo doe ſhine as bright as ſtarres in the Church of the faithfull, &c. Muſculus fol. 511.

How our afflictions ſuffered for the truth, ſhall be witneſſes againſt our enimies.

And this ſhall turne to you for a teſtimoniall. ¶ This ſhall be the end of your troubles and afflictions. They ſhall be witneſſe both before God and man, as well of the trecherous and cruell dealing of your enimies, as alſo of your conſtancie: A notable ſaieng, that the afflictions of the godlie and holie men, perteine to the witneſſe of the truth. *Luk 21. 13* Beza.

¶ This their ſufferance ſhall both be a great confirmation to the Goſpell, and alſo by their conſtancie, the tyrannie of their enimies, ſhall at length be manifeſt before God and man. Chapter. 12. 12. Mathew. 10. 19. Marke. 13. 11. Geneua.

How afflictions are called light things.

For our light afflictions, which is but for a moment.

2.Cor.4. 17. ¶Afflictions are not called light, as though they were light of themselues, but because they passe awaie quicklie, when as indeede our whole life is of no great continuaunce. Beza.

Light afflictions, which is so called, in respect of the euerlasting life. Geneua.

How the rest of Christs afflictions are fulfilled.

Col.1.24. And fulfill the rest of Christs afflictions, &c. ¶The afflictions of the Church are said to bee Christes afflictions, by reason of that fellowshippe and knitting together, that the bodie and the head haue the one with the other, not that there is anie more neede to haue the Church redeemed, but that Christ sheweth his power, in the dailie weakenesse of his, and that for the comfort of the whole bodie.

As Christ hath once suffered in himselfe to redeeme his Church, & to sanctifie it, so doth he dailie suffer in his members, as partakers of their infirmities, and therefore a reuenger of their iniuries. Geneua. Luke passion.

AGAINST.

Who is against Christ, and who not.

Mar.9.40 Whosoeuer is not against vs, is on our side. ¶Hee that doth not withstand the Gospell, nor let the preaching of it, but rather doth fauour it, and willeth it to bee set forth, suffering himselfe to bee taught and rebuked by it, though that he doe not followe Christ in all things, yet ought wee not to count him for an enimie, but much rather for a friend. Christ saith in the.12. Chapter of Mathew. He that is not with me, is against me, but that saieng is nothing contrarie to this, where he saith: Hee that is not against vs, is with vs. For in the twelfe of Mathew, he speaketh of open blasphemies and haters of the truth. Sir I. Cheeke.

Although he shew not himselfe to be mine, yet in that he beareth reuerence to my name, it is inough for vs. Geneua.

Mat.12. 30. He that is not with mee, is against me. ¶Hee declareth to the Phareses, that they were in two sorts his enimies, not onelie because they did forsake him, but also make open war against him. Geneua.

AGONIE.

AGONIE.

Whie Christ was in such an agonie.

BVT being in an agonie, he praied more earnestlie. ¶This agonie sheweth that Christ strooue much, & was in great distresse: for Christ strooue not onelie with the feare of death as other men vse to doe, for so manie martyrs might seeme more constant then Christ, but with the fearfull iudgement of his angrie Father, which is the fearefullest thing in the world: and the matter was, for that he tooke the burthen of all our sinnes vpon himselfe. Beza. *Luk.* 22. 44.

¶The word signifieth, the honour that Christ had receiued, not onelie for feare of death, but of his Fathers iudgement and wrath against sinne. Geneua.

AGRIPPA.

For what cause Agrippa was so willing to heare Paule.

I Would also heare the man my selfe. ¶Agrippa will heare Paule, not for to learne the truth, whereof he was nothing desirous, but that he might heare some new thing, being in this matter like vnto manie which now a daies goe to sermons, not to learne how to amend their liues, but to heare newes. Sir I. Cheeke. *Act.* 25. 22

Agrippa said vnto Paule, somewhat thou perswadest me to be a Christian. ¶He sawe a little light, but it was soone out, much like vnto those that hearing a Sermon, are for the time well minded, but after returne to their olde trade. The Bible note. *Act.* 26. 28

ALABASTER.

What the propertie of Alabaster is.

HAuing an Alabaster bore. ¶This was a verie fine and delicate bore, being made of Alabaster, which was a kinde of glasse, verie necessarie to preserue ointment in: it was so called of the Grecians, and of taking the primatiue A, because for the smoothnesse thereof it could not be held. Plinie in his 36. booke, and 6ig. Chapter, maketh mention of the Alabaster stone. For when he had spoken in the. 35. Chapter of the Dinir stone, he goeth forward thus: Some men (saith he) call this the Alabaster stone, the which they make holowe to put in ointment: bicause it is said to preserue the same verie well. *Mat.* 26. 7.

These things agrée with that which Homere writeth, saieng, the little Dnir will drawe vnto it, a pipe of the Dile Spiknard or Nardus ointment. Marl. vpon Mathew. fol. 620.

ALBANENSES.

The opinions that these heretikes held.

THis sect began about the yeare of our Lord. 1120. which held sundrie heresies. One was that the soule of man after his death, was put into an other bodie. An other, that Baptisme was of no efficacie. The third, that there were two Gods, one good and an other euill. And that of the good God procéeded good thinges, and of the euill God euill things. The fourth, that in hell were none other paines, then be in this world. The fift, that the generall iudgement is past, and that there is none to come. The sixt, that it is not lawfull for anie man to sweare. The seuenth, that a man hath no frée wil, called in latine, Liberum arbitrium. The eight, that the matter whereof the world was made, was not made of God, but is coeternall with God. The ninth, that there is no originall sin. Also that sinne commeth not of frée-will, but of the diuell. The tenth, they denied that the bodie should eftsones arise at the date of iudgement. The eleuenth, they abiected all the olde Testament, as a vaine thing, and of no authoritie. Eliote.

ALBIGENSES.

The opinion of these heretikes.

THese were heretikes which began by Tolonce in Fraunce, the yeare of our Lord. 120. which helde the heresies of the Albanenses, touching the soule of man, that after death the soule was put into an other bodie. And that Baptisme was of none effect. And that there was two Gods, the one good, and the other euill. And that the generall iudgement was past. And beside that, they said it was not lawfull for a Christian man to eate flesh. Eliote.

ALLEGORIE.

What the nature of an Allegorie is.

AN Allegorie is that which is, one in words, and an other in sentence and meaning.

It is as much to saie, as straunge speaking or borrowed speach, as when we saie of a wanton childe: This Shæpe hath maggattes in his taile, hæ must bæ annointed with Byrchin salue, which speach I borrowe of the Shepheard, &c. Tindale.

An Allegorie is, when the words are not transferred from the proper signification, but sound one thing, and conertlie shew forth an other thing: as when it is said, that pearles are not to bæ giuen to Swine: hære euerie worde kæpeth still his proper signification, and in them is taught that the precious doctrine of God ought not to bæ sette forth vnto impudent and obstinate men, &c. Pet. Mart. vpon the Romaines. fol. 327.

What the true vse of an Allegorie is.

First, Allegories proue nothing (And by Allegories vnderstand eramples or similitudes borrowed of straunge matters, and of an other thing, then that thou intreatest off) And though circumcision be a figure of Baptisme, yet thou canst not proue Baptisme by circumcision. For this argument were feeble. The Israelites were circumcised, therefore wæ must bæ baptised. And in like manner, though the offering of Isaac were a figure or erample of the resurrection, yet is this argument naught: Abraham would haue offered vp Isaac, but God deliuered him from death, therefore wæ shall rise againe, and so of all other. But the verie vse of Allegories is, to declare and open a text, that it maie be the better perceiued and vnderstode. As when I haue a cleare text of Christ and of his Apostles, that I must bæ baptised, then I maie borrowe an erample of circumcision, to expresse the nature, power, & fruite, or effect of Baptisme. For as circumcision was vnto them a common badge, signifieng, that they were all souldiers of God to warre his warre, and seperating them from all other nations disobedient vnto God: Euen so Baptisme is our common badge, and sure earnest, and perpetuall memoriall, that wæ perteine vnto Christ, and are separated from all that are not Christes.

And as circumcision was a token, certefieng them that they were receiued vnto the fauour of GOD, and their sinnes

forgiuen them: Euen so Baptisme certifieth vs that we are washed in the bloud of Christ, and receiued to fauour for his sake. And as circumcision signified vnto them the cutting away of their owne lusts, and slaieng of their freewill (as they call it) to followe the will of God: euen so Baptisme signifieth vnto vs repentaunce, and the mortification of our vnrulie members and bodies of sinne, to walke in a newe life, and so forth. Tindale. fol. 15.

Of two kinde of Allegories.

There are two kindes of Allegories. For some are set forth vnto vs by holie Scripture: as Christ is Ionas, who was in the heart of the earth three daies, as he was in the bellie of the Whale. Againe, that he is Salomon, or the serpent hanged vp in the desert, or the Lambe: And that the two sonnes of Abraham, are two testaments. Those I saie, for as much as they are found in the holie Scriptures, maie in no wise bee reiected, but are firme places, whereby when neede requireth maie bee proued doctrines. There are other allegories, which men through their owne iudgement and reason finde out, whom indeede wee confesse, that they maie followe their owne fantasie, so that they beware of two things. First that they deuise nothing, that is repugnaunt to sound doctrine: Secondlie, that they obtrude not those their deuises, as naturall and proper sences of the holie Scripture. Pet. Mar. vpon the Rom. fol. 345.

ALL.

How this word All is taken.

AND all the cattell of Aegipt died. ¶ This word all is not taken heere for euerie one, but a great number, or of all sorts of cattell some as. 1. Tim. 2. 1. T. M. *Exo. 9. 6.*

How this place (God will haue all men saued) is vnderstood.

God will haue all men saued. ¶ That is, will haue the Gospell preached to all men, without exception, & offer to all men repentance, and will haue all men praied for. Tindale. *1. Tim. 2. 4.*

¶ The meaning of this foresaid text is, that God hath chosen of euerie estate, condition, order or degree of men, whom he will haue to be saued, and to come to the knowledge of the truth. Whereby we do learne, that God doth as well chose the king as the subiect, and as well the subiect as the king, as well the riche as the poore, and as well the poore as the rich. And

that

that there is no estate or condition of life, out of the which he will not haue some to be saued, and come to the knowledge of the truth. I. Veron.

¶ Heere we learne that God refuseth no nation, whether they be Iewes or Heathen. Also that he refuseth no estate, whether they be poore or rich, king or subiect, it is all one to him, he hath no respect of persons, but will haue his Gospell to be preached vnto al nations & estates, that such as be preordinated vnto life, maie come to the knowledge of the truth. Sir. I. Cheeke.

¶ We take it to be spoken of all estates and kindes of men, namelie that God will haue some of all kinde of men to be saued, which interpretation agreeth excellentlie well with the purpose of the Apostle. He had commanded that praiers & supplications shuld be made for all men, & especiallie for kings, and those which haue publike authoritie, that vnder them we maie liue a quiet life in all pietie & chastitie. And therefore to declare that no estate or kinde of men is excluded, he added, That God will haue all men saued. As if he should haue said, no man is letted by that vocation and degree wherein he is placed, so that it be not repugnaunt to the word of God, but that hee maie come to saluation, and therefore we ought to praie for all kinde of men. But heereof we cannot inferre that God endueth euerie man with grace, or predestinateth euerie man to salnation: as in the time of the floude all liuing creatures are said to haue bene saued in the Arke with Noe, for that onelie some of euerie kinde were gathered together in it. Or we maie vnderstand it thus, that God will haue all men to be saued, for that as manie as are saued, are saued by his will. As if a man should saie of one that teacheth Rhetoricke in a citie, that he teacheth all men. By which kinde of speach is not signified, that all the citizens are learners of Rhetoricke, but as manie as learne, are taught of him. And this also is like. If a man pointing to the gate of an house should saie, that all men enter in this waie, we must not thereby vnderstand, that all men enter into that house, but as manie as doe enter, doe enter in by that gate onelie. &c. Pet. Mar. vpon the Rom. fol. 306.

Obiection.

If God (saie they) would haue all men saued, how can that stand firme and stedfast, that he hath chosen some onelie to

saue, and refused the rest.

Aunswere.

To this Saint Augustine saith thus: which would haue all men saued, not that there should be no man, whom he would not haue saued. Which would doe no vertue of miracles amongest them which he said would haue done penaunce, if hee had done them, but wee shoulde vnderstand by all men, all sorts of men, distributed in certaine differences, kings, priuate persons, noble and base, high and lowe, &c. And a litle after: for the Apostle commaunded that they should praie for all men, and speciallie he added for kings, and them that were in high estate, which might haue bene thought to refraine from the baseneese of the christian faith, for a loftineese of courage, and a worldlie pride. Therefore when he said, This is good before God our sauiour, that is to saie, that we should praie also for such, hee did adde by and by to take awaie desperation, Which would all men to be saued. In another place he saith thus: But as that which is said, All shall be restored to life in Christ, whereas for all that manie are condemned to eternall death, it is said therefore, because that all, as manie as doe enioie euerlasting life, doe not enioie it but in Christ: so the same that is spoken, God will haue all men saued, whereas he willeth not to haue so manie saued, it is spoken therefore, because that they which be saued, are not saued but as he willeth. And in case these words of the Apostle maie be anie otherwise vnderstood, so that for all that they maie not be contrarie to this most manifest truth, wherein wee doe see so manie not saued, where as men would, and God willeth not. This saith Augustine. Whereby we doe see that the words of the Apostle are not so to be taken, that of all men God hath refused none, but that he would haue no sort of men shutte out from his saluation and knowledge of the truth, &c. Musculus. fol. 214.

The meaning of this place following

3. Co. 3, 22 All things are yours. ¶This place of S. Paule, Athanasius that auncient writer expoundeth on this wise: All things are yours, onelie for that God hath subiect all things vnto you, and hath ordeined all things to serue your commoditie and pleasure, you are Christs through your creation and seruitude: Christ is Gods, because he was before the world with the father, & was of the

the same essence & substance that God the father was of, &c. I. P.

ALMES. What almes signifieth.

THis word Almes, importeth as much as mercie. Now we see that among other titles, God challengeth this vnto himselfe, that he is gentle and mercifull. Then can we not be his children, neither will he acknowledge vs for such, except we labour to followe his example in this behalfe: namelie to be moued to pitie when we see anie poore folke in aduersitie, and to go about to prouide for them, euerie of vs according to his abilitie. True it is, that we maie giue all our substaunce, and yet our doing shall not be counted a vertue. For before the hand be opened to giue, it behoueth the heart to be touched with compassion: but if we haue pitie of those which are in aduersitie, it behoueth vs also to succour them to our power. For (as S. Iames saith) If I saie to a poore man, my friend God helpe thee, thereby I shew that I haue no loue in me. If I saie, it is great pitie of this man, and yet in the meane while labour not to succour him whom I ought to relieue: it is a mockerie, & I am but an hypocrite. That is to saie, I see there how God sheweth me a pitifull case, & it is as much, as if God gaue me occasion to employe my selfe, & thereby I see that he calleth me, & yet in the meane time, I make no countenance of it at all. If there were but one drop of kindnesse in me, would I not endeauour to helpe such a necessitie for my part. So then we haue to beare in minde in this text, that the holie ghost exhorteth vs to almes deedes, & that the same consisteth in two points, that is to saie, in being pitifull towards our neighbors when we see thē in aduersitie, & also, when we haue such pitiful affection, as we seeke the meanes to succour them, & euerie man straineth himselfe to his power. True it is that we cannot stead all the necessities that we see And therefore a christian man maie well mourne in his heart, without putting his hand to his purse. For it is impossible (euen for them that be best minded) to helpe at all times. And therefore this pitifulnes shall suffice them, & God accepteth it for an Almes deede, as if the poore were nourished, and fed by them. And when they haue this compassion vpon a poore man, it is as great a Sacrifice vnto God, as if he had giuen and dealt dole out of a full purse, &c. Caluin vpon Iob. fol. 535.

¶ Almes deeds properlie is mercifulnesse, notwithstanding vse

and

and custome hath brought to passe that almes is called a gifte, that of compassion and mercie is giuen vnto him that needeth. But in that diuersitie, there lieth no waight nor force, whether thou read righteousnesse or almes, because it is manifest inough, that by them both, the vice of ambition is reproued, which in doing wel, loketh to haue praise of men, as did the Scribes & Phariseies, of whom Christ speaketh thus: All that they doe is to be seene of men. He forbiddeth not here to doe well in the sight of men, but that we should not doe it to this end, to be commended of them. For otherwise it is lawfull for vs to giue our almes publikelie, so that our minde haue respect vnto God, and brotherlie loue to men and the praise of men. Mar. fol. 112.

An expolition of this place following.

Luke 11. 41. Giue almes, and all things are cleane vnto you. ¶ These words maie be expounded three manner of waies. The first waie is, to saie that that kinde of speach was anie Ironie, as if Christ should haue said to the Phariseies: ye giue almes, and ye thinke straight, ỹ all things are cleane vnto you, which is not so, for we ought first to make cleane those things which are within. An other waie is, which Augustine followeth in his Enchiridion to Laurentius: certaine had perswaded themselues, that if they gaue almes they should be saued, though they ceased not from sinning, & their chiefest anker hold, was these words of Christ. Augustine answereth, that those words of Christ, are to be vnderstood of the true & approued almes: of which it is written in Eccle. the. 30. Chapter: Haue compassion of thy soule, and please God. Wherefore thou oughtest to begin true almes at thine owne selfe: that hauing compassion on thy selfe, thou maiest be conuerted vnto God, and cease of from sinnes, and afterward haue compassion on others. And the third waie is this, which in my iudgement more agreeth vnto the purpose: Christ being at dinner with the Phariseies, he began to eate with vnwashed hands: for which thing when they were offended, Christ beganne to reproue their ignorance, which would haue their dishes, handes and all outward things made cleane and beautifull, but as touching that which they had inward, that is, in their minde, they were nothing carefull. Wherefore he first exhorted them to purifie the heart which is inwardlie, which thing is done by faith: for in the Actes it is written, By faith purifieng their hearts.

Afterward

Afterward as touching outward things he addeth: Giue almes, and so all things shall be cleane vnto you, &c. Pet. Mar. vpon the Rom. 383.

What thing we ought to take heed vnto in giuing our almes.

Take héed to your almes, &c. ¶That our almes maie bée acceptable vnto God, three things are required: First, that wee giue with a ioifull heart, for he loueth him that giueth chéerefullie. Secondlie, that we giue liberallie, putting aside niggardship, for he that soweth litle shall reape litle, and he that soweth plentifullie shall reape plentiouslie. Let euerie man doe according as he is able. The poore woman that did offer but two mites, did highlie please God. Thirdlie that we giue without hypocrisie and ostentation, not seeking the praise of men, nor our owne glorie. Cheeke. *Mat.* 6. 1. 2. *Cor* 9. 7 2. *Cor.* 9. 6 *Mar.* 12. 42

What profit commeth by almes giuing.

If we giue almes, we shall prouoke men, to giue immortall thankes vnto God, so that by our almes, two profits shall ensue and followe. First, our poore brethren shall be succoured & helped: secondlie, God the Author of all goodnesse shall be (through the same liberalitie that he hath stirred vp in vs) be praised and lauded, which thing all Christians ought to seeke. Read 2. Cor. 9. 12.

Of the almes sent to the Saints at Hierusalem.

It is not my minde, that other be set at ease, and ye brought into combrance, but that there be equalnesse now at this time, &c. ¶Liberalitie ought to be moderated, that they which doe giue, be in no wise thereby, brought to extreme penurie and pouertie, the other vnto whom it is giuen in the meane season liuing at ease & in idlenesse. This is the equalnesse that S. Paule speaketh of héere. The Corinthians had riches, & the Saints of Hierusalem had wholesome doctrine coupled with godlinesse (at that time there was great dearth in Hierusalem, and in all Syria) This is then the meaning of the Apostle: I will that with your riches (whereof ye haue great plentie & abundance) ye succour their néed, and that they, with their godlie doctrine, do supplie that which is wanting in you. Sir. I. Cheeke. 1. *Cor.* 8. 13.

The meaning of this place following.

Sell that ye haue, and giue almes. ¶ This is the figure Metonymia, *Luk.* 12. 33.

Metonymia. For by this word Almes is meant that compassion and friendlinesse of an heart, that tendereth the miserie and poore estate of a man, and sheweth forth it selfe by some gift, and hath the name giuen it of the Greeke tongue, of mercie and compassion. And therefore he is said to giue Almes, who parteth with some thing to another, and giueth to the poore, shewing thereby, that he pitieth their poore estate. Beza.

Of the almes that Atticus Bishop of Constantinople sent.

Atticus. Atticus vnto Calliopius (Minister of Nice) sendeth greeting in the Lord. I am giuen to vnderstand, that there is an infinite number in your citie readie to perish with famine, and stand in neede of the almes and charitie of godlie and well disposed persons. Where I write an infinite number, I meane a great multitude, the certaine number whereof, I doe not readelie knowe. Therefore seeing I haue receiued monie of him which bestoweth abundance and plentie of riches vpon them which vse it aright: seeing also dailie experience teacheth vs that some doe want to the ende, that such as be rich, wealthie, and minister not vnto them, maie throughlie be tried: my will is (welbeloued brother) that thou receiue of me these three hundred peeces of gold, and distribute them at thy discretion among the poore people of thy parish, see thou deale the same, not among such as respect onelie the bellie and make a liuing or trade throughout their life time of begging, but among such as are ashamed to begge. Neither would I haue thee herein to respect anie opinion or sect whatsoeuer, neither to preiudice them which practise in doctrine a contrarie faith vnto vs, but onelie to haue consideration of this, that thou relieue them which hunger and thirst, and haue not wherewithall to helpe himselfe. Eusebius. fol. 391.

Of the almes of Cornelius, ¶ Looke. Cornelius.

ALOES. ¶ *Looke.* Mirrhe.

ALOGIANI.

What manner of heretickes they were.

Heretikes These men denied that the sonne of God was Logos, which some doe interpret in Latin Verbum, some Sermo. And therefore they reiected the Gospell of Saint Iohn, and his Apocalipsis,

pocalipſis, ſaieng that they were not his wordes. But that Cerinthus the heretike wrote the Reuelation. Eliote. Epipha. heref. 51. Auguſtine.

ALMVTH LABEN.

What this word ſignifieth.

IT ſignifieth (as ſome thinke) a certaine inſtrument of Muſicke. Some ſaie, that Almuth ſignifieth of the death, which ſome vnderſtand by Laben Goliah or ſome other Philiſtine. *Pſal. 9.* Some read the Title thus: A vehement and often made exhortation of a ſecret or fooliſh ſonne: they vnderſtood thereby, the righteous, which by faith is the ſonne of God, and the ſame is to the world fooliſh, becauſe he is continuallie in death and ſecrets, for his life is hid in Chriſt till the hid things be ſhewed. Againe, in the iudgement of God, then ſhall it appeare, that the death of this world is glorie. Felix readeth the title thus, vnto the victor or ouercommer of the death of a ſole, which ye maie well vnderſtand of the death of fooliſh Antichriſt, and of the ruine of his kingdome: howbeit this title ſhould ſeeme more conuenient, for the which after the Hebrewes is a diſtinct Pſalme from this, whereas the Latiniſts make this and the next both one.

ALTAR.

What an Altar is, and how they began.

AN Altar is nothing els, but a thing builded to offer Sacrifices on. Altare is a Latin word, which is ſo named as the Gramarians doe ſaie, of Altitudo or height. Not that an Altar is ſo great and high, but becauſe the Romaines before the receiuing of the true religion of Chriſt, they made Altars in three ſundrie places. Some they called Altaria, vpon the which they did offer Sacrifices vnto the ſupernall Gods. Other Altars they had which were made beneath vpon the plaine ground, vppon the which they did Sacrifice vnto the Gods on the earth. And other Altars they made vnder the earth, (as were in Poules,) vpon the which they did offer Sacrifice, Dijs infernalibus, vnto Gods vnder the ground. And theſe two laſt kinde were called Ara or Are, but the high Altars were properlie called Altaria.

Thus

Thus much concerning the name of the Latin word Altare. In all the newe Testament where we read this Latin word Altare, as in the 5. of S. Mathew, the first of S. Luke. 1. Cor. 9. & the 13. of the Hebrewes. In all these places in the Græke booke is red θυσιαστηριον. Which word is as much to saie in English, as a Sacrificing place, or a thing made to offer sacrifices on, which is more plaine then the Latin word Altare is. So that an Altar is nothing els but a sacrificing place, or a thing made to offer sacrifices on. When Noe was preserued from the generall Deluge, with his wife and his three sons & their wiues, & restored againe by the tender mercie of God to drie land, he made an Altar vnto the Lord, and offered all manner of cleane beasts and foules thereon for a sacrifice, with whose doings the Lord was well pleased, because he did it in the faith of Christ, which was figured by the Altar, and promised neuer to drowne the world anie more for mans wickednesse, &c. Upon the same faith did Abraham, the father of all faithfull beleeuers, make an Altar vnto the Lord, what time as God promised vnto him, that in his sæde (which was Christ) should all the nations of the earth be blessed. Likewise God commanded Iacob to build an Altar at Bethel, in the remembrance that he had deliuered him, from the hands and crueltie of his brother Esau. Thus in the lawe of nature Altars began. But chiefelie they did flourish, after the law of the ten commandements were giuen by Moses. We read that God warned Moses to keepe the people from making of Gods of gold or of siluer, and to keepe them the better from it, thou shalt (said he) cause them to make an Altar not of gold nor siluer, but make vp a litle heape of earth, and thereupon do thou offer the burnt-offerings, & the peace-offerings. And if the people be desirous to build an Altar of stone, thou shalt not suffer it to be made of hewen stone, but of rough stone, after the rudest fashion, that the people take not a superstitious conceit, reposing a confidence in the Altar it selfe, and not in the thing that is signified by the Altar, which is Christ. Yet all this while, there were no perfect forme nor fashion of Altars, till the Tabernacle of the testimonies was made. When that was once made, then Altars grewe to their perfection. For then God commanded to make two Altars for the Tabernacle, the one was called the Altar of incense, which Altar was made of Sethim wood, & aboue

couered ouer with fine gold. The other Altar was made also of Sethim wood, but aboue, it was couered ouer onelie with Braſſe, and therefore ſometimes it is called the braſen Altar. This Altar was properlie called the Altar of burnt-offerings, vpon this Altar was offered euerie daie two Lambes, one in the morning, and the other at night, beſide an innumerable ſort of other Leuiticall Sacrifices. Now marke, in theſe two Altars, ye muſt conſider, that it was a part of the Ceremoniall Lawe of Moſes, all which Lawe was but a figure, and a ſhadowe of Chriſt the true light it ſelfe. As the Apoſtle ſaith: The Ceremoniall lawe was but a ſhadowe of good things, that were then to come, and giuen by Chriſt. But nowe heere maie bee thought: ſeeing that Altars were vſed from the beginning of the world: Firſt in the lawe of Nature, ſecond in the law written, by commandement giuen by Moſes the man of God, third-lie frequented and vſed in Chriſts Church, ſince the beginning, and vſed to this daie in moſt places of Chriſtendome, how is it then that the Church of England hath taken them awaie. To this I aunſwere, that whereſoeuer Altars be vſed, (whether in England or in anie other places of Chriſtendome) they be an occaſion of great Idolatrie, & blaſpheming of Chriſts bloud, and merits of his bitter paſſion. For whereas by Chriſts one Sacrifice offered vpon the Altar of the Croſſe, we are all made cleane, and inheritours of the kingdome of heauen: our Altars did teach vs, that he was offered vp there a newe euerie daie for our redemption by the worke of a prieſt, which is moſt falſe and vntrue, and moſt blaſphemous & iniurious to Chriſts merits and ſacrifice offered once for all. And to the end to plucke out this blaſphemous opinion out of the ſimple peoples heads, it ought to be iudged of all the Kings people, as good a deede of the King and his Counſell to beate downe and deſtroie the Altars in England, as that King Ezechias did, when he brake and brent the braſen Serpent, that Moſes by the commandement of God did make, becauſe the people did worſhip it, and ſo committed Idolatrie. Though that Altars were well accepted at the handes of Noe, Abraham, Iſaac, Iacob, and alſo commaunded during the time of Moſes Lawe, yet ye muſt vnderſtand, that that Lawe is now abrogated, and vtterlie repelled. The whole Lawe giuen by God to Moſes for the people of Iſrael, was de-

uided into three sortes: lawes morall, which is the lawe of the ten commaundements, lawes Judiciall or Ciuil lawes, which we in the realme of England call temporall lawes: The third kinde of lawes were Ceremoniall lawes. The lawe of the ten Commandements doe stand in their first strength. But the other two, the lawe Judiciall, and the lawes ceremoniall, are quite abolished and of no strength, Since that Christ hath suffered his passion for our redemption. And where as no nation vnder ỹ Sunne were so laden with Ceremonies as the Iewes were. God did it for two purposes. One was to keepe the people from the idolatricall inuentions of their owne handes and of their owne heads. The other was, with pretie figures and shadows to induce the grose and stifnecked people, to imbrace and beleeue the mysteries of Christes incarnation, passion, and resurrection, which mysterie was principallie figured and sette out by their shadowes and figures of the lawe. So that there was not a ceremonie, but it was a figure of Christ or his Apostles, or els of his misticall bodie the Church: all which Ceremonies and figures, after that Christ had once suffered, which was figured by them, they were all banished awaie out of Christs Church, because there was no vse for them. For like as when it is darke, the light of a candle is good, but when the night is past, & the day is come, why should we occupie anie longer a candle. Euen so, when Christ was come, and had suffered, which was the end of the lawe, what shoulde we do with the Ceremonies and figures of Christ, but vtterlie to cast them awaie as a burden, not onelie necessarie, but also as Saint Peter saith importable. And now being deliuered from the seueritie of the Judiciall Lawes. And multitude of the Ceremoniall Lawes, he that goeth about to retaine anie one or part of them, to him maie well be spoken the words of Saint Paule: If ye will needes be circumcised, Christ doth profite you nothing. For hee that is circumcised is bound to keepe the whole Lawe: so they that will haue Altars to stand by the force of Moses lawe, they must by the same reason, haue all the whole Tabernacle to stand, with the furniture thereof, which is a falling awaie from Christ.

Ric. Turnar.

Heb. 13. 10 We haue an Altar whereof they haue no right to eate which serue in the Tabernacle.

¶ Habemus

¶Habemus Altare, We haue an Altar, is as much to sale, as Habemus Sacrificium, We haue a Sacrifice, But not such a sacrifice as the Iewes had, for they of their Altars did eate carnallie, to the filling of their bellies, but we doe eate Christ spirituallie by faith. So that now when Saint Paule saith, we haue an Altar, whereof it is not lawfull for the Priests of Moses Lawe to eate, he vnderstandeth by the Altar, the Sacrifice that was offered vpon the Altar, of the which the Priests did eate, they did not eate of the verie Altar, for then they should haue eaten stones and mortar, but they did eate the Sacrifice offered vpon the Altar. And as they had a sacrifice carnall, whereof they did eate, so haue we a spirituall Sacrifice which is Christ, whom we doe eate by faith spirituallie. And to the mysticall eating of Christ and drinking his bloud, it skilled not whether the Table be of wood or stone. Ric. Turnar.

¶They that sticke to the Ceremonies of the Lawe, can not be partakers of our Altar which is thankesgiuing, and liberalitie: which two Sacrifices or offerings, are now onelie left to the Christians. Geneua.

How Christ is the true Altar.

They shall come vp to be accepted vpon mine Altar. ¶Because the Altar was a figure of Christ. Heb. 13. He sheweth, that nothing can be acceptable to him, which is not offered vnto him by this Altar, who was both the offering and the Altar it selfe. Geneua. *Esa. 60. 7.*

What Saint Austen did vnderstand by the Altar.

When Saint Austen and other holie Fathers did speake of the Altar, they vnderstood none other thing by it, but the Table or boord that they vsed in their Communion, which (I say) they called an Altar, alluding to the Altars of the olde Lawe, and hauing respect to the Sacrifice of praise and thankesgiuing, that was offered by the Church in the Supper of the Lorde. This was the state of the Church concerning this matter in Saint Austines time, who was about foure hundred yeares after the Ascencion of our Sauiour Iesus Christ, at the which time the Church beganne wonderfullie

to growe out of kinde. I. Veron.

Saint Paule doth compare the Iewish Leuits, and the Preachers of the Gospell together, saieng thus: Doe you not knowe, 1.Co.9.13 that they which minister about holie things, &c. Proving thereby, as the Iewish Leuites serued the Altars and liued of the Altars, that is of such things as was offered thereon: euen so the Preachers of the Gospell ought likewise to liue of the Gospell. S. Austen vpon this word Altar saith: The Altar signifieth the Altar of the Iewes. So that by this place, the Papists cannot stablish their Altars.

That part that was burnt, was deuoured of the Altar: and the other was due vnto the Priests by the Lawe. Geneua.

Mat.5.23 If thou bring thy gift to the Altar, &c. ¶ He applieth all this speach to the state of his time, when as there was an Altar standing in Hierusalem. And therefore they are verie fonlish, that gather hereupon, that we must build Altars, and vse sacrifices: but they are more fooles, which drawe that to Purgatorie, which is spoken of peace making and attonement one with another. Beza.

AMATIST.

The description of an Amatist, and what is betokened thereby.

Apo.21.20 The twelfth an Amatist. ¶ This stone is as red as a rose, and casteth out certeine little flames. And it signifieth that the blessed sort are crowned with an vnapparable and flaming crowne of euerlasting life: which shall continue alwaies as fresh and redde as a Rose, time without ende. Marl. vpon the Apoc. fol. 300.

The Amatist is purple, violet, and rose coloured: and this betokeneth them that are feruent, meeke and constant in the Lords truth, and that hath bene alwaies readie to shedde their bloud for it. Such were the seauen brethren in the Machabees, with their moste faithfull mother. So was also Iames the more, and Antipas the faithfull witnesse: None can shewe a more token of loue, then hee which giueth vp his life for his friend. This sort did Christ proclaime altogether blessed, and said that the kingdome of heauen was their owne. Bale.

AMEN.

AMEN.

What this word signifieth.

AMen is an Hebrew word, and signifieth euen so be it, or bee it fast and sure, approuing and allowing the sentence going before: and when it is double it augmenteth the confirmation, as in manie Psalmes. and Iohn. 5. and. 6. T.M. Nu. 5. 22.

Euen so, Amen. ¶ Amen among the Hebrewes betokeneth commonlie an affirming or allowing of a thing. Like as Etiam doth among the Latines, and as yea, or sobeit doth among Englishmen. By which terme they meane that they agree to the opinion of other men, and subscribe their saiengs, and also that they wish the same thing with their heart, which some forespeaker hath praied in words set together for the purpose. So is that terme vsed in psalmes and praiers, according as it is to be seene in the 1. Cor. 14. 16. Howbeit among the Hebrewes, their Amen importeth an assuring or oath, according as wee see the same terme vsed in the Gospell. Marl. vpon the Apoc. fol. 15. Apoc. 1. 7.

How shall he that occupieth the roome of the vnlearned saie Amen, at thy giuing of thankes. 1. Cor. 14. 16.

¶ One onelie made the praiers, and the rest of the people followed in heart his words, and when he had praied, they all said, Amen. Signifieng, that they beleeued assuredlie, that God would graunt their requests. Geneua.

AMORITES.

What an intollerable custome they had.

IT was the custome of the Amorites, that their Brides doe sette themselues forth at the gates of the Cities by the space of seauen daies together, to be abused in fornication. And by this meanes, Iuda was deceiued of Thamar his daughter in lawe.

ANABAPTISTS.

How this sect began, and who was the Author thereof.

About the yeare of our Lord 1525. in Mulhausen a towne

in Thuringe was a Preacher named Monetarius which taught openlie that he would reforme the state of the Church, and made aduaunt priuelie, that reuelations were shewed to him by God, and that the sword of Gedeon was committed to him, to ouerthrowe the tyrannie of the Impius. He led out great companies, commaunding them to spoile and rob Monasteries, and the palaces of great men. But while the vnrulie people were scattered and disseuered without order, the Princes of Saxonie sodainlie oppressed them, and toke their Captaine, whome they put to death.

This Monetarius was the first Author of the diuelish sect of heresie, of the Anabaptists which long time after vexed Germanie, and is not yet altogether extinguished.

The Anabaptists caused great trouble and rusling in the North parts of Germanie, and at the Citie Monstere, chosing to their King one Iohn a leade (a Coblar as saith Sledane) exercised much crueltie, expelling other out of the Citie that would not condescend vnto their beliefe. This Iohn a leade in token that he had both heauenlie and earthlie power, gaue to his Garde græne and blew, and had for his Armes the figure of the world, with a sword thrust through it. He married himselfe fiftéene wiues, and ordeined that other should haue as manie as they listed, and all other thinges to bée common amonge them.

The Bishop of Monstere by the aide of other Princes besieged the Citie against the rebellious Anabaptists fiftéene or sirtéene monethes. In which time the stubborne and froward people sustained so great scarsitie and hungar, that they béeing aliue were like dead corses, and did eate commonlie dogs, cats, mice with other wilde beasts, and sæthing hides, leather, and olde shoes, did pownse the same and make bread thereof. After long siege, the Citie was wonne, spoiled and destroied with great crueltie and slaughter of that wicked people.

Cooper.

ANANIAS.

How his dissembling was punished.

Act. 5. 2. Brought a certaine part, and laid it at the Apostles fæte.

¶ By

¶ By the casting of his monеie at the Apostles fæte, would he haue bene counted to be one of the Christian Congregation, and that one of the chiefe. But in holding part backe, he declared vtterlie what he was, that is, subtill and an hypocrite, mistrusting the Holie ghost, which thing because Peter would in no condition should be vsed among that sort, therefore punished hée it so earnestlie. Tindale.

How he needed not to haue sold his possession, if he had lust.

Was it not thine owne, and after it was sold, was it not in thine owne power, &c. ¶ By this place we maie euidentlie sée, that in the Primitiue Church, no man was compelled to make his goods common, for Peter telleth plainlie, that it did lie in Ananias power, whether he would sell his land or no, and when he had sold it the monеie was his owne, so that he might haue kept it, if he had lusted. Act. 5.4.

ANATHEMA.

What Anathema is.

ANathema (saith Chrisostome) are those things which being consecrated to God, are laied vp from other things, and which also no man dare either touch or vse.

Pet. Mart.

ANDREW.

Of the death of Andrew the Apostle.

IErome in his booke De catologo Scriptorum Eccl. writeth, how that Andrew the Apostle and brother to Peter, which did preach to the Scitians, Sogdians, Saxons and to the Citie Augustia, was crucified of Eneas the Gouernour of the Edessians, & was buried in Patris a citie of Achaia. Booke of Mar. fol. 52.

Of an heretike called Andrew.

This man was an Italian, who went about the countreie, leading a blinde redde dogge, and by telling mens fortunes, he brought them into great misfortunes, by deceiuing of them with heriticall fables. Futrop. ab vsperg. Heretike.

ANGEL.

What an Angell is.

ANgell, is a Greeke word, and signifieth messenger, and all the Angels are called messengers, because they are sent so oft from God to man on message. Euen so, Prophets, Preachers, and the Prelates of the Church, are called Angells, that is to say messengers, because their office is to bring the message of God vnto the people. The good Angels here in this booke, are the true Bishops and Preachers, and the euill Angels are the heretikes and false preachers, which euer falsifie Gods word, with which the Church shall be thus miserablie plagued, vnto the end of the world. Tindale.

This word Angell hath vndoubtedlie sprong from the Greeke word ἄγγελος. Which in Latin is as much to saie as Nuncius, a Messenger. By the which it is plaine that Saint Augustine saith: Angelus non nature, sed officij nomen est. As I am a man naturallie, but I am a priest, a preacher by office. So naturallie an Angell is a spirit, but when he is sent on message, then is he an Angell. Saint Augustine defineth an Angell on this wise: Angelus spiritus est, substantia in corpora, inuisibilis, rationabilis, intellectualis, immortalis. An Angell is a spirit, that word Spiritus is in the place of Genesis a spirit, that is a substaunce bodilesse, or a substaunce without a bodie, inuisible, endued with reason, vnderstanding and immortall. They eate not, they drinke not, they marrie not, they sleepe not, but liue euermore in heauenlie ioie and fruition of God, fulfilling his blessed will and pleasure, with all readinesse, without anie wearinesse or slackenesse, and therefore we saie in the Lords praier: Fiat voluntas tua, sicut in cœlo & in terra. They serue God, not with crieng of the mouth, for they haue none, but with crieng of minde, and that they doe continuallie. And as Esay the Prophet saith, these be part of their holie crieng, Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. As they are without bodie, so they occupie no circumscriptiue place, that is to saie, no bodilie place, no seuerall nor quanticatiue place, and yet their intellectiue and spirituall place is so, that when they be in Heauen they be not in earth. And contrarie when they be in earth they be not in Heauen. For there is no power finite, that can be in two places at once. And if ye will knowe saith Saint Austen, how Angels doe eate and drinke, yee shall vnderstand, that Angels taking vpon them the visible and tangible bodies

of

of men, Edent habent poteſtatem, ſed non neceſsitatem. Rich. Turnar.

Wherefore Angels were made.

An Angell is the creature of God, in ſpirituall vnderſtanding, mightie, made to ſerue God in the Church, from which end of their creation, ſome are fallen and become enimies of the Church. Other that fell not, but continued in their innocencie, doe ſerue to God and his Church.

How Angels ought not to be worſhipped.

We ought (ſaith Saint Auſtine) to beléeue that the bountifull Angels, and the moſt excellent miniſters of God, will haue vs worſhip one God with them, by whoſe contemplation they are all bleſſed. Neither doe we build temples for them, for they will not be ſo honoured of vs, becauſe that they knowe that when we are godlie, we are the Temples of God. Therefore it is well and rightlie written, that man was forbidden of the Angell to worſhip him, but one God, vnder whom he was his fellow-ſeruant. *Auguſt de vere relig. ca. vlt.*

How this place following is vnderſtood.

Which after his owne imagination, walketh in the humblenesse and holineſſe of Angels. ¶ By religion of Angels, ſaith the olde tranſlation. Eraſmus, By ſuperſtition of Angels. What S. Paule meaneth héere I cannot well tell, except he meane that falſe Apoſtles phantaſied ſome hie honour & worſhip, to be giuen to holie Angels, if they kéepe ẏ law giuen by the miniſtration of holie Angels: and thoſe to diſpleaſe the Angels, ẏ kéepe not the lawe giuen by Angels: & holie Angels to honour them, that obſerue the law. So they taught ẏ Angels of God, to venge their iniurie & diſpleaſures in them ẏ kéepe not the law of Moſes. So theſe Pſeudo Apoſtles taught it to be a worſhipping of Angels, to obſerue ẏ lawe & the workes of the lawe, as neceſſarie to ſaluation, which thing S. Paule counteth here, no honour nor worſhip of Angels, but ſuperſtition of Angels, a pretence to honour Angels, & do diſhonour them, & moſt rebuke to Angels that can be done. Or els this place maie be otherwiſe expounded after this manner. That ſome Pſeudo Apoſtles among the Colloſians ſtudied to deceiue them, ſaieng: they were the Angels of God, ſent from God aboue, & that they had receiued certeine viſions of Angels, and of holie ſpirits in ſome Oracles, wherin *Col. 2. 18.*

Humbleneſſe, holineſſe, religion, or ſuperſtition of Angels.

they were shewed the will & pleasure of God, & what God wold haue done of men in the earth, & that was that they must néds kéepe the law of Moses & the wórkes of it, or els they said they could not be saued, which thing S. Paule reprooueth in all his Epistles, but most plainlie improoued & condempned of ỹ Apostles of Christ. Act. 15. Such Pseudo Apostles was among vs sometimes, that said holie Angels, holie spirits & soules of men departed to haue appeared vnto them, that they should goe this pilgrimage to this Image or that Image, in such a place that they should cause to be said or song, so manie Diriges, so many Masses, found such a foundatiõ for Masses, for prescript prayers, purchase such Pardons & such Indulgenties, and manie like reuelations hath bene shewed to men, as Pseudo Apostles said, by the which meanes they deceiued manie of a long time, but thanks be to God, their deceit is knowne in a manner to all men, how vaine & foolish it was, & how vngodly & how perilous & contrary to mans saluation, & how it came not of God but of the diuell, & was inuented of men, and maintained for lucre sake. I. Ridley.

Of good and euill Angels.

Good Angell. Of good Angels that doe serue God and his Church. The Epistle to the Hebrewes saith thus: Are not all ministering spirits, and sent to minister for their sakes which shall be heires of saluation. Heb. 1. 14.

Euill Angell. Of the euill Angell the Lord saith: that Satan with his companie is a liar and a murtherer from the beginning. And Saint Peter saith: The diuell goeth about like a roring lion, séeking whom he maie deuoure. Iohn. 8. 44 1. Pet. 5. 8.

How the Angels are not against the authoritie of Magistrates.

2. *Pet.* 2. 11. When the Angels which are greater both in power & might, giue not railing iudgement against them before God. ¶ Albeit the Angels condemne the vice & iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God. Geneua.

Whie the Angels be called powers, principalities, vertues, &c.

Although Angels be called powers, principalities & vertues, it is not for that God hath resigned his owne office vnto them, it is not for that he hath dispoiled himselfe of his owne power,

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it is not for that he himselfe abideth idle in heauen: But it is for that the Angels are instruments of his power, to the ende it should be spread out ouer all, &c. Caluin vpon Iob. fol. 15.

How Angels be called the sonnes of the Gods.

Among the sonnes of the Gods. ¶ He calleth the Angels the sonnes of the Gods, because they neither haue had their beginning of the earth, nor are clad with corruptible bodies, but are heauenlie spirits, endued with the glorie of God. Not ỳ they bee anie part of gods being or substance as brainsick persons dreame: but because God vttereth his mightie power in them, therfore is their nature distinguished from ours by this title. The effect thereof is that although there shine forth a greater maiestie in ỳ Angels then in other creatures, insomuch that they rauish vs to wonder at them, yet come they nothing neere vnto God, that they should dimme him with their excellencie, or part stakes of souereigntie with him: which thing is to be marked aduisedlie, because ỳ although God do euerie where auouch ỳ Angels to bee but seruãts & redie at his cõmaundement, yet ỳ world being not contented wt the one God, forgeth to it selfe many Gods. Caluin. Psal. 89. 6.

How Angels appearing in humaine bodies were not men.

Two things are diligentlie heere to be weighed. One is, whether Angels when they after this sort put on humaine bodies, maie be called men: I think not. For if we vnderstand humaine flesh, which is formed & borne of a resonable soule, vndoubtedlie Angels after that manner cannot be said to haue hamaine flesh. What then will some men saie? Were the sences deceiued whẽ men sawe them? Not so. For the sences iudge onelie outward things, & such things as appeare. But what inwardly impelleth or moueth these things which they see they iudge not. That longeth to reason to seeke & search out. This also is to be added, that Angels did not continuallie retaine these bodies, because they were not ioined to them, in one and the selfe same substaunce: so ỳ an Angel & a bodie were made one person. The holie Ghost also although hee was a true Doue where he descẽded, yet was not he together one substance with it, wherfore the Doue was not ỳ holie Ghost, nor ỳ holie Ghost the Doue. Otherwise Angels may (as we haue before taught) enter indeed into a body before made, & which before had his being, as it is read of ỳ Angel which spake in ỳ Asse of Balaam, and of the diuell, which by the

Ser-

Serpent talked with Eue. But at this present we dispute not of that kinde, but onelie saie, that Angels working in this manner in the bodies of creatures, are not ioined vnto them in one and the selfe same substaunce. Wherefore the asse could not bee called an Angell, neither was the Angell an Asse, euen as the Serpent was not in verie deede the diuell, neither was the diuell the Serpent. Pet. Mar. vpon Iudic. fol. 211.

Whether Angels did in verie deede eate and drinke when they appeared.

Of the Schoole-men, some thinke that they did eate in verie deede, and other denie it. Scotus thinketh that to eate is nothing els, then to chawe meate, and to conueigh it downe into the bellie, and this thing did the Angels, wherefore he gathereth, that they did eate in verie deede. Other doe thinke, that to eate, is not onelie to chawe the meate, and to conueigh it downe into the bellie, but moreouer to conuert it into the substaunce of his bodie by concoction through the power of vegitation. This forsomuch as the Angels did not, therefore they did not eate in verie deede. The booke of Tobias is not in the Canon of the Hebrewes, but yet it might be applied to our purpose, but that there is variance in the copies, for in that booke which Munster set out in Hebrewes, in the twelfth Chapter. Raphel the Angell saith: I seemed to you to eate and to drinke, but I did not eate neither drinke, the common translation hath: I seemed to eate & to drinke, but I vse inuisible meate and drinke. Neither text denieth, but that the Angell after a certeine manner did eate. Pet. Mart. vpon Iudic. fol. 212.

How Angels be by nature spirits, by office messengers.

The Scripture declareth of the Angels, that they be by nature spirits, by office Angels, that is to say, messengers. August. Psal. 103. The spirits be Angels, & when they be spirits, they be not Angels, when they be sent they be Angels, for Angell is the name of the office, & not of nature. Respecting that whereof hee is, he is a spirit: and in respect of that which he doth, he is an Angell. Who maketh (saith the Apostle) Angels his spirits: ý is to saie, he maketh messengers of his spirits, & in the first Chapter of the Hebrewes. They be all serueable spirites sent for the health of the elect. Musculus. fol. 10.

How Angels be not borne, but created of God.

Scripture

Scripture teacheth vs, that Angels be not gotten of God, as Christ the onelie begotten of God, but that they be created of God, and made in like sort as the rest of the creatures. That they bee not gotten of God as Christ was. The Apostle witnesseth where he saith: To which of his Angels did he saie at anie time: I haue begotten thee this daie: and againe, I will be to him a Father, and he to me a sonne: but whereas in Iob, the Angels bee called the sons of God, it is not to be vnderstood, that they be the naturall sonnes of God as Christ was, but because they be the sonnes of grace and adoption, as all the elect bee. That they be created and made, the Prophet Dauid witnesseth Psalme. 148. 2. But when and what time they were made, there is no mention in anie place of Scripture. A man maie gather that they were made at that time, when the foundation of the world was set, by that we do read in Iob. 38. read the place. But it appeareth not by that place plainlie & determinatelie, when they were created, as it is not in anie place declared, whereof and how they were made. Musculus. fol. 10. *Heb. 1. 5.*

How Angels are appointed to waite on the faithfull.

Then said they, it is his Angell. ¶ There be manie places in the Scriptures where we doe plainlie learne, that Angels bee appointed to wait on the faithfull, euen from their verie birth. Ag. 18. 10. Heb. 1. 14. And in the Psalmes: Hee hath giuen commaundement to his Angels, that they keepe thee in thy waie. Such a thing is heere meant by his Disciples. Sir. I. Cheeke. *Act. 12. 15.*

¶ For they did know by Gods word, that Angels were appointed to defend the faithfull. And also in those daies, they were accustomed to see such sights. Geneua.

How we shall be like vnto Angels.

But are as Angels of God in heauen. ¶ Heere we must note and marke, that Christ doth not saie, in the resurrection they shall be Angels, but they shall bee like vnto Angels. For Angels haue no bodies at all, but we shall haue our bodies both raised from death, and also glorified. Sir. I. Cheeke. *Mat. 12. 30.*

How Christ is greater then the Angels, proued by this place.

He maketh his Angels spirits, and his ministers a flaming fire. ¶ The absolute meaning of which words, we must learne

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Heb.1.7. of the Apostle himselfe, in the 14. ver. following, where according to this testimonie, he hath defined their nature, and called them ministring spirits. Then in these words he maketh his Angels spirits, and his ministers a flaming fire, according to the similitude in which their glorie hath bene seene: as the Angels that were with Elizeus, his seruants sawe them in Chariots of fire: The similitude of the beasts which Ezechiel saw, were as coles of burning fire: and the Seraphins haue their names, because they be of firie coulour. And these words spirits & ministers, we must resolue thus, ministering spirits. So out of this text his argument standeth thus: Christ is called the sonne, the first begotten sonne, whom the Angels worship: but the Angels are his ministring spirits, therfore Christ is greater thē ỳ Angels. Deer.

Angells are ministring spirits.

The opinion that euerie man hath his good and bad Angell is false.

A good and bad Angell.

The opinion ỳ particular men haue of their particular Angell, one good, an other bad, is an heresie (saith M. Deering) not much vnlike the Maniches, who taught ỳ euerie man was violentlie drawne to do good or euill, by a good spirit or euill, which equalitie of themselues had rule in man, &c. The first author of it (saith he) was Empedocles the Philosopher, who as Plutarch saith, taught, that euerie man had two Angels, one good, and an other bad, &c. Plut. de Animi. Tranqu.

The degree of Angels falslie proued, aunswered.

Ezec.8.13. The Prophet Ezechiel describing the glorie of ỳ king of Tire, he nameth nine precious stones, which are in his garments: in which place, he nameth the same king Cherub, comparing him with the Angels, therefore these stones signified nine orders of Angels. Aunswere.

Touching the argument of the nine precious stones of ỳ king of Tyrus, it is nothing but follie: for what though he were cōpared to Angels in glorie, because his garment was full of precious stones, doth it therefore follow, ỳ as manie kinde of stones as were in his gowne, so manie orders there should be of Angels: If I saw a man clothed in rich colours, & manie iewels about him, so that I would saie, he shineth like the Sunne: must it needs follow, ỳ as many coulours as are about him, so many colours are in the Sun: But the thing is all false, the king is not there compared to Angels, but because the Cherubins ỳ couered

Nine orders of Angels.

ced the mercie seat were of beaten gold, & excellent workmanship, with that, ỳ king is compared & called the couering, and the anointed Cherub: so that the nine precious stones, must be nine orders of Cherubins vpon ỳ mercie seate, or nine orders of clothing. Deering.

What is vnderstood by the foure Angels.

By these foure Angels are vnderstood noisome ministers, which go about to hinder both the life & doctrine of the gospell, & the true faith. The Angell which ascended from the rising of the Sunne, &c. is our sauiour Christ, which alwaies procureth some to further the Gospel against tyrants Antechrists. Sir. I. Cheek. *Apoc. 7. 2. Foure Angels.*

I sawe foure Angels (saith S. Iohn) &c. These are the hypocrites with their false doctrine: The Antechrists with their pestilent degrees & traditions. The cruel princes with their tyrannous lawes, & the vngodlie magistrates with their ignorance & blindnesse. These stand vpon ỳ foure corners of the earth, they reigne in the foure quarters of ỳ world, with lies in hypocrisie: errours in superstition, with tyrannie in power, & cruelties in executing humaine lawes. These with-hold the foure winds of ỳ earth. The doctrine of the spirit which God hath sent to bee blowne the world ouer, they withstand, resist, stop, bere, & euermore persecute, least it shold blow vpon ỳ earth, which is ỳ gardein of god, driuing away frō thence all filth & corruption. Bale. *Apoc. 7. 1.*

What is meant by the seauen Angels.

And I sawe the seauen Angels, &c. ¶ These seauen Angels, bee manie Antechristes, and those mightie that do harme to the faithfull & hinder ỳ Gospel. But Iesus Christ standeth at the Altar, with the oblacion of his bodie, for ỳ faithfull. Sir. I. Cheek. *Apoc. 8. 2.*

Who the Angell was.

And shewed by his Angel. ¶ Ther be ỳ think, ỳ by this Angell, was meant Christ: but more rightlie do other vnderstand him to haue ben some one of those heauenlie spirits ỳ are called ministering spirits, & are sent abroad about seruice, for their sake ỳ shall be heires of saluation. He. 1. 14. for by this meanes Christ proued to be the Lord of Angels, as by whose seruice in ỳ wonderfull administration of his kingdome, he both deliuereth the godlie out of the hands of the vngodly, and also punisheth the wicked from time to time. Beside this, we shall see the Angell, more then once refuse the worshippe that Iohn was *Apoc. 1. 1.*

about

about to yæld vnto him, in this præsent booke. 19.10. and.22.9. which thing Christ would not haue done, inasmuch as he is far more excellent, not onelie then man, but also then all the Angels. Mar. vpon the Apoc. fol. 5.

Of the Angell that went downe into the poole, where the sicke laie.

Iohn. 5.4. For an Angell went downe at a certeine season into the poole, &c. ¶ It is vncerteine when or how often, the Angell came downe to the water, whether once in a yeare or oftner. Some thinke that he descended euerie feastinall daie, ¶ that then some one sicke person or other was healed. Other-some thinke þ this was done vpon the daie of Pentecost. Notwithstanding this is most certeine that the benefit is to bee ascribed vnto God, who in working hath euer vsed the ministerie of Angels, of men, of Elements. For that which the Angell did heere, hee did it as a minister of God. For it is a worke proper vnto God, to cure the sicke. But as he hath euer vsed the hand and worke of Angels, so he hath committed these partes in charge to the Angels, for the which cause the Angels are called powers or vertues, not because God resigning his power vnto them, sitteth himselfe idle in heauen; but because he working mightelie in them, mightelie declareth vnto vs his power. Therefore they doe verie wickedlie which ascribe anie thing to Angels, which is proper to God, or which make them such mediatours betweene God and vs, that they obscure the glorie of God: when as we ought rather directlie to come vnto Christ, that by his conducting aide and commaundement, we maie haue the Angels helpers and ministers of our saluation. Mar. vpon Iohn. fol. 146.

ANGER.

What Anger is, by Aristotles definition.

Anger is nothing els (if we maie beléeue Aristotle in his Rhetorikes) but a desire of reuengement because of contempt. For they which perceiue themselues to be despised and contemned, do straight waie thinke, how they maie be reuenged, and they diligentlie meditate how by some punishment, they maie requite the iniurie or despite done vnto them.

How Anger (in some respect) is no sinne.

Anger

Anger is no sinne, so that the originall thereof, and the ende whether it extendeth be vertuous, and procede with charitie. Moses was angrie and brake the tables of God in his zealous and godlie passion. He put the idolaters to death, but the ende was to destroie vice, and mainteine vertue. So was Dauid, so was Saule, so was Christ, but it sprang of a loue towards God, and extended to a vertuous ende, the punishment of vice, and commendation of vertue. Whooper.

Be angrie and sinne not. ¶ Christ was angrie at the blindnesse of the Iewes. Mat. 23. and so was Moses at the idolatrie of the Israelites Exo. 32 and at the sedition of Chore, Dathan, and Abiram, Num. 16. neuertheles this anger or wrath was but a verie zeale vnto the law of God, as thou maist see by Phinches in Nu. 25 and by Mathiathias 1. Mac. 2. As for malice & vnlawfull wrath, it is vtterlie forbidden, as it followeth in the same chapter, where he saith: let not the Sunne goe downe vppon your wrath. Tindale. *Ephe. 4. 34. Psal 4. 5.*

I haue bene through angrie, for the Lord God of hoasts sake. ¶ Anger is not here taken for such as is betweene enimies, but such as procedeth of feruent loue, as when the Father is angrie with the sonne, not because he would him cuill, but sheweth thereby that he loueth him better, for in correcting him he prouideth that he fall not into worse. Such an anger, zeale, or iealousie, had Phinches also. Nu. 25. *3. Reg. 19. 10.*

What Anger is forbidden.

Christ prohibiteth anger as the beginning of hatred, murther, and destruction. For he said, he that is angrie with his brother is worthie of iudgement: for anger and reuengement are seperate one from an other, onelie as the rote and the fruit. For he that is angrie with anie man, if he hurt him not, that chanceth, because either he cannot, or els feareth the punishment of the lawes. He that hateth his brother (saith Iohn) is a murtherer. But among those which are counted verie angrie, kings aboue other are numbered, when they perceiue that they are despised of their subiects. Wherefore Homere saith: Great is the anger of a kings displeasure. Pet. Mar. vpon Iudic. fol. 166.

How anger or wrath is in God.

God is said to be angrie (kisse the sonne least the Lord bee *Psal. 2. 12.*

angrie) when we breake his commaundements, despise his threatnings, set light by his promise, and follow our owne corrupt appetites. God is said to be angrie and chaunged but the chaunge is in vs and not in him, for he is immutable, with whom saith S. Iames, is no variablenesse, neither is he chaunged. The Psalmist saith, 101. Ye chaungeth all things as a vesture, but he himselfe is immutable, vnchaungeable. Lactantius in the booke which he writeth of the anger of God, doth not onelie attribute this vnto God that he seemeth to be angrie, when he doth chasten and punish sinners: but he doth expresse giue vnto him a certeine commotion also which we doe call anger. And I will not grudge to resite his words. These things saith he, which be naught must of necessitie displease him that is good and iust, and he that is displeased with euill, is moued when he seeth it done. We doe rise to reuenge, not because we be hurt and anoied, but that discipline maie be kept, mens manners corrected, libertie refrained. This is a iust anger, which as it is necessarie in man for the redresse of naughtinesse, so is it also in God, from whom the example came vnto man. For like as it behoueth vs to chasten them which be subiect vnto our iurisdiction, so it beseemeth God, to chasten the sinnes of all, and that he maie doe that he must needes be angrie. For it is naturall for the good to bee moued and stirred at the sinne of an other. Therefore they shold haue defined it thus, that anger is the motion of the mind, meaning to chastice sinne. For the definition of Cicero: Anger is a desire to reuenge, is not much different from that we said afore. But the same anger which we maie call either furie or rage, ought not to be in man, because it is altogether faultie. But that anger which belongeth to correction of vice, neither ought to be taken from man, neither can be taken from God, because it is both profitable & necessarie for me. This saith Lactantius, by which words he doth not take from God the commotion and sturre of anger, but that onelie which is ioined with fault, and is vnseemelie also for man. Musculus. fol. 438.

Augustine

Iust anger

Euil anger

Good anger.

Heb. 3. 16. For some when they heard, prouoked him to anger. ¶ He is angrie heere, because they refused wisdome and imbraced follie, because they forsoke ẏ word of truth, & followed vaine deuices, because they would not enter into ẏ rest promised them, but had more desire to returne to ẏ heauie labour & bondage of Aegipt.

This

This madnesse of ỹ people the Lord is angrie with, as a louing Father ỹ had care ouer them. So if we will haue holie anger, let it be frée from all hatred & reuenge, & arise onelie for the profit and well doing of our neighbour. Thus we read our Sauiour Christ was angrie, when he sawe ỹ frowardnesse of the Iewes, who by no admonitions would be made wiser. Thus S. Paule prouoketh Timothie, when he saith: Reproue & sharplie rebuke men, ỹ they turne not awaie from ỹ truth. So S. Iude biddeth vs all if we fall into companie with froward men, to saue them with feare, as if we would sodeinlie pluck them out of the fire. Thus if we can haue our affections moued, we are holilie angrie, for ỹ end of our doings, is ỹ profit of our brother. Deering. Holie anger.

By wrath is vnderstood, not a disturbance by perturbatiõ of the mind, for these things can haue no place in God. But as Augustin hath wel interpreted in his booke of ỹ Trinitie: Wrath in God signifieth a iust vengeance. And God is said to be angrie, when he sheweth forth his effects of an angrie man, which are to punish & auenge. So he is said to repent himselfe that he had made man: because like a man that repenteth himselfe, he would ouerthrow his worke. Pet Mart. vpon the Rom. 107. Wrath.

And the wrath of the Lord ware hote against Israel, &c. *Iudic.* 2. 14

Wheras ỹ wrath of God ware hot against Israel, is not so to be vnderstood as though God had anie affections, for that perteineth onelie vnto men. But according to the cõmon & receiued exposition of these places, we sée ỹ God is like vnto men ỹ are angrie, after which selfe same reson it is written, ỹ he somtime repenteth, wherefore God either to repent or to be angrie, is nothing els, but that he doth those things, which men repenting or to be angrie vse to doe, for the one do either alter or els ouerthrowe that which before they had done: and the other take vengeance of iniuries done vnto them. Ambrose in his booke of Noe & the Arke, the 4. Chapter, speketh otherwise of the anger of God: for neither doth God (saith he) thinke as men doe, as though some contrarie sentence should come vnto him, neither he is angrie, as though he were mutable, but therefore these things are beléeued, to erpresse the bitternesse of our sinnes, which hath deserued the wrath of God, & to declare that the fault hath so much & so farre increased, that euen God also (which naturallie is not moued either by anger or hatred, or anie passion)

séemeth to be prouoked to wrath, &c. And aptlie is there mention made of the anger, before the punishment. For men vse first to be angrie before they reuenge. Pet Mar. vpon Iudic. fol 70.

Of two kindes of Anger.

Mat. 5. 16. He was exceeding wrath, &c. ¶ There are two kindes of anger, the one deserued the other vndeserued. The deserued anger is, with the which God is prouoked against sinners, parents against disobedient children, Magistrates against wicked subiects, and maisters against negligent scholers, and such like. He that giueth occasion of such anger offendeth and is in fault, bicause the partie against whome the offence is committed, is iustlie angrie, but such was not the anger of Herod. The vndeserued anger is, when as they are let by some meanes or other from their wicked intent and purpose. He that giueth occasion to these, is not in fault. With this kinde of anger was Herod angrie, therefore the fault was in himselfe and not in the wise men. Marl. vpon Math. fol. 24.

ANOINTING.

What is meant by the Anointing of the head.

Mat. 6. 17. But when thou fastest, anoint thy head, &c. ¶ To anoint the head is meant, as turning the other cheeke, and of that the left hand should not knowe what the right did. That is, that they should auoide all vaine glorie, and fast to God, and for the intent that God ordeined it for. And that with a merie heart and chearefull countenaunce, thereby to seeke the working of God, and to be sure of his fauour. Such is the meaning, and not to binde them that fast to anoint their heades and wash their faces. And the manner and phrase of speaking commeth of an vsage that was among the Iews, to anoint themselues with sweete and odiferous ointmentes, when they were disposed to be merie and to make good cheere. As ye see how Mary of Bethanie powred a boxe of precious ointments vpon Christs head as he sate at supper. Tindale.

Of the anointing of the sicke with Oyle, what was meant thereby.

Mar. 6. 13 And they anointed manie that were sicke, with Oyle.

¶ In

¶In healing the ſicke the Apoſtles did vſe oyle, to ſignifie thereby, that they were healed by the vertue of ỹ holie Ghoſt, which in the holie Scriptures manie times is ſignified by outward vnction. Sir. I. Cheeke.

Lꝋke Oyle.

ANTES.

The firſt inuenters of a common weale.

PLato ſaith, that the firſt inuenters of a common weale were the Antes, for as we ſée by experience, they liue togethers, they trauaile togethers, and make prouiſion in the winter togethers. And in going and comming from their worke, they hurt not one an other, but each one reioiceth at others trauaile, and none doe giue them to anie priuate thing, but altogethers for the common wealth, and they liue by thouſands together in one little hillock, where as two men onelie in a common weale cannot liue in peace and concord.

ANTICHRIST.

What Antichriſt is.

ANtichriſt is not the proper name of a perſon, but of an office. For as S. Iohn in his firſt Epiſtle and ſecond Chapter, ſaith, manie are Antichriſts. 1. *Iohn.* 2. 18.

¶Antichriſt ſignifieth not anie perticuler man, which (as the people dreame) ſhould come in the end of the world. For yée ſée that in Saint Iohns time he was alreadie come. But all that teach falſe doctrine contrarie to the worde of God, are Antichriſts. Tindale. 1. *Iohn.* 4 3

Marke this aboue all things, that Antichriſt is not an outward thing, that is to ſaie, a man that ſhould ſodeinlie appeare with wonders, as our Fathers talked of him, no verilie. For Antichriſt is a ſpirituall thing, & is as much to ſaie, as againſt Chriſt, that is, one that preacheth falſe doctrine contrarie to Chriſt. Antichriſt was in the olde Teſtament, and fought with the Prophets. He was alſo in the time of Chriſt, and of the Apoſtles, as thou readeſt in the Epiſtles of Saint Iohn, and of Paule to the Corinthians and Galathians, and other Epiſtles. Antichriſt is now, & ſhall (I doubt not) endure vnto the worlds ende. But his nature is (when he is vttered and ouercome Antichriſt vvas in the olde Teſtamẽt.

with the worde of God) to go out of the place for a season, & thē to come in againe wᵭ a new name, a new raiment. As thou sēst how Christ rebuked ẏ scribes & the phareſies in ẏ gospel (which were verie Antichriſts) saieng: Wo be vnto you Phareſies, for ye rob widdows houſes, ye pray lōg praiers vnder a colour, ye ſhut vp ẏ kingdome of heauen, & ſuffer thē not ẏ would to enter in, ye haue taken awaie ẏ key of knowledge, ye make mē to breake Gods cōmandements wᵭ your traditions, ye beguile ẏ people wᵭ hipocriſie, & ſuch like, which things al our prelats do, but haue yet got thē new names, & other garments, & are other wiſe diſguiſed. Ther is difference in ẏ names betwēne a Pope, a Cardinal, a Biſhop, & ſo forth, & to saie a Scribe, a phareſie, a Seniour, & ſo forth, but ẏ thing is al one. Euen ſo now, whē we haue vttered him, he will chaunge himſelfe once more, & turne himſelf into an angel of light. 2. Cor. 11. read ẏ place I erhort thee, whatſoeuer thou art that readeſt this & note it wel. The Iews loke for Chriſt, and he is come. 1500. yeares agoe, & they not aware: we alſo haue loked for Antichriſt, & he hath reigned as long, & we not ware, & that becauſe either of vs loked carnallie for him, & not in ẏ place where we ought to haue ſought. The Iewes had found Chriſt verilie, if they had ſought him in ẏ law & Prophets, whither Chriſt ſēdeth thē to ſeke. Iohn. 5. We alſo had ſpied out Antichriſt long ago, if we had loked in ẏ doctrine of Chriſt & his Apoſtles, where, becauſe ẏ beaſt ſeth himſelf now to be ſought for, he roareth & ſeketh new holes to hide himſelfe in, & changeth himſelf into a thouſand faſhions, with al maner wilines, falſehod, ſubtiltie, & craft, becauſe ẏ his excommunications are come to light, he maketh it treſon vnto the king to be acquainted with Chriſt. If Chriſt & they may not liue together, one hope we haue ẏ Chriſt ſhal liue for euer. The old Antichriſt brought Chriſt vnto Pilate, saieng, by our law he ought to die, and when Pilate bad them iudge him after their lawe, they anſwered: It is not lawful for vs to kil anie man, which they did to the intent ẏ they which regarded not ẏ ſhame of their falſe excommunications, ſhold yet feare to confeſſe Chriſt, becauſe ẏ the temporall ſword had condemned him. They do all things of a good zeale ſaie they. They loue you ſo well ẏ they had rather burne you then ẏ you ſhould haue fellowſhip with Chriſt. They are zealous ouer you amiſſe, as ſaith S. Paul. Gal. 4. 17. They would

Chriſt, neither Antichriſt, not a right loked for.

would deuide you from Christ & his holie Testament, and ioine you to the Pope to beléeue his Testament. Tindale. fol. 60

It is to be noted, that as oft as anie mention is made of Antichrist, it must not be restrained vnto anie one man, but rather be extended to some whole kingdome, which sets it selfe against Christs kingdome. For ther haue ben many Antichrists from the beginning, according as Iohn declareth. 1. Iohn. 2. 18. namelie, euen as manie as haue gone about to lead Christs Church awaie from the purenes & singlenes of Gods word, by their vntoward & noisome errors, &c. Marl. vpō the Apo. fol. 183

A prophesie of Antichrists birth.

While king Richard was yet in the land of Palestine, he sent to the Ile of Calabria for Abbas Ioachim, of whose famous learning & wōderfull prophesies he had heard much. Among other demaunds, he asked him of Antichrist, what time & in what place he should chieflie appeare. Antichrist saith he, is alredie borne in the citie of Rome, & will set himselfe yet higher in ỹ seat Apostolike. I thought saith ỹ king, that he shold haue ben borne in Antioch or in Babilon, & to haue come of the stocke of Dan. I reckoned also ỹ he shold haue raigned in the temple of God within Hierusalē, & onelie haue trauailed for ỹ space of three yeares & a halfe wheras Christ trauailed, to dispute against Enoch & Helias. Not so (saith Ioachim) but as the Apostle reporteth, he is the onelie aduersarie which extolleth himselfe aboue al ỹ is called God. For whereas ỹ Lord is called but holie, he is called the most holie father. This Antichrist shalbe opened, & him shall God destroie with ỹ spirit of his mouth, & light of his cōming, &c. Bale.

The time of Antichrists disclosing.

If ye will weigh Paules words diligentlie, we shall also know the time wherin Antichrist must be disclosed to the world. For writing to ỹ Thessalonians ỹ thought ỹ Christ should shortlie come to iudgement, & minding to bring them out of ỹ opinion, saith: ỹ there shall a departing come before the daie of iudgmēt, ỹ is to say, ỹ men must fal from ỹ Emperour of Rome, as Hierom, Anselme, Theophilact, Bede, Dionise, & almost all ỹ rest of ỹ interpreters take it. True it is ỹ Paule spake this thing darklie, least he shold offend mens minds. Therfore then (saith Paul) ỹ great wicked bodie shall shew forth himself, yea, & he shal not onlie succeed, especiallie at Rome in his owne strength, but also as Daniel writeth he shall bring to naught ỹ rest of the hornes & strength of ỹ empire of Rome. So ỹ we now see plainly inough ỹ the people hath not onlie shronke from the obedience of the Emperour of Rome: but also ỹ the Emperours haue no dominiō in Rome, more thē these. 700. years. The Bishops haue occupied this place in the stead of ỹ Emperours, by the which Bishops 2. Thes. 2. 3

chieflie. The Emperours power hath bene diminished, wherefore we must graunt that they bee right Antichrists. B. Ochine.

2. Thes. 2. 3 The Lord shal not come, vnlesse there come first a decaie, & that the sinfull man be reuealed, the childe of perdition, which shall bee the aduersarie, & bee aduaunced aboue all that is called God or godlie, &c. ¶ No man doubteth but that he doth speake of Antichrist, & that hee reporteth ỹ he shal be reuealed before the comming of Christ, so that the reuealing or opening of Antichrist,

Barnard. is the token of these times, which doe goe before the comming of the Lord. And heere we maie see what Barnard saith vppon the Psalme. Qui habitat. Sermo. 6. at the end. Now saith hee, there is peace with pagans, peace with heretikes, but we haue not peace with false children. Thou hast multiplied people Lord Iesus, but thou hast not multiplied gladnesse: for there be manie called and few chosen. All Christian men, and well neere all doe seeke things of their owne, and not of Iesus Christ. Yea, the verie offices of ỹ dignities of the Church, are chaunged into a filthie gaine, & traffike of darknesse, and there is not sought in them, the saluation of mens soules, but the waste of riches: for this they be sworne, for this they doe haunt Churches, saie Masses, sing Psalmes, they doe striue shamefullie now a daies for Bishoprikes, for Abbotshippes, for Archdeaconries, and other dignities, so that the rents of the Churches be wasted, in the vse of superfluitie and vanitie. There remaineth that the man of sinne, the childe of perdition be reuealed, the diuell not onelie of the daie, but of the none daie, which is not onelie transfigured into an Angell of light, but is aduaunced also ouer all that is called God, or that is worshipped. This saith Barnard, wherby it appeareth well inough vnto whō he thought that the words of the Apostle should be referred, so that no man can charge vs ỹ we be the first that haue referred the same vnto the head of the most corrupt Clergie. I meane ỹ Simon of Rome. He gathered by ỹ simonie, buieng & selling, couetousnes & excesse of the Churchmen in his time, that the reuelation of Antichrist was at hand. Where we must marke by the waie, that Barnard did not onlie acknowledge that Antichrist should some be reuealed, but also that he was in the Church, els he could not haue bene reuealed, if that his comming had bene yet behinde as it is surmised in the Poperie. Musculus, fol. 451.

Proues

Proues that the Pope is Antichriſt, & no heathen Prince.

Firſt S. Paule, 2. Theſ. 2. ſpeaking purpoſelie of Antichriſt ſaith expreſlie that he ſhall ſit in the Temple of God, which is the Church of Chriſt. And Chriſt ſaith. Mat. 24. that they muſt come in his name. But it is manifeſt, that the Heathen Emperours did not ſit in this Temple of God, therefore Heathen Emperours be not this Antichriſt. And by ẏ ſame reaſon, Mahomet is not Antichriſt, becauſe he ſitteth without the Temple of God. And ſo Ottomanus. Now the Pope ſitteth in the mids of the Temple of God, and boaſteth himſelfe to be God, chalenging vnto himſelfe ſuch authoritie as is proper onelie vnto God, and vſurping ſuch honour as is peculiar vnto God. Therefore not in the heathen Emperours, but in the Pope, is the Prophecie accompliſhed. 1. Reaſon.

Againe, it is manifeſt in ſcripture, that Antichriſt ſhuld deceiue the world with falſe doctrine, vnder pretence and colour of true religion: and therefore the ſcriptures ſo oftentimes warneth men that they be not ſeduced by him, which were needleſſe, if anie open profeſſed enimies of Chriſt, ſhuld be that Antichriſt. For there is no likelihood that anie heathen man (a Iewe or a Turke) ſhould deceiue anie multitude of true Chriſtians, but he that vnder the pretence of the name of Chriſt, ſeeketh moſt of all to deface the honour of Chriſt: he is a ſubtill aduerſarie, & the verie ſpirit of Antichriſt. As Saint Iohn alſo, in his Epiſtle cap. 2. doth teſtifie. 2. Reaſon.

It is cleere therefore, that Antichriſt is no Heathen Emperour, which was neuer of the Church nor anie falſe Prophet, that toke vpon him to teach in the Church. The ſame may be ſaid of Mahomet. But that the Pope is moſt euidentlie Antichriſt, vpon the words of our Sauiour Chriſt, when he commaunded that he which had no ſword ſhould ſell his coate, and buy one, ſignifieng the great daunger that was at hand, Lord ſaid the Apoſtles here are two ſwords. Theſe words (ſaith the Romiſh gloſer) are the Ciuill and Eccleſiaſticall power, which remained in Peter, and therefore his ſucceſſors the Pope, hath preheminence of both. W. Fulke.

The markes to know Antichriſt by.

Saint Gregorie ſaith: He is Antichriſt that ſhall claime to be called the vniuerſall Biſhop, and ſhal haue a gard of Prieſts Gregories Gard of Prieſts.

to tend vpon him. Gregorie.li.4.Epist.38. Sacer.

Againe he saith, Ego fidenter dico, &c. I speak it boldlie: whosoeuer calleth himselfe the vniuersall Priest, or desireth to be so called (as doth the Pope) in the pride of his heart, he is the forerunner of Antichrist. Grego.li.4.

Againe in the same place he saith: The king of pride (that is Antichrist) is comming to vs, and an armie of Priests is prepared, which thing is wicked to be spoken.

Barnard. S. Barnard saith thus: Bestia illa. &c. That beast that is spoken of in the booke of Reuelation vnto the which beast is giuen a mouth to speake blasphemie, and to keepe warre against the Saints of God, is now gotten into Peter chaire, as a Lion prepared vnto his praie. Bar.epist.125.pag.311.

Hierom. Antichrist shall cause all religion, to be subiect vnto his power. Hierom aglasiani.

Sibilla. The greatest terror and furie of his Empire, & the greatest woe that he shall worke, shall be by the bankes of Tiber.

The place of Antichrists raigne.

4. Monarchs. Daniel the Prophet describeth the foure Monarchs of the world, vnder a similitude of foure Beasts, that is to saie the Empire of Babilon which was of the Assirians. The Empire of the Persians, of the Grecians, and of the Romaines. And out of the fourth Beast (that is to saie, out of the head of ỳ Monarch of Rome, sprang a little horne, that is to saie, Antichrist himself) who hath so aduaunced his might and power, that he hath broken the power, both of the other hornes, and also of the Empire of Rome, and hath preuailed against the godly. The same thing Paule the Apostle confirmeth, saieng: Before Antichrist be reuealed, and appeare verie strong, there must be a daparting or going away, that is to say, the people must fall away from the obedience of the Emperour. Moreouer Iohn in his Apocalips setting forth the Church of Rome vnto vs, to be, not the spouse of Christ but of Antichrist, saith That he saw a certeine whore the mother of all vncleannesse & abhomination of all the world, holding a golden Cup in her hand, of whose mingled liquor, all the dwellers of the earth should be made dronke, from the highest to the lowest. And further, this whore shall be made dronke with the blod of Saints, and of the Martirs of Christ, and

vpon

vpon hir forehead she had written Babilonia. And least any man should doubt, whether Iohn speake of Rome or not, hee saith plainlie that the Whore sate vpon seauen hills, which thing is well knowen to be agreeable vnto Rome, wherevpon it is called the Citie with seauen hills, wherefore Antichrist seate must be at Rome, which thing is euident both by holie scripture, and also by Hierom in an Epistle he wrote to Fabiola against Iouinian, to Marcello and Aglasia, in the 47. Chapter of his Commentaries vpon Esay, and in the second Chapter vpon Ose. The same is confirmed by authoritie of Tertulian, writing against the Iewes and the Gentiles, in a booke of the resurrection of the bodie, and of Saint Austen also in his booke De ciuitate Dei. In the same opinion is Nicolaus de lyra, and many other beside. Bar. Ochine. 7. Hills.

Of Antichrists disciples.

Saint Paule foretelleth of Antichrists disciples. 1. Timo. 4. that they shall beare a great countenaunce of continent life, & forbid mariage. And of such Saint Hierom saith: Iactant pudicitiam suam inpudenti facie: They make bragge of their chastitie, with whorish countenaunce. Iewel. Hiero. in Ier. cap 7. li. 2.

Of Antichrists progenie.

Antichrist was the sonne of a certaine wicked person called Sinne, hauing to his mother a certaine woman called Perdition, who caused him to be brought vp of a corrupt nurse called dame Falsehod the daughter of Satan. The person of this Antichrist, is not simple, but compounded of two natures, that is to say diabolicall and humaine, as Iesus Christ is compounded both of diuine and humaine. And as of God and man is made one Iesus Christ, so of the Diuell and of the Pope, is made one Antichrist. And as Iesus Christ is the head of the beleeuing Church, which is his bodie, so is Antichrist likewise, the head of the malignaunt Church, which is his bodie, and doth receiue of him beeing hir head, all manner of corrupt humours running downe into her. And because he is borne into the world, onelie to bee contrarie to Iesus Christ, therefore all his thoughts, all his will, all his workes, all his doctrine, and briefelie all his life is repugnaunt to IESUS CHRIST, euen to the drawing of his sword against

against him. Albeit he would haue the world beléeue, that hée doth all this, for the better obseruing of Christian religion.

F.N.B. the Italian.

¶ Looke more of Antichrist, in Rome. Pope.

ANTIPAS.

Of his faithfull seruice to God.

Apoc. 2. 13 ANtipas my faithfull witnesse, was put to death among you.

¶ It is a likelihood that this Antipas was some one of the notable Ministers of the Church, whom the seruants of Satan could the lesse away with, because he taught Christ there, more earnestlie and stronglie then other did, and stood more stoutly against the aduersaries in defence of the things which the true faith conteineth, and that is to be coniectured vpon this, that he calleth him a faithfull witnesse, such a one as Stephen was at Hierusalem. And trulie this name agréed verie well vnto him: for this word Antipas is as much to say, as before or against all men. For nothing ought to moue a Christian heart, from the constancie of faith, and pure confession of the truth. Marl. vpon the Apoc. fol. 44.

ANTROPOMORPHITAE.

What a kinde of Heretikes they were.

Heretiks. THese were Monkes inhabiting the Desarts of Aegypt, who affirmed that God had a bodie and members as a man had. And héerevpon it rose saith Socrates li. 6. cap. 7. that God ỳ father hath bene painted like an olde man in a graie beard. They were about the yeare of our Lord. 380.

The Antropomorphites perswaded themselues, that God might be known by the senses, as men which did attribute vnto God a humane bodie: but their opinion is vtterlie reiected, for the holie scripture testifieth that God is a spirit, and it also putteth a manifest difference betweene a spirit & a bodie, when our Sauiour saith: Féele and sée, because a spirit hath neither flesh nor bones. And there is none which vnderstandeth not, that a humaine bodie and his members, cannot consist without flesh and bones. Further, their foolishnesse héereby appeareth, because there is not a bodie found, which is euerie way pure and simple: for let it be as equall as thou wilt, at the least way it hath

hath parts whereof it is composed, and that all composition is against the nature of God, euen the Ethnicke Philosophers perceiued, &c. Pet. Mar. vpon Iudic. fol. 118.

APPARICIONS OF SOVLES. ¶ *Looke.* Soule

APELLES.

What his heresie was.

APelles was a Marcionite, he said that Prophecies were of a contrarie spirit, he was guided by one Philumena a woman. He thought it was not for men to reason of religion, but euerie one to continue as he beleeued. Eusebius. l. 5. cap. 12. Heretike.

How Tertulian confuteth his heresies.

Apelles the Heretike being in manner ouercome with the foresaid reasons of Tertulian, graunteth that Christ had indeed true flesh, but he denied that he was borne, but brought from heauen: and he obiected that the bodies which were taken by Angels were true bodies, but they were not borne, such a bodie (saith he) had Christ. Tertulian answereth hereunto: They, saith he, which set forth ỹ flesh of Christ after the example of the Angels, saieng that it was not born, namely a fleshly substance, I would haue them compare the causes also, as well of Christ, as of the Angels, for which they came into the flesh. No Angel did at any time therefore descend to be crucified, to suffer death, and to rise againe from death. If there were neuer anie such cause why Angels should be incorporate, then hast thou a cause why they toke flesh, and yet were not borne. They came not to die, therefore they cannot be borne. But Christ being sent to die, it was necessarie that he should be borne, that he might die: for none is wont to die, but he which is borne, &c. Pet. Mar. vpon Iudic. fol. 210.

APOLINARIS.

Of the heresies he fell into.

THis man was Bishop of Laodicia. Who notwithstanding he had written 30. bookes of our faith against Porphirius, fell into heresie, saieng that Christ receiued no flesh of the Virgin Mary, but that in the act of his incarnation some part of the word was conuerted into flesh. He said that Christs soule was Heretike.

not

not of that part that was rationall, but onlie of that part which kept the bodie liuing. And therfore in his incarnation he toke onelie the bodie and not the soule. Cooper.

APOSTLE.

What an Apostle is.

APostle, is an Ambassadour, a Messenger, or one sent. And after this manner, Christ is our Apostle sent of his Father. Tindale.

Who were Apostles.

Apostles are those chosen sorte, which were sent by Christ himselfe to preach the Gospell ouer all the world, confirming the same with miracles, and bearing witnesse of Christs resurrection: of which sort were the twelue. Mat. 10. 1. into whose state Paule was called afterward. These beeing bound to no certein abiding, went from countrie to countrie preaching Christ, and trauailed as ambassadours, to sundrie nations, planting Churches, and setting vp Christs kingdome whersoeuer they came. Marl. vpon the Apoc. fol. 259.

How the Apostles were not called the heads of the Church.

Augustine in his third booke, writing against the letters of Petulian denieth that the Apostle Paule, could be the head of the whom he had planted in the faith of Christ, saieng: O what a rashnesse and pride is this of man? Why doest thou not rather suffer, that Christ should alwaies giue faith, and to make thee a Christian in the giuing of it? Why doest thou not suffer, that Christ should be euer the beginning of the Christian man, and that the Christian man should fasten his roote in Christ, that Christ be the head of the Christian man. For what time as the spirituall grace is bestowed vnto the beleeuers, by the holie and faithfull ministers, the Minister himselfe doth not iustifie, but he onelie of whom it is said, that he doth iustifie the wicked. For the Apostle Paule was not the head and beginning of them whom he planted, nor Apollo the roote of them whom he watered, but he which gaue them increase, as he himselfe saith in the third chapter in the first Epistle to the Corinthians: I haue planted, Apollo hath watered, but God hath giuen increase. So

Not heads

So that not he which planteth is anie thing, nor he which watereth, but God hath giuen increase, nor he was not the rote of them, but he rather which saio, I am the Vine, and you be the braunches. And how could he be their head, when he said, wee being manie are one bodie in Christ? And when he doth report most plainlie in manie places, that Christ himselfe is the head of the whole bodie. This saith Augustine. Musculus. fol. 261.

How the Apostles were equall with Peter.

Saint Cipriane saith. Non erant vtiq; & cæteri Apostoli, &c. The rest of the Apostles were the same that Peter was, all endewed with one fellowship both of honour & of power. Yet the beginning is taken of one, to shewe that the Church is one. Cipri. de simplicita. Prelatorum. Iewel. fol. 109. Ciprian.

Saint Hierom saith: Dices super Petrum fundatur Ecclesia, &c. Ye will say the Church is founded vppon Peter. Notwithstanding in another place the same thing is done vppon all the Apostles: and all receiue the keies of the kingdome of heauen: and the strength of the Church is founded equallie vppon them all. Hierom, aduers. Iouinia. li. 1. Iewel. fol. 107. Hierom.

Origen saith: Quod si super vnum illũ Petrum tantum, &c. If thou thinke the whole Church was builded vpon Peter, what wilt thou then say of Iohn the sonne of thunder, and of euerie of the Apostles. Origen in Math. tract. 1. Iewel. fol. 107. Origen.

S. Chrisostome of Peter saith thus: Duplex crimen erat, &c. Peter was in double fault, both for that he withstood Christ, and also for that he fell himselfe before the rest. Chrisost. in Math. hom. 83. Chrisostome.

S. Austen saith: Inter se concorditer, &c. Peter and his fellowes liued agreeable together. August. Epist. 86. Augustin.

Againe he saith: Christus sine personarum, &c. Christ without anie choice of persons, gaue the same authoritie to Paule to minister among the Heathen, that he gaue to Peter among the Iewes.

The ordinarie glose saith thus of Saint Paule: Non didici, &c. I learned not of (Peter and) others, as of my betters: but I had conference with them, as with equalls and friends. Glos. Gal. 2. Iewel. fol. 107. Glos.

Paule himselfe saith: Iames, Peter and Iohn that seemed Gal. 2. 9.

to

to be pillers, gaue vnto me and Barnabas the right hands of the fellowship, which the glose expoundeth thus: Societatis, &c. Of fellowship, that is, of equalitie. Iewel. fol. 107.

How the Apostles had wiues.

1. Cor. 9. 5 Haue we not power to lead about a wife being a sister, as well as other Apostles, and as the Brethren of the Lord, and Ceyphas. ¶ This text cleerelie proueth, that Peter and other Apostles had wiues, and wherefore then should it be vnlawfull for Priests to marrie, they are no better, nor no holier then the Apostles were. But here will some say, that the Apostles had wiues before that Christ did chose them, but afterward they forsoke their wiues, & followed Christ, which thing is not true, that they forsoke their wiues, for that had bene plainly against the doctrine of their master Christ, which taught thē not to forsake their wiues, but in any wise to keepe them, sauing onelie for fornication. And this place of S. Paule: Haue we not power, &c. doth proue how S. Peter after his Apostleship, and also other disciples of Christ, carried their wiues about with them, when they went a preaching. wherefore it is a false lie that they had forsaken them. D. Barnes.

Eusebius in the third booke of the Ecclesiasticall storie in the Clement. 27. chapter, reporteth Clements wordes thus: Clement whose words we haue here marked, writing against them which despise mariage saith these words: Do they also disallow the Apostles, for Peter & Philip had wiues, and gaue their daughters, to be maried vnto men. And also Paule the Apostle is not ashamed to make mention in a certeine Epistle of his owne make Phil. 4. 3. and companion, and to greete her, whom he said that he led not about with him, that he might be the more readie and comberlesse to preach the Gospell.

Ignatius. I do not backbite the other blessed men, which were coupled in matrimonie, of whom I made mention now. For I wish, that being worthie of God, I may be found in his kingdome at their feete as Abraham, Isaac, & Iacob: as Ioseph, Esay, & other Prophets were. As Peter and Paule, and the other Apostles, which were coupled in mariage, which had wiues, not to fulfill the lusts of the flesh, but to haue issue and posteritie. Ignatius in Epist. ad Philadel.

Erasmus in his annotations vpon the fourth Chapter of the Epistle

Epistle to the Philipians reporteth the witnesse of Ignatius on this wise: The holie Martir Ignatius in an Epistle to the Philedelphians doth plainlie graunt, that not onelie Peter but also Paule and other of the Apostles had wiues. And that they had them in no lesse reputation therefore, because Patriarchs and Prophets were married, not for lusts sake, but for childrens sake. Chrisostome graunteth that there were some which reckoned that Paule did speake vnto his wife, but dissenteth, shewing no cause of his dissention. But to whom it is more right that we should sticke to Clement and Ignatius, of which the one was Saint Peters companion, and the other was Saint Marke the Euangelists disciple, or shall wee better beleeue Chrisostome, which was so long a space after the Apostles time. Thus farre Erasmus. Chrisost.

Of foure manner of Apostles.

Paule an Apostle not of men, &c. ¶ There be foure manner of Apostles or Messengers. The first, which were neither sent of men, but by Iesus Christ and God the Father, as was Esaie the Prophet and Paule himselfe. The second of God, but by man, as Iosua was ordeined of God, but by Moses which was a man. The third sort, are such as by fauour or monie, to get ỳ rowme of Ministers. The 4. are false Apostles, & Apostles of whom S. Paule writeth on this wise: such false Apostles do fashion themselues, as though they were the Apostles of Christ, & dare saie, This saith the Lord, whereas the Lord hath not sent them. Sir. I. Checke. Gal. 1. 1. Iere. 14. 14

How we are warned to take heede of false Apostles.

Such as saie they are Apostles and are not. ¶ That is to saie, such as bragge that they be sent of God: to the ende they maie the easlier beguile the reckelesse and simple sort. And are not, that is to wit, no true Apostles, but false teachers, sent of themselues and not of God, according as the Lord complaineth of the false prophets by his Prophet Ieremie. 14. 14. Heere wee see how Satan is wont to take vppon him the shape of an Angell of light, according as Paule saith 2. Cor. 11. 14. After ỳ same manner doe his Ministers also, when they vaunt themselues of the name of Apostles, as for example, Himmineus and Alexander, 1. Ti. 1, 20. And also Philogus & Hermogenes, 2. Tim. 1, 15. Apoc. 2. 2.

and therfore doth Paule the Apostle also commend the faith and constancie of the Ephesians, in that they gaue no place, but rather stoutlie withstood the doctrine of ỹ false Apostles. Eph. 1. 15.

Marl. vpon the Apoc. fol. 32.

Of the Apostles traditions. ¶ Luke. Tradition.

AQVARII.

Heretikes

THese were heretikes which offered water in the Sacrament in stæde of wine. August. li. de hær et.

ARCHBISHOP.

How this name is approued.

POlidore Virgil. li. 4. de inuentoribus rerum. cap. 12. saith, that Clement in his booke intituled, Compendiarum christiana religionis, testifieth ỹ the Apostle Peter did in euery Prouince appoint one Archbishop, whom all other Bishops of the same Prouencie should obey. He saith also, that the same Archbishop was called Primas Patriarcha, and Metropolitanus.

Eusebius.

In those daies (saith Eusebius) Iohn the Apostle & Euangelist, whom ỹ Lord loued, liued as yet in Asia, which did gouerne the Churches there, after he was returned out of ỹ Ile from banishment, after the death of Domitian, & a little after he saith ỹ he went being desired, Ad vicina Gentium loca, &c. Vnto the places of the Gentiles adioining, partlie that he might appoint Bishops, partlie that he might establish whole Churches, partlie that he might by lot chose such into the charge, as the holie ghost should assigne. So that whether he had the name of Archbishop or no, certaine it is that he had the gouernment and direction of the rest. I. W.

Cipri. li. 1. Epist. ad 3. Cornelium

Cipriane, speaking of the office of an Archbishop, saith thus: Neque enim aliunde hæreses abortæ, &c. Neither haue heresies or scismes risen of anie other occasion, then of that that the Priest of God is not obeied, neither one Priest for the time in the Church, and one iudge for the time in the stæde of Christ thought vpon, to whom if the whole brotherhod, would be obedient according to Gods teaching, no man would moue anie things against the Colledge of Priests.

Corne-

Cornelius being Bishop of Rome, and hauing excommunicated certaine notorious wicked men, & afterward being threatened and ill vsed at their hands: Cipriane hearing therof, wrote comfortablie vnto him, and willed him in anie wise to proceed: shewing further, what sects and schismes ensueth in anie Prouince or Diocesse, whereas the Bishops authoritie is despised. For in these words he speaketh not of the vsurped authoritie of the Bishops of Rome ouer all Churches, but against the insolencie of some, which despising their Metropolitane or Archbishop, did with their factiousnesse trouble the Church. For hee would haue an Archbishop in euerie Prouince, which shoulde beare the chiefe rule ouer the rest of the Clergie, and so doe the godliest and best learned expound Cipriane.

I.W. fol. 354.

Cipriane writing to one Florentius Pupianus, speaking in his owne behalfe being Bishop of Carthage, saith on this sort: Vnde scismata, &c. From whence hath heresies and schismes sprong heeretofore, and whereof spring they now, but that the Bishop which is one, and gouerneth the Church, by the presumptuous disdaine of certaine is despised, and a man preferred by Gods allowaunce, is examined and iudged by vnworthie men. For it is the chiefe and principall office of an Archbishop, to keepe vnitie in the Church, to confound couetousnesse, to redresse heresies, schismes, factions, to see that Bishoppes and all other of the Clergie which is vnder him, to doe their duties, &c.

I. Whitegift. fol. 155.

Caluine in his Institution saith on this sort, that euerie Prouince had among their Bishops an Archbishop, and that the Counsell of Nice did appoint Patriarches, which should be in order and dignitie aboue Archbishops, it was for the preseruation of discipline: Therefore for this cause especiallie, were those degrees appointed, that if anie thing shoulde happen in anie particular Church, which could not there be decided, it might bee remoued to a Prouinciall Synode, from whence there was no Appeale, but vnto a generall Counsell. This kinde of gouernement some called Hierarchiam, an improper name and not vsed in the Scriptures: For the spirite of GOD will not haue vs to dreame of Dominion

Calu. cap. 8 Sect. 54.

and rule in gouernment of the Church. But if (omitting the name) we shall consider the thing it selfe, we shal find that these olde Bishops did not frame anie other kinde of gouernment in the Church, from that which the Lord hath prescribed in his word. ¶ Caluine heere misliketh this name Hierarchia, but he alloweth the name and authoritie of Patriarchs and Archbishops, & thinketh the gouernment of the church then vsed, not to differ from that, which God in his word prescribeth. I. W. fol. 417.

In the Ecclesiasticall estate, we take not awaie the distinction of ordinarie degrees, such as by the Scripture be appointed, or by the Primatiue Church allowed, as Patriarchs or Archbishops, Bishops, Ministers and Deacons, for of these foure, we especiall read as chiefe: In which foure degrees as we graunt diuersitie of office, so we admit the same also diuersitie of dignitie: neither deni eng that which is due to each degree, neither yet mainteining the ambition of any singular person, for as we giue to the Minister place aboue the Deacon, to the Bishop aboue the Minister, to the Archbishop aboue the Bishop, so we see no cause of inequalitie why one Minister should be aboue another Minister: one Bishop in his degree, aboue another Bishop to deale in his diocesse: or an Archbishop aboue another Archbishop. And this is to keepe an order dulie and truelie in the Church, according to the true nature and definition of order by the authoritie of Augustine. lib. de ciui. Ordo est parium dispariumq; rerum sua cuiq; loca tribuens dispositio.

M. Fox.

ARCHONTICI.

Heretikes

These were heretikes in Palestina, which referred the creation of all things to mans powers. They said that the Sabaoth, was the God of the Iewes, and that the Diuell was the sonne of the Sabaoth. Epiphan. hæres. 40. August. li. de hæres. They denied the resurrectin of the bodie.

Eliote.

ARCHDEACON.

When the Archdeacons beganne.

The

THe Archdeacons began then to be created, when the plentie of the goods, required a new and more exact manner of disposing them: albeit Hierom doth saie, that it was euen in his age. In their charge was the summe of their reuenewes, possessions and store, and the collection of the dailie offerings. Wherupon Gregorie declareth to the Archdeacon of Salon, that hee should be holden guiltie, if anie of the goods of the Church perished, either by his fraud or negligence. But where as it was giuen to them to read the Gospell to the people, & to exhort them to praier, & whereas the power admitted to deliuer the Cup in the holie Supper, that was rather done to garnish their office, that they should execute it with more reuerence, when by such signes they were admonished, that it was no prophane Bailiwicke that they exercised, but a spirituall function, and dedicate to God. Calume. 4. li. cha. 4. Sect. 6. *Epist. ad Nepo. Epis. 10. 6. 1.*

Damasus calleth Stephen, an Archdeacon. Hierom in his Epistle Ad Euagrium hath this name Archdeacon. Sextus in his decrées saith that Laurence the Martir was an Archdeacon. Sozomenus. lib. 7. cap. 19. maketh mention of an Archdeacon reading the Scriptures, and these be his words: And this also is a strange thing in the Church of Alexandria, whiles the Gospell are a reading, the Bishop doth not rise vp, which I heard of others. This holie booke, a Monke that is an Archdeacon readeth there, in other places Deacons, in manie places, the Priests onelie, but in principall Feasts Bishops. Socrates in the seuenth booke of his Ecclesiasticall historie, speaketh of one Timothie, an Archdeacon. I. W. Fol. 344. 345.

ARKE.

What the Arke of couenaunt was.

THis was a Cofer or Chest, made by Moses in the Desart, (fiue cubites in length and three in breadth) wherein were put the Table of the olde Lawe and Rod of Moses, and part of Manna. It was made of strong wood and sote, and couered as well within as without with fine golde. And on the top were two Images of Angels, Cherubins. Cooper. Arke of couenant.

¶ Tindale saith it was a Cofer or Chest, as our Shrines, saue it was flat. And the example of ours was taken thereof. Tindale, fol. 11.

What is meant by the Arke of the Testament.

Apoc.11. 19. And the Arke of his Testament was seene. ¶That is to saie, Christ is now disclosed in the doctrine of his Gospell, and in all the new Testament, in whom all the treasures of wisdome and knowledge are bestowed. Col.2.3. Who hath fulfilled the olde Testament, and filled the new. For Christ being man is the true Arke of the couenaunt, because the whole fulnesse of the Godhead (lieng inclosed in him as in an Arke or Chest) dwelleth in him bodelie. Col.2.9. At the beholding of whom, God is become at one with vs. For God the Father hath set him forth to be the attonement maker through faith, by the meanes of his bloud. Rom.3.25. In respect whereof, he is also called the Attonement for our sinnes 1.Iohn.2.2. Marl. vpon the Apoc. fol.166.

Arke of the Testament.

Of the Arke of Noe.

The Arke of Noe, was a great Vessell, which God commaunded Noe to make, that he, his wife, his three sonnes, and their wiues might be preserued from the vniuersall floud, the yeare of the world. 1652. And before the Incarnation. 2310. yeares. The Vessell contained in length. 300. Cubites Geometricall, euerie Cubite containing as Saint Augustine saith, sixe common cubites, which is 9. foote. And so it was in length, two thousand seuen hundred foote. And in deepenesse from the vpper decke to the bottome 30. Cubites, which was 270. foote. And the rofe ouer it was one Cubite, which was 9. foote. This Arke was not by mans power brought into the Sea, but by the course of the waters rising vp, it was borne away: and rather by diuine prouidence, then by mans policie, it was gouerned from running to wracke. And Noe began to build this Arke, in the 533. yeare of his age, and before the floud as Berosus saith. 78. yeares. Lanquet. Grafton.

ARMAGEDDON.

The interpretation of this word.

Which

WHich in Hebrue is called Armageddon. ¶ In the Scriptures, places take their names, either of some notable aduenture, or by some notable mischaunce. As for example, the Graues of lust in Nu.11.34. Meriboth, or the waters of strife. Nu.20.24. And other like in the Scriptures. So also doth Armageddon by preuention in this place: which maie be interpreted, the Armie of wasting or slaughter: representing euen by the vnluckie name of it, what shall befall at length to the armie of Antichrist. Hierom (whom Aurigallus followeth in his Hebrue places) interpreteth Armageddon to be a certaine Mountaine where the Israelites wer wont to pitch their tents. Other thinke rather that Armageddon should be called Gospell hill, or the Hill of glad tidings, or Apple hill, or the Hill of choice fruits. And trulie the Kings and Princes of the Earth, haue none other quarrell to fight against the godlie, but onelie for Christes Gospell, whereunto all power ought to bee subiect. Marlorate vpon the Apocalips. fol.233. Apo.16.16

¶ Armageddon. As if he would saie, the craftinesse of destruction, when as Kings and Princes shall warre against GOD, but by the craft of Satan are brought to that place, where they shall be destroied. Geneua.

ARME.

What is to be vnderstood by the Arme of God.

THe Arme of God, signifieth Christ, of whome Ieremie.32.21 writeth thus: Thou hast brought the people of Israel out of the lande of Aegypt, with a mightie hand and stretched out Arme. Augustin.

¶ By the Arme we vnderstand the mightie power of GOD to saue, for so Paule defineth the Gospell, that it is the power and might of GOD to saluation. Neither is there anie cause, but that also by the Arme of GOD, wee maie well vnderstande Christ: for as euerie man by the Arme doeth all things that hee doeth. So GOD by his worde, createth, gouerneth, and iustifieth,

and therefore his word, which is Iesus Christ, is called his Arme. Neither is this word Arme applied onelie to a man, but also ỹ long snout of an Elephant, is called an hand or an arme, for that by that instrument he worketh manie things, &c.

Pet. Mar. fol. 325.

Esa.40.10 And his arme shall rule for him. ¶His power shalbe sufficient, without helpe of anie other, and shall haue all meanes in himselfe to bring his will to passe. Geneua.

Esa.52.10 ¶Where the Lord saith, he hath made bare his holie Arme, is as much to saie, as he is readie to smite his enimies, and to deliuer his people. Geneua.

Esa.63.5. Therefore mine owne Arme helped me. ¶God sheweth that he hath no nede of mans helpe, for the deliueraunce of his, and though men refuse to doe their dutie through negligence & ingratitude, yet he himselfe will deliuer his Church, and punish the enimies. Read Chap. 59.10. Geneua.

ARMINIANS.

Of their hereticall and damnable opinions.

Heretikes THese people were of the Countreie of Armenia, and of late yeares christened, but now they be subiect to the Turkes. They in some things erred from the Church of the Latines and Greekes. They haue one great Bishop, whom they cal Catholicum. They celebrate much like vnto our fashion. They kepe holie neither the Natiuitie of Christ, nor his Baptime: saieng, he neded not to be purged nor clensed of sin. Also they take from all sacraments the vertue to confer grace. They eftsones baptise those that came from the Church of the Latines to them, saieng that we be not of the Catholike faith, but they. They saie, that no man maie be christened, vnlesse he receiue the Sacrament of the Altar: & that Infants ned not to be baptised, affirming that in them is no Originall sinne. That the holie Ghost procedeth of the Father, and not of the Sonne. That the Sacrament of the Altar, maie not be consecrated of bread, cleane without leauen. Also in the consecration, they put no water into the wine. Moreouer they saie, that the receiuing of the Sacrament, profiteth onelie the bodie. That when Christ descended into Hell, he led with him all that wer there.

That

That Matrimonie is no Sacrament, and may bee dissolued at the will of the man or woman. That Christ did rise the Saterdaie after good Friday. All these and other heresies are condempned by sundry generall counsailes, and the consent of all Christendome. Eliote.

ARRIVS.

Of his heresie and lamentable end.

ARrius borne in Libia yet a Priest of Alexandria, hearing Alexander the Bishop intreating curiouslie of ỳ Trinitie, thought verilie that he maintained the opinion of Sabellius, set himselfe against the Bishop, and said, that the sonne of God had a beginning of essence, that there was a time when he was not, he said that God was not alwaies a Father, that the sonne was not from everlasting, but had his beginning of nothing. Beeing called before the Emperour, he would subscribe to the Nicene counsell and sweare to. His deceipt was to carrie in his bosome, his heretical opinion written in a peece of paper, and when he came to the booke, he would sweare ỳ he thought as he had written, meaning in his bosome. His end was lamentable, for comming from the Emperour after the oth he had taken, with great pompe through the street of Constantinople, he was taken with sodeine feare, & withall he felt a laske, immediatlie he asked of them where there was anie house of office, thither he went and voided his guts. As manie as went by were wont to point at the place with the finger, and saye, in yonder Jakes died Arrius the heretike. Socrates. li. 1. cap. 3. 25. Epiphan. Hæres. 68. 69.

¶ About the yeare of our Lord. 499. Transamandus king of the Vandales in Afrike, banished. 220. Bishops, for that they withstood and resisted the heresie of Arrius.

¶ About the yeare of Christ. 522. Iustine the Emperour banished all the Bishops of the Arrians, Maniches, and other heretikes, and indeuoured to restore againe the pure and sincere Christian faith. But shortlie after, he fearing of the power of Theodorich the king of the Ostrogothes, permitted the Arrians to turne to their Churches.

¶ About the yeare of our Lord. 591. Leonigildus king of Spaine, slew his own sonne Hermogile, because he would not

consent to the heresie of Arrius. Cooper.
Of the confutation of the Arrians, Luke Christ.

ARROWES.

What the Arrowes of the Almightie are.

Iob.6.4. FOr the Arrowes of the Almightie is in mée, &c. ¶ The Arrowes of the Almightie after some mens opinion, are the sorenesse of his iudgement, and his wrath: After some other they are the trouble which the lawe moueth in the hearts of men, while they therby are stirred to hate themselues, & so are healthfullie killed, as it is said Psalme.38.2. Some againe expound them to be the crosse of miserie and wretchednesse, wherein God had now wrapped him. For the Saints (saie they) receiue their crosse of the hand of God. The same wil that this sentence be an increasing and amplifieng of that which his aduersarie had fierslie laide against him. Eliphas in the beginning of the fourth Chapter had said, that the plague was come vpon him, & had touched him. With this (say they) meteth he now. Beholde, it not onelie toucheth mée, but woundeth mée with Arrows, and those venoumed with venome, haply with the gall of Dragons, with which touching both my bloud wared wood, and all my spirit is suppled vp. Moreouer, God hath not onelye throwne these dartes vppon mée, but also his dreadfull feares, that is, whatsoeuer hée hath that is terrible laieth he on mée. T.M.

How Arrowes, are sometimes taken for thunder and lightnings.

Psal.18.14. Then he sent his Arrowes (that is to saie, his lightninges) and scattered them. Read Psalme.77.17. Geneua.

How they are sometimes taken for sickneſſe.

Psal.38.2. For thine Arrowes haue light vppon mée. ¶ Thy sickneſſe where with thou hast visited mée. Geneua.

ASIA.

What Asia is.

ASia is one of the three parts of the world, conteining Asia the lesse, Lidia, Caria, Bithinia, Galatia, Capadocia, Armenia, Cilicia, Sarmatia, Assiria, Arabia, Persia, Hircania, Media, the two Indies, with manie mo, as Ptolome describeth in his twelue Tables.

Tables. Cooper.

Of whom Asia was first possessed.

Sem the first sonne of Noe, Prince of Asia, called also of some Melchisedech, a iust and peaceable King, a Priest of Almightie God, from whome Christ liniallie descended, possessed Asia with his children. For of Elam came first the Persians: of Assur the Assirians: of Arphaxat the Chaldeans: of Lud the Lidians, and of Aram the Sirians. Grafton.

ASKING.

The manner of asking of God.

THis saith Dauid Kimhi, was the manner of asking of God. Hee which would enquire concerning anie publike affaire, or otherwise of anie weightie matter, came vnto the Priest, and hee putting on an Ephod, stode before the Arke of the Lord. In the Ephod or in the brest plate were .12. precious stones, wherein were written the name of the twelue Tribes, And there were also set the names of Abraham, Isaac, and Iacob. And in those stones were all the letters of the Alphabet. The asker ought to turne his face vnto the Priest, and to aske, not in deede so apertlie that his voice should bee heard, neither yet so softlie, that hee should onelie thinke in minde the things which he desired, but in such sort as wee reade that Hanna praied in the first booke of Samuel, where it is sayde, that shee moued hir lippes onelie, neither spake shee anie thing that could be heard. Then was the Oracle giuen on this manner vnto the Priest. By the power of the holie Ghost certeine letters appeared aboue the other in the brest plate, and that either in place or in brightnesse, wherein the Priest read the Oracle and will of God. And these things are those Vrim and Thumim, which the Priest bare in his breast lappe. This is Kimhies opinion, vnto whom, what faith is to be giuen I cannot tell, for it might be that the spirit of God, did without letters giue Oracles, by the voice of the high Priest, whose heart he inspired with prophesie, &c. Pet. Mar. vpon Iudic. 272

Of whom we ought to aske our petition.

Verily verily I say vnto you, whatsoeuer ye aske ỹ father in my name, he wil giue it vnto you. ¶ He saith not whatsoeuer ye aske *Ioh. 16. 23*

the

the Father in the name of Saint Peter, Saint Paule, or other Saints, but in my name. Let vs aske therefore helpe in the name of him which is able to obteine for vs of his Father whatsoeuer we aske: least peraduenture, hereafter in the end of the world at the straight iudgement, we shall heare: Hitherto in my name yée haue asked nothing. Bilney in the booke of Mar. fol. 1139.

How Christ asked what men did saie of him.

Mat. 16. 13. He asked of his Disciples saieng: whom do men saie that I the sonne of man am. ¶ If anie man (saith Origen) be a Bishop or a Magistrate, let him hardlie aske this question: what doe men saie of mee: but this they must aske of them, that will tell the truth without flatterie. Cheeke.

ASSVR.

How the people of Assiria tooke their name of him.

THe Assirians which is a part of Asia, came of Assur, the second sonne of Sem, which Assur (as Lyra saith) would not rebell against God, with Nemroth in the building of the towre of Babilon, but fled out of the land of Senhar into a nother farre countrie, where he first inhabited, by reason wherof the countrie toke his name, and was called Assiria. In the which countrie he builded a citie, that in processe was called Nimue, which citie was so great, that it was three daies iourney to goe through it. Lyra.

What is meant by Assur in this place following.

Esay. 31. 8 Assur also shall be slaine with the sword, not with a mans sword. ¶ The Prophet should heere seeme to prophesie of the great destruction that happened vnto Sennacherib. 2. Par. 32. 21. And Esaie. 37. 36. which was done by the sword of the Angell, not by the sword of man, as ye maie there see. Sennacherib was the king of Assiria, and therefore is the destruction of the Assirians which happened vnder him, signified by this word Assur. Some (because the Prophet a little before in the Text, moueth the people to forsake Idols) expound it thus: not by our Idols, not by our strength, not by mannes helpe (which all maie be called the sword of man) shall our spirituall enimie (which is signified by Assur) perish: but by the power of God, and

and the inuisible sword that cannot bee seene, with which the Angell slewe, an hundred, foure score and fiue thousand in one night. T.M.

ASTHAROTH.

What manner of Idoll it was.

THis Idoll (Astharoth) was so called, because it stode to be worshipped in the forme of a Sheepe. For a sheepe in Hebrue is called Aschtor. And as it appeareth by the fourth booke of kings. Cap. 23. 13. it was an Idoll of the Sidonians, whereunto Salomon by the instigation of his wiues, builded sometime a Cappell, &c. Pet. Mar. vpon Iudic. fol. 68.

ASTROLOGIE.

What Astrologie is.

ASTrologie is the knowledge of the naturall order and disposition that God hath set in the starres and planets, to iudge of the office, propertie, and vertue, and to bring all to their end and vse. Caluine.

The Astrologer is he that knoweth the course and motions of the heauens, and teacheth the same which is a vertue, if it passe not his bondes, and he become of an Astrologer an Astronomer. Who taketh vpon him to giue iudgement and censure of those motions and course of the heauens, what they prognosticate and destinie vnto the creatures of the earth, man, beast and other, what shall be the temperature of the aire, the condition of the earth, the state & successe of such fruite as it bringeth forth. By this knowledge they forespeake of pestilence, and other diseases, and seeth the death of great men to come, & such commotions and warres as shall followe betweene the Princes of the world. And thus they saie they knowe, by the course of the heauens. Whereas they see the coniunctions of manie planets, of figures, and fatall disposition and qualitie, concurre: by reason of whose influence into these inferiour partes, all those calamities must happen. Heere they abuse not onelie the name of God, and the naturall discourse of reason which hath comprehended the motions and course of heauens, but also heauen it selfe, and attribute vnto the heauens, the thing that onelie apperteineth to God: To saie the health of man,

man, the sickenesse of man, the plentie of the earth, and scarcitie of the same, the regument of common, and the life & death of gouernours thereof. Their knowledge and practise in those things is nothing at all. For almightie God hath not made the heauens to that end and purpose, that man shold learne of them good fortune or ill, as it is plaine. Gen. 1. In the second daie, God made the Firmament and superiour Starres, which the text calleth Rakiah, to this end that it should seperate the waters that be vnder the Firmament, from those that be aboue the Firmament, and God called the Firmament heauen. In the fourth daye GOD made the Sunne, the Moone, and the Starres. And sheweth to what purpose and ende he made them, the one to haue dominion in the daie, the other in the night, and God put them in the Firmament of heauen, to giue light vnto the earth. These rule in the daie and night, and put difference betweene light and darknesse, to diuide the yeare into his portes, the Spring, Sommer, Autume, and Winter. They are in signes likewise saith the Text. The which the Husbandman that tilleth and soweth the ground, obserueth without superstition, to sowe and reape his corne. He casteth it into the ground in the Winter, and receiueth it againe in the Summer. So doth the Marriner make the reuolution of the Moone, his decrease and increase, whereby he knoweth the tides, the ebbes and flowe of the same. And the latter Phisitions, Auicene, and Auerrois hath likewise assigned their vse in mans bodie, therefore they appoint diuersitie of daies in the practise of Phisicke, one to bee more apt for letting of bloude then other, to purge and to bane then the other. If they maie be obserued without superstition, it maie be suffered. So that notwithstanding that such as obserue not these latter rules, may both minister and receiue medicines, for the heauens were made to serue vs, and not to master vs, were created for man, and not man for them. Therefore it is a false superstition to saie, good or bad, plentie, or scarcitie, sickneſſe or health, warre or peace, dependeth of the influence of the heauens, &c. Whooper.

Authorities against the abuse of Astrologie.

Esa. 19. 12 Where are now thy wise men, that they maie tell thee, or maie

maie knowe what the Lord of hoasts hath determined against Aegipt. And yet there was no part of Astrologie but it was there. The Prophet doth as it were speake in despite against all them that meddle with it, saieng that it is not their office, to knowe the things which come to passe as they make profession. Caluine.

Thou art warned in the multitude of thy counsells, let now the Astrologers, the Stargasers, and Pronosticatours stand vp and saue thee from those things that shall come vpon thee: beholde they shall be as stubble, the fire shall burne them, &c. *Esa.* 47. 13

¶ The Chaldeans wer most renowmed in Astrologie that euer were anie: so that all they which haue thrust themselues into this curiositie, did borrowe their name from them. Wherefore we see how God reproueth and condemneth them: and pronounceth plainlie, that men cannot learne of the starre, the mutation and falls of kingdomes. And that he will punish the pride of them, which haue thrust themselues in, to enterprise it, &c. Caluine.

This saith the Lord, Learne not the waie of the heathen, & be not afraide for the signes of heauen, though the heathen bee afraide of such. ¶ God forbiddeth his people to giue credite or feare the constellations and coiunctions of starres and planets which haue no power of themselues, but are gouerned by him, and their secrete motions and influences are not knowne to man, and therefore there can be no certeine iudgement thereof. Deut. 18. 9. Geneua. *Iere.* 10. 2.

I destroie the tokens of the Southsaiers, & make them that coniecture fooles, & turne the wise men backward, and make their knowledge foolishnesse. ¶ He armeth them against the Sothsaiers of Babilon, which would haue borne them in hand, that they knew by the Starres that God would not deliuer them, and that Babilon should stand. Geneua. *Esa.* 44. 25

It is not without cause (saith Austen) that men supposeth, that when the Astrologers do meruailoustie in their answeres declare manie truths, the same is done by a secrete instinct of wicked spirits, whose care is, to fasten and confirme in mens mindes, these false and hurtfull opinions of starrie destinies, and not by anie art or cunning of the noting and beholding of the birth starre, for there is no such art at all, Augustin.

August,

August.of the Citie of God.li.5.Chap.7.

Deu.18.10 Loke there be no deuiner, which doth diuine and foretell things, be found among you: nor obseruer of daie, nor that hath respect to birds nor witch, nor coniurer which doth coniure, nor anie which doth counsell or aske counsell of familiar spirites, nor coniuring the dead: for all that so doe, are abhomination vnto God. Loke more in Starres.

ASTRONOMIE.

What Astronomie is.

The true Astronomie that can be bidden by, by learning, is no more but a coniecturall science, it is no demonstratiue science no more then Phisicke is. And yet both well vsed are verie good. But to coulour witchraft, sorcerie, and familiaritie with the diuell, with the name and coulour of Astronomie as some doe, is a diuellish and a damnable practise, condemned by the word of God in a thousand places, would haue man wholie and onelie to trust in Gods promises, and in his gouernaunce, and so to let the iudiciall Astronomer and palmisters goe like limmes of the diuell which denie Gods prouidence. R. Turnar.

The first inuenter of Astronomie.

I finde alledged by Berosus, that Noe had an other sonne, (beside Sem) borne after the floud, who was named Ionithus, or Ionichus, which was a great Astronomer, and was the first that attcined to the whole science of Astronomie, and thereby did deuine and shew before what should after happen to the foure principall Monarchies of the world. He was also schoolemaster to Nemroth, who began the building of the towre of Babilon, and at that time all the people of the world spake but one tongue. Grafton in his Chro. fol. 13.

AVE MARIA.

A new Aue Maria of Pope Sextus making.

In English thus: Haile Marie full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruite of thy wombe Iesus Christ: and blessed is Anna thy mother, of whom thy virgins flesh, hath procéded without blot

blot of original sinne. ¶ Here is three things to be noted: First, how the Pope turneth vnproperlie into a praier, which properlie was sent of God for a message or tidings. Secondly, how the Pope addeth to the words of Scripture, contrarie to the expresse precept of the Lord. Thirdly, how the Pope exempteth Marie the blessed Virgin, not onelie from the sede of Abraham, and Adam, but also from the condition of a mortall creature. For if there be in hir no originall sinne, then she beareth not the Image of Adam, neither doth she descend of that sede, of whose sede euill proceedeth vpon all men & women to condemnation, as Paule doth teach. Rom. 5. 12. wherfore if shee descended of that sede, then the infection of originall euill, must necessarilie procede vnto hir. If she descended not therof, then shee commeth not of the sede of Abraham, nor of the sede of Dauid, &c. Againe, seeing that death is the effect and stipend of sinne, by the doctrine of Saint Paule. Rom. 6. 23. Then had hir flesh iniurie by the lawe (as Christ himselfe had) to suffer the malediction and punishment of death, and so should neuer haue died, if originall sinne had no place in hir, &c. Booke of Mar. fol. 925.

AVENGE.

How we ought not to auenge our selues.

AVenge not thy selfe. ¶ As a Father ouer his children is both Lord and iudge, forbidding one brother to auenge himselfe on an other, but (if anie cause of strife be betweene them) will haue it brought to himselfe, or his assignes, to bee iudged & correct: so God forbiddeth all men to auenge themselues, and taketh the authoritie and office of auenging vnto himselfe, saieng: vengeaunce is mine, and I will reward. Deut. 32. 35. which Text Paule alleadgeth. Rom. 12. 19. For it is impossible that a man should be a righteous and equall, or an indifferent iudge in his owne cause, lustes and appetites, so blinde is our affections in vs. Moreouer, when thou auengest thy selfe, thou makest not peace, but stirreth vp more debate. God therefore hath giuen lawes vnto all Nations, and in all landes hath he put kings and gouernours, and rulers in his owne stead, to rule the world through them, and hath commaunded *Rom.* 12. 19

all cauſes to be brought before them, as thou readeſt. Exo. 22. Tindale.

AVIMS.

What this word doth ſignifie.

AVims was a kinde of Gyaunts, and the word ſignifieth, crooked, vnright, or weaked. Tindale. fol. 15.

AVRICVLAR CONFESSION.

¶ Loke Confeſsion.

AXE.

What is meant by this Axe, that Iohn ſpeaketh of heere.

Mal. 3. 10. NOw alſo is the Axe put to the rot of the trée. ¶ The iudgement of God is at hand, to deſtroie ſuch, as are not mete for his Church. Geneua.

¶ Some doe expound it thus: The Axe is the power of the Romaines, which were the inſtruments of God to deſtroie vtterlie, the wicked and vnfaithfull generation of the Iewes. Sir I. Cheeke.

BAAL.

What Baal was, and what the word ſignifieth.

3. *Reg.* 19. 18.

IF which neuer man bowed his knée to Baal. ¶ Baal was (as ſome thinke) a common name of all ſtraunge Gods, becauſe it commonlie ſignifieth Lord or Maiſter, and thereof toke the Gods of the Gentiles their names, as Baal Phegor, or Phogor, or Baal Peor, that is, the Lord or Maiſter, or Phegor, &c. T. M.

¶ Baal ſignifieth as much as Maiſter or patron, or one in whoſe power an other is, which name the Idolaters at this daie giue their Idolls, naming them patrons and patroneſ-

ſes

les or Ladies. Beza.

What Baal Berith was.

And made Baal Berith their God. ¶ In this place is particular mention made of Baal Berith, which a man maie ſcall Iouem fæderis, or Iouem fæderatum, him made they (meaning the Iſraelites) a God ouer them, and worſhipped him for their God. The worſhipping of him ſæmeth to be this, that they referred all the good things which they had, as receiued of him, & they beléeued that he turned awaie from them thoſe euills which they were not troubled with. By reaſon of which faith, they counted him for their God, and worſhipped his outwarde Image. Pet. Mar. vpon. Iudic. fol. 155. *Iudic. 9. 4.* Baal berith

What Baal Peor was.

They ioined themſelues alſo to Baal Peor. ¶ Baal Peor was the Idoll of the Madianites; but why he was named ſo, it is not fullie agréed vpon. Truelie (Bagual) importeth as much as a a patron or aduocate, and becauſe (Phaguar) ſignifieth to open, ſome interpret it, the God of opening, and they adde, that the cauſe was, for that they deſtroied their priuie members before him: which thing I dare not auouch for certeintie. And it maie bee, that it is the name of ſome place, according as we knowe, that oftentimes the heathen men gaue their Idols the names of the Countries. *Pſal. 106. 28.* Baal Peor

Calvine vpon the Pſal.

BABEL.

What Babel ſignifieth.

BAbel ſignifieth confuſion or mixture. It was the name of a Towre builded by Nemroth, before the incarnation. At the building hereof was the firſt confuſion of tongues. This was done in the lande of Sennaar, in the Countreie of Chaldea. *Gen. 11. 9.*

Eliote.

For what intent the Towre of Babel was built.

The lande was of one language, at the building of the Towre of Babel, which Nemroth and his people beganne to builde, intending that the toppe thereof ſhoulde haue touched the Heauen, wherein they might haue ſaued themſelues, if anie Deluge ſhoulde afterwarde

haue happened. But God seeing their pride and rebellion, confused so their language, that euerie one spake in such sundrie speaches, that one vnderstood not an other, whereby of necessitie, the worke was left vnfinished. Lyra.

BABILON.

What Babilon signifieth.

Apoc. 14. 8 BAbilon the great Citie. ¶ Babilon signifieth Rome, for as much as the vices which were in Babilon, are founde in Rome, in greate abundaunce: as persecution of the Church of God, oppression and slaunders, with destruction of the people of God, confusion, superstition, idolatrie, impietie. And as Babilon the first monarch was destroied, so shall the wicked kingdome of Antichrist haue a miserable ruine, though it bee greate and seemeth to extend throughout all Europe. Geneua.

Whie Babilon is called an hill.

Iere. 51. 25 Beholde I will come vpon thee thou noisome hill. ¶ Babilon is called an hill, although it stood in a lowe place, and no hills about it, for that hir walls and buildings were so greate, and hie as mountaines. The Bible note.

¶ Not that Babilon stood on a hill or mountaine, but because it was stronge, and seemed inuincible. Geneua.

The description of Babilon, and how it was wonne.

In the land of Sennaar, that is in the land of the Chaldes, in a great plaine was Babilon builded in processe of time, mightelie & stronglie augmented with rich pallaices, pleasant houses, strong walles and towres, called the head Citie and Empire of all the world, so celebrated, and standing inuict, with manie glorious victories, by the space of .1495. yeares, hauing the whole world vnder their dominion. It was builded foure in square, three thousand paces ouer from wal to wal. The wall was .200. foote high, and .500. foote broade. And yet was euerie foote longer by three fingers then ours. It was in circuite without the outward walls .480. furlonges. It was double walled with manie high and strong towres, and by a meruailous craft and labour, the floud Euphrates was brought to runne rounde about it, betwixt and without the walls,

walls, and through manie places of the citie. It is so described of the auncient historie writers, as of Ioseph, Plinie, Herodo-to, Orosio, as no Citie else to bée like it. But this so mightie a Citie and golden head, when the king Balthazar with his nobles were feasting and banketting in the night in most securitie, for that they thought their Citie to bée inexpugnable. Then came king Cyrus and laide siege to Babilon. Hée digged vp the bankes of Euphrates, and turned the floud cleane from the Citie, so that without perill hée might with his hoast enter in, and then hauing the king of Babilon in such drunkennesse and securitie, he slewe him and toke the citie. In that Citie yet (as it is left) there remaineth the Temple of Iupiters Image called Bele, the finder of the Syderall science, or els is there none other memoriall or scant anie vestigie thereof. Melanchon and others vpon Daniel.

How Babilon is fallen three manner of waies.

Shée is fallen in wealth and riches, Her Abbeies, Monesteries, Nunries, Frieries, Hospitals, Chauntreis, Churches, and Chappelles now ouerthrowne, and made euen with the ground. All landes, Iewels, Ornaments, and great treasures that belong to the same, are cleane taken awaie from them.

She is fallen in power and authoritie: for the kings of the earth, which sometimes were subiect to that monsterous beast, yea, the most part of the ten hornes, which were all the kings and potestates of the earth, which gaue ouer their power and authoritie vnto the same beast, that acknowledged the Pope for their souereigne Lord, doe now hate and abhorre that harlot of Rome, and doe withdrawe their subiects obedience from her. Shée is fallen (and that chiefly) in the credit of her doctrine: for besides so manie states of Christendome and Princes that by publike authoritie haue receiued the Gospell, and vtterlie abolished all Babilonicall doctrine, euen in the middest of her bloudie tyrannie and persecution, greate multitudes are so lightned with the bright beames of the Gospell, that for all inquisitions, imprisonments, exquisite torments, and cruell burnings that can be deuised, they neuer a whitte diminish, but mightelie increase, as God hath promised, that the bloud of the

Martyrs should be the seede of the Gospell. W. Fulke.

How Babilon is called the waste Sea.

Esay. 21.1. This is the heauie burden of the waste Sea. ¶By the waste sea is vnderstood Babilon, it is so called because of the exceeding great cruelnesse and tyrannie, wherewith it exercised the Iewes. Hereof is there a prouerbe: Babilon is the Sea of euils, and euen the waste of the Sea, that is the most tempestious and desolate place, and that is least possible to be sayled through. T.M.

How the destruction of Babilon was prophesied long before.

Iere. 51.63 Thou shalt binde a stone to it, and cast it in the middest of Euphrates. ¶Saint Iohn in his Reuelation alludeth to *Apo.* 18.21 this place, when he saith: The Angell toke a Millstone and cast it into the Sea, signifieng thereby the destruction of Babilon. His wordes be these: Then a mightie Angell toke vp a stone, like a great millstone, & cast it into the Sea, saieng: With such violence shall the greate Citie of Babilon be cast, and shall bee founde no more. ¶That is, It shall not be like to other Cities which maie bee builded againe, but it shall bee destroied without mercie. Geneua.

¶Looke more of Babilon in the word (Rome.)

BACKE PARTES OF GOD.

What is meant by the backe partes of God.

Exo. 33.23 AND thou shalt see my Backepartes: but my face shall not be seene. ¶Shall see my backparts. That is: so much of my glorie, as in this mortall life thou art able to see. Geneua.

Death is the hauen, that carrieth vs to the place where we shall see GOD face to face, which wee shall neuer see so long as we be in this mortall lyfe, but must couer our faces with Moses and Helias, till the face or forepart of the Lorde be gone by. Now must we looke on his Backepartes, beholding God in his wordes, and in his creatures, and in the face of Iesus Christ our Mediatour. But when this bodie is dissolued by death, we shall see God face to face, and knowe him as we are knowne. Luther.

BAPTIME.

The right signification and vse of Baptime.

BAptime which is now come in the roome of circumcision, signifieth on the one side, how that all that repent and beleeue are washed in Christs bloud: and on the other side, how that the same must quench and drowne the lusts of the flesh to followe the steps of Christ. Tindale. fol. 6.

¶ Baptime is a signe of repentance and of forgiuenesse of sinnes, whereby God doth testifie, that he washeth awaie or forgiueth the sinnes of them that beleeue, and also wherby God doth seale and admonish vs of true repentance, all the daies of our life. Cheeke.

All we which haue bene baptised into Jesus Christ, haue bene baptised into his death. *Rom. 6. 3.*

¶ That is, that sinne through Christs death maie be abolished and die in vs, and that as wee are made cleane outwardlie with water in our Baptime, so inwardlie our sinnes maie be washed awaie, and cleansed by the bloud of Christ. The Bible note.

¶ Baptime is an outward signe, representing in vs the renuing of the spirit, and mortifieng of our members in Jesus Christ, by the which we are buried in death with him. Tind.

¶ Baptime is a Sacrament by the which Jesus Christ doth offer vnto vs the remission of our sinnes, and our regeneration vnder the figure of the water, as he doth indeed communicate the same vnto vs, by his holie spirit. Also it testifieth vnto vs, that he receiueth vs into his Church, as true members of the same. And we for our part doe testifie that we acknowledge him, for such a one, as he declareth himselfe toward vs, & that we beleeue that he maketh vs partakers of all his great riches. Pet. Viret.

¶ By Baptime wherewith we be washed outwardlie, is signified that we be washed inwardlie by the bloud of Christ, the remembrance wherof, all the Apostles indeuoured to worke in the mindes of the faithfull. Marl. vpon the Apoc. fol. 11.

How we be washed by baptime.

Whereas Saint Paule saith we be washed by Baptime, his meaning is, that GOD doth thereby both witnesse our washing, and therewithall performe the thing that is figured. For except the truth or performaunce

of the thing, went ioyntlie with the signe of it, it were an vnproper speach to say, that Baptime is the washing of the soule. And by the waie, we must beware that we put not ouer that thing, either to the signe, or to the minister of the signe, which is proper to God onelie, that is to saie, that we thinke not the minister to be the author of washing vs cleane, or the water to purge the filthinesse of our soule. Which to doe belongeth onelie vnto Christs bloud. Againe, we must take hede that no peece of our trust do stick either to the water or to the man, for as much as the onelie right vse of the Sacrament is, to leade vs straightlie by the hande vnto Christ, and there to staie. For it is onelie the holie Ghost that renueth and quickeneth vs, and no creature or outward worke is able to bring that to passe. For if circumcision doe nothing auaile in Christ, Gal. 5. 6. Surelie neither auaileth it anie man, to bee but onelie dipt in water, and to be admitted into the Church, except he haue faith, that is worke full by charitie, which thing the powring on of water perfourmeth not, for then should all that bee baptised be faithfull: And therefore there is added, Through the word. Marl. vpon the Apoc. fol. 292.

How baptime bringeth no grace, examples followe

Act. 8. 21. Baptime bringeth no grace with it, as doth appeare by Simon the Sorcerer. Tindale.

¶ Hee hath not put on Christ (saith Saint Hierome) that hath onelie receiued the washing of the water, except also hee receiue the holie Ghost. Symon Magus receiued water, but
No grace. because he receiued not the holie Ghost, therfore he put not on Christ Iesu. Paule heere iudgeth of Christians as a man iudgeth, but God doth not measure and iudge his faithfull onelie by outward signes, but by the inwarde thoughts and heartes.
D. Heines.

Act. 10. 44. ¶ Cornelius the Centurion, receiued the holie Ghost before he was baptised.

Act. 8. 28. ¶ The gelded man of Queene Candace beleeued (and therefore had grace) before he was baptised.

Obiection.

The Apostles being commaunded to baptise in the name of the Father and of the Sonne and of the holie Ghost:

they

they notwithstanding baptised in the name of Iesus Christ onelie.

Aunswere.

To baptise in the name of Christ, is to baptise according to the institution and commaundement of Christ, neither do these words in the name of Christ, import that Baptime was ministred in the name of Christ onelie, and in none other name beside, no more then these wordes, Paule the Seruaunt of Iesus Christ, doe import, that Paule was the seruant of Iesus Christ onelie, and so not the seruant of God the Father, nor of the Holie Ghost. Or these wordes that Paule spake vnto the Keeper, Beleeue in the Lord Iesu, doe discharge him from beleeuing in the other two persons of the holie Trinitie.

Of the Baptime of Infants.

Note heere, that the Fathers made a league with God, not onelie for themselues, but also for their posteritie, as God againe for his part promised them, that he would be the God, not onelie of them, but also of their seede and posteritie, wherefore it was lawfull for them to circumcise their children, being yet Infants. And in like manner it is lawfull for vs to baptise our little ones being yet Infants, forasmuch also, as they are comprehended in the league. For they which haue now the thing it selfe, there is nothing that can let, but that they maie receiue the signe. It is manifestlie written in the 29. Chapter of Deu. That the league was made not onelie with them which was present, but also with them which was absent and not yet borne. Pet. Mar. vpon Iudic. fol. 75. *Deu.29.13*

Concerning young children, because their faith is vnknowen to vs, it is requisite that they be partakers of ỹ fruites of the sacraments, and it is not verie likelie that they haue faith because they haue not the vse of vnderstanding, except God doe worke in them extraordinarilie, the which appeareth not to vs. neuertheless we cease not to communicate to them Baptime. First, forasmuch as there is now the same cause in Baptime which was sometime in Circumcision, which is called by Saint Paule, the seale of righteousnesse, which is by faith, and also by expresse commaundement of God the male children were marked the eight date. Secondlie there is a speciall regard to be had *Rom.4.11* *Ge.17.12.*

to the Infants of the faithfull. For, although they haue not faith in effect, such as those haue that be of age, yet so it is that they haue the seede and the spring, in vertue of the promise, which was receiued and apprehended by the Elders. For God promiseth not vs onelie to be our God, if we beleeue in him: but also that he will be the God of our offspring and seed, yea vnto a thousand degrees, that is to the last end. Therfore said Saint Paule that the children of the faithful be sanctified from their mothers wombe. By what right or title then doe they refuse to giue them the marke & ratification of that thing which they haue & possesse alreadie. And if they alleadge yet further, that although they come of faithful Elders or parents, it followeth not ý they be of ý number of the elect, & by consequent, ý they be sanctified, (For God hath not chosen all the children of Abraham and Isaac.) The answere is easie to be made, that it is true all those be not of the kingdome of God, which be borne of faithfull parents, but of good right we leaue this secret to GOD for to iudge, which onelie knoweth it, yet notwithstanding we presume iustlie to be the children of God, all those which be issued & descended from faithfull parents according to the promise. Forasmuch as it appeareth not to vs the contrarie. According to the same we baptise the young children of the faithfut, as they haue vsed and done from the Apostles time in the Church of God, & we doubt not but God by this marke (ioined with the prayers of the church which is their assistaunt) doth seale the adoption & election in those which he hath predestinate eternallie, whether they die before they come to age of discretion, or whether they liue to bring forth the fruites of their faith in due time, and according to the meanes which God hath ordeined.

Gen.17.7.

Rom.9.7.

Beza.

Act.8.37. The place alleadged of the Anabaptists is in the Actes, where the Eunuche was not permitted to be baptised, before confession made of his faith. ¶ The answere is made thus, that that was done to the Eunuche, must not be drawen to the Infants of Christians, rashlie to keepe them from Baptime, which onelie is to be obserued in straungers to religion, & those that are of full age. For we affirme that such as are strangers from the Church of Christ, (as sometimes were the Iewes and Gentiles, and as are at this daie the Iewes and Turkes, and other

other such like) ought not to be baptised vntill they haue made profession of their faith. But the reason of Infants borne of Christians, is of a farre other sort and sale, for they are accounted among the children and household of the Church, by reason of the lawe of Couenaunt. They be holie, and Christ commaundeth them to be brought vnto him. It is manifest they please God, because their Angels alwaies, see the face of the father. And although our capacitie cannot conceiue their state and condition, yet Christ testifieth they haue faith, and that they haue the Holie Ghost, the examples of Iohn Baptist and others teach vs. Gualter. fol. 385.

How baptime is no baptime but to the childe.

Christ bidde the Church to baptise in the name of the Father, the Sonne and the holie Ghost: If a Priest saie these words ouer the water, and there be no child to be baptised, these words onelie pronounced doe not make Baptime. And againe, Baptime is onelie Baptime to such as be baptised, and not to anie other standing by. As Baptime is no Baptime, but to the childe that is baptised, and not to the standers by: so the Sacrament of the bodie, is no Sacrament, but to them that worthelie receiue. Whereas Saint Austen saith, that Infants are baptised In fide Susceptorum, in the faith of their Godfathers, yet in so saieng, hee meaneth of the faith of Christ, which the Godfathers doe, or ought to beleeue, and none otherwise. Iohn Philpot in the booke of Martirs. *Mat. 28. 19*

Significations of baptime.

As the people of God (in the time of Iosua) were conueied through the water of Iordane into the Land of promise, following the Arke of God, which the Priest bare before them, euen so are all we that beleeue in Christ, conueied out of the kingdome of Satan, into the kingdome of God by Baptime, following our Arke Christ, which is gone before vs. The passing of Helias through the water of Iordane, and so lifte vp into Heauen, doth signifie in a shadow to vs, that our passage into Heauen, should be made by Baptime. *Iosu. 3. 15.* *4. Re. 2. 8.*

The

4. Re. 5. 14 The cleansing of Naaman the Sirian in the water of Iordane, from the filthie Leprosie, at the commaundement of Helias, doth prefigure vnto vs, the spirituall cleansing from sinnes to be made by Baptime, through the inwarde working of the holie Spirit. That Baptime should be a figure of Christs death, buriall and resurrection is proued by that he termed his passion by the name of Baptime, when he aunswered the children of Zebedy on this wise: Can ye be baptised with the Baptime that I am baptised withall. Hemmyng.

Considerations of baptime.

We must be fullie resolued that our Baptime is a certaine most free enselement and Sacrament of our attonement with God, and that this attonement is made by the bloud, death, and resurrection of Christ, and to put vs in minde of the mortifieng of the flesh, of the quickening of the spirit, and continuall repentaunce, & of the glorifieng that shall be hereafter by Christ. It must also put vs in minde, that the benefite of regeneration, is the gift and worke of the whole Trinitie, in whose name we are baptised, to the intent we should sticke therevnto, and worship it all our life long. Hemmyng.

How baptime purifieth and cleanseth.

Baptime hath also his word and promise, which the Priest ought to teach the people, and christen them in the English tongue, and not to plaie the Popengaie, with Credo saie ye, Volo saie ye, Baptismum saie ye, for there ought to be no mummyng in such matter. The Priest before he baptiseth, asketh, saieng: Beleuest thou in God the Father Almightie, and in his sonne Iesus Christ, and in the Holie Ghost, and that the Congregation of Christ is holie, and they saie, yea. Then the Priest vpon this faith baptiseth the childe, in the name of the Father & of the Sonne and of the holy Ghost, for the forgiuenes of sinnes, as Peter saith. Act. 2. The washing without the word helpeth not, but through the word it purifieth and cleanseth vs. As thou readest. Ephe. 5. 26. Vow Christ cleanseth the Congregation in the Fountaine of water through the Word. The Word. Word is the promise that God hath made. Now as Preachers in preaching the word of God saueth the hearers that beleeue, so doth the washing in that it preacheth and representeth vnto vs, the promise that God hath made vnto vs in Christ.

The

The washing preach vnto vs, that we are cleansed with Christs bloudshedding, which was an offering and a satisfaction for the sinne of all that repent and beleeue, consenting and submitting themselues vnto the will of God. The plunging into the water, signifieth that we die & are buried with Christ, as cõcerning the olde life of sinne, which is Adam. And the pulling out againe, signifieth that we rise againe with Christ in a new life, full of the holie Ghost which shall rule vs and guide vs, and worke the will of God in vs, as thou seest. Rom. 6, 4. Tindale, fol. 143. Washing. Plunging into the vvater.

To be baptised in Christ what it is.

To be baptised in Christ is nothing els, then according to his commaundement and institution, to be imitated. And by this forme of speaking is signified that we doe passe into Christ, to the end we maie be more straightlie ioined together with him in faith, hope and charitie. For euen as Souldiers doe sweare to the name of obedience of their Captaine, and are so bound vnto him, that afterward it is not lawfull for them, to be conuersant in the Campe of their enimies, which thing if they doe, shoulde be death vnto them. So we in Baptime are bound vnto Christ, and doe sweare that we will neuer afterward fall away vnto the Diuell, &c. Pet. Mar. fol. 143. Christs souldiars.

To be baptised in Moses, what it is.

Whereas in the Epistle to the Corinthians, it is said, that the Fathers are baptised in Moses, the sence of that place is, that the Israelites passed ouer the Sea, trusting to those promises which were set forth of God by Moses. Pet. Mar. 1. Co. 10. 2

¶ Moses being their guide or minister, or as some read, they were baptised vnto Moses Lawe, other by Moses. Geneua. Moses.

To be baptised by the holie Ghost, what it is.

To be baptised by the holie Ghost, is to receiue the visible graces and giftes of the holie Ghost, or to be endued with the graces of the holie Ghost. The Bible note. Geneua. Act. 11. 16 Holie Ghost.

To be baptised ouer the dead, what it signifieth.

Baptised ouer the dead. ¶ Some men saie, that in token of the generall resurrection, certeine Christian men were baptised ouer dead mens graues, signifieng that the same dead men, should rise at the last daie. Tindale. 1. Cor. 15. 29. Dead.

¶ That

¶ That is as dead, and because they were but newly come to Christ, would be baptised before they died. Except these things be true of Christs kingdome and his subiection, what shall become of them, whom the Church dailie baptiseth, for to destroie death in them, which is the ende of Baptime, and so they to rise againe. Geneua.

¶ Among the Corinthians, if anie had deceased afore he could be baptised, some did take in hande to be baptised for them, thinking that the same should be auaileable vnto the dead, against the resurrection. Tertulian, Theophilactus, Ambrose. Though Saint Paule did not allow this superstition, yet thereby did he take an occasion to confute them, which among the Corinthians denied the rising againe of the dead.

I. Cheeke.

What Iohns Baptime signifieth.

Mat. 3. 11. Indeed I baptise you with water to amendment of life.

¶ The outward signe putteth vs in minde of this, that we must chaunge our liues and become better, assuring vs as by a seale, that we are ingrafted into Christ, whereby our olde man dieth, and the new man riseth vp. Beza.

Of dipping in Baptime.

Dipping. As touching the dipping downe of the childe that is to be baptised, I thinke (saith Muscalus) it is not so necessarie, but that the Church is at libertie, to baptise, either by dipping in, or els by sprinkling. We maie see in Augustine, that this libertie was kept in the Churches. He that is to be baptised (saith he) doth confesse his faith before the Priest, and doth answere as he is asked, &c. And after his answering he is either sprinkled with water or dipped into it. And Cipriane doth vphold the vse of sprinkling in Baptime, but yet so, that he saith, it is at mens libertie.

Muscalus followeth.

Of the Sacrament of Baptime.

The Sacrament of Baptime (saith the Maister of the Sentences) doth consist in two things, that is to saie, in the Word, and in the Element, so that although that the other things be awaie, which were instituted for the better beautifieng of the Sacrament, in case that the Word be there and the Element. For both in this, and in other Sacraments also,

Word & Element.

there

there are accuſtomed to be done ſome things to the beautie, comelineſſe, and ſome things which belong to the ſubſtance and cauſe of the Sacrament. The Word and the Element be of the ſubſtaunce of the Sacrament, the reſt is applied to the ſolemnitie of it. Thus ſaith he. Of which (ſaith Muſculus) I like well, that he doth acknowledge that the wholeneſſe and ſubſtaunce of Baptime doth conſiſt in two things, that is to wit, the Word and the Element. And that the Sacrament is true and holie, if it haue theſe two things, though the reſt be awaie. But wheras he doth referre the reſt, vnto beautie, comelineſſe, and ſolemnitie, what followeth thereof els, but that Iohn and the Apoſtles did baptiſe neither beautifullie, nor comelie, nor ſolemnlie: for as much as they vſed none of theſe things.

Muſculus, fol. 291.

How Baptime is taken, in this place, following.

Baptime which now ſaueth vs. ¶ By Baptime here doe diuers learned Interpreters vnderſtand, the bloud and paſſion for a figure, taking the ſigne for the thing ſignified thereby, for this doth baptime ſignifie vnto vs, beſides other things, that as we are there waſhed with water, ſo are our ſins waſhed away with the ſhedding of Chriſts bloud. For Saint Peter ſheweth, that we are ſaued by Baptime, not by waſhing away of the filthie fleſh, but by the examination of a good conſcience in God. Tindale. 1. Pe. 3. 21

BARCHOCHEBAS.

BArchochebas a Captaine of the Iewes, alluding vnto his name, affirmed that he was the Light or a Starre come downe from Heauen to comfort the Iewes. He ledde them to rebellion, ſo that (as Dion. Caſſ. in Adriano writeth) ther were ſlaine of them aboue fiftie thouſand. Euſeb. li. 4. cap. 6.

BARIESV.

Of the craft and ſubtiltie of this falſe Sorcerer.

THey found in the Citie of Paphos a certaine Sorcerer, a falſe Prophet which was a Iewe, named Barieſu. ¶ Barieſu, that is by interpretation, Ieſus ſonne. Act. 13. 6.

Euen

Euen this name had this Sorcerer gotten to blinde the world withall, as now our Sorcerers and Coniurers, when they goe to worke, they fall to crolling, and praieng with all holy words, to deceiue the people withall, making them to iudge that they rather talked with God then with the Diuell. And Elimas was his name by interpretation saith the Text, which (as Erasmus affirmeth in his Paraphrasis) soundeth as much in the Sirians language, as great and false Prophet. Tindale.

¶This Iewe being a false Prophet and a Sorcerer, went about to peruert and turne from the faith, Sergius Paulus the Deputie. Paule the Apostle reprehended him, so that the Sorcerer was smitten with blindnesse, and the Deputie conuerted, of whom Paule borrowed his name. Act. 13. Beda.

BARREN.

What a reproch it was to women that were barren.

Luk 1.25. To take from me my rebuke among men. ¶For it was a chiefe blessing of God to be fruitfull in children. Gen. 7.3. Exo. 23.26. Psal. 127.3. 128.4. Because it was a multiplieng of the Lords people, & fulfilling of Gods promises. Gen. 14. And therfore was taken among the Iewes, for a reproch to the Barren. The Bible note.

¶For the Barren women enioied not the promise which God made to them that were married to haue issue: but principallie they were depriued of that promise, which God made to Abraham that he would increase his seede. Geneua.

How barren mothers haue brought forth excellent men.

And his name was Manoah, whose wife was Barren.

Iudi. 13.2. ¶When God decreed to send anie notable and excellent man, he verie oftentimes stirred him vp out of a Barren woman. Which thing also we see come to passe in Sampson, likewise in Samuel and Iohn Baptist, and in very manie other, that it might manifestlie appeare to be altogether the worke of God. Barrennesse among the Hebrewes, was a thing ignominious: but God because he would declare, that of things most contemptible, he can bring forth things excellent, hath verie oftentimes done after this manner. And that fault of barrennesse was in this

this place in the woman, and not in the man. For sometime it maie be in both: but the Scripture heere pronounceth it of the woman, and not of the man, Pet. Mar. vpon Iudic. fol. 200.

The meaning of this place following.

Then the children, whom the Barren shall bring forth vnto thee, shall saie in thine eare, this place is to narrow, &c.

¶ Some read: Yet shall the children of thy barrennesse saie in thine eare, &c. The meaning is, when thou art most Barren, & hast fewest of ẏ faithfull in thee (that is to saie, the twelue Apostles and a few of their disciples Iewes borne) by and by shalt thou heare a noise, that these are increased to such a number, that they shall not finde place sufficient to dwell in: At the first sermon of Peter, were there increased three thousand. Act. 2, 41. T.M.

A Prophecie of the Church, and why it is called barren.

Reioice thou Barren that didst not beare, &c. ¶ After that he hath declared the death of Christ, he speaketh to the Church, because it should feele the fruite of the same, & calleth hir Barren, because that in the captiuitie she was as a widdow, without hope to haue anie children. Geneua. Esay. 54. 1

BARTHELMEVV.

Of his death and martirdome.

THis Apostle is said to preach to the Indians, and to haue conuerted the Gospell of S. Mathew into their tongue, where he continued a great space, doing manie miracles. At last in Albania a Citie of great Armenia, after diuers persecutions, hee was beaten downe with staues, and after being excoriate, hee was at length beheaded. In the booke of Mar. fol. 52. Apostle.

BASILIDES.

What his heresies were, and who confuted them.

EVsebius writeth, that one Agrippa Castor, a stout champion, & a famous writer of those times, published a confutation of Basilides, disclosing all his Satanicall iugling. Hauing displaied his secrecie, he reporteth that Basilides wrote. 24. bookes vppon the Gospell, faining vnto himselfe Prophets, whom he called Barcabus and Barcoph, & certeine others neuer heard of before: Heretike. He vvas about the yeare of our Lord 110.

Inuenting those barbarous names, to amaze the hearers with all: teaching that indifferentlie things offered to Idols maie be eaten: that in time of persecution, the faith with periurie maie be renounced: commaunding silence after the manner of Pythagoras, for the space of 5. yeares. And such like heresies of Basilides, the said writer hath plainlie confuted. Euse. li. 4. ca. 7.

BASTARD.

What childe is called a Bastard.

A Bastard is he, which cannot tell who is his father. Or if he can tell one, whom it is not lawfull for him to haue to his father, as it is written in the Digestes, De statu personarum, in the Lawe Vulgo concepti.

How bastards are not admitted to the inheritaunce of their fathers.

Chrisostome vpon the Epistle to the Romanes, when he interpreteth these words (Now is the houre for vs to rise from sleepe) he vehementlie inueigheth against whoremongers. Why dost thou sowe (saith hee) that which is not lawfull for thee to reape? Or if thou doe gather it is ignomious vnto thee: for infamie will thereby come, both to him which shall be borne, & to thee also. For he as long as he liueth shal be full of ignomie, and thou, both when thou art liuing & when thou art dead shall be noted of filthie lusts, &c. Wherfore it is ordeined by ỹ lawes that Bastards should not be admitted to the inheritance of their fathers. Pet. Mar. vpon Iudic. fol. 177.

Deut. 23. 2 A Bastard shall not enter into the Congregation of ỹ Lord. ¶This was to cause them to liue chastlie, that their posteritie might not be reiected. Geneua.

Heb. 12 8 If therfore ye be without correction, &c. then are ye bastards and not sonnes. ¶He concludeth that they which refuse the Crosse denie to be of the number of Gods children, but are bastards. Geneua. ¶Read. Eccl. 40. 15, and 41. 5. 6.

BATHES.

How bathes without God, are of no force or vertue.

If the Baths that be in Swicerland, in Iuliers, in Sicilie, in Valeria, in England, and diuers other countreies, doe helpe

helpe those that are diseased, the same is to be attributed to the goodnesse of God. For there is no earthlie things which haue in them any force or vertue to help men, except they be made effectuall by the power of him is ỹ Omnipotent. Neuertheles those benefits which are giuen to vs by meanes, are not to be contemned, neither ought we to abuse them. For all the giftes of God ought to be vsed to the glorie of God, to our soules healthy, and for the necessitie of our bodie. But we must alwaies beware that we doe not ascribe that to Creatures, which belongeth onelie to God. Marl. vpon Iohn. fol. 147.

Of Bath, a certaine measure.

And it contained two thousand Bath, ¶ Bath & Epha séeme to be both one measure. Euerie Bath conteined ten pottels. The Epha conteined in drie things, that which Bath did in liquor. Read. Eze. 45.10. Geneua. 3. *Re.* 7.26

BEELZABVB.

An Idoll whom the Philistines worshipped.

GOe and enquire of Beelzabub the God of Ekron. ¶ The Philistines which dwelt at Ekron worshipped this Idoll, which signifieth the God of flies, thinking that he could preserue them from the biting of flies. Or els he was so called because flies were ingendred in great abundance of the Sacrifices that were offered to that Idoll. Geneua. 4. *Reg.* 1.2.

If they haue called the maister of the house Beelzabub. ¶ It was the name of an Idoll, which signified the God of Flies, and in despite thereof was attributed to the Diuell, and the wicked called Christ by this name. Geneua. *Mat.* 10.23

BEHEMOTH.

What beast this is thought to be.

THe word Behema signifieth simplie a Beast, and vnder that name are Oxen & al other Beasts comprehended. Here it is said in ỹ plurall number: Looke vpon Behemoth, whom I created with thee: & although ỹ word Behemoth be the plurall number in the Hebrue, yet it is spoken but of one Beast & no moe. Howbeit forasmuch as God meant to betoken here one *Iob.* 40.10.

sort of beasts: that is the cause why he setteth Behemoth in the plural number. Neuertheles, it cannot be coniectured, what kinde of beast it is that he speaketh, except it be an Elephant by reason of the hugenesse of that beasts bodie, &c. Caluine vpon Iob. fol. 730.

¶ The Hebrues vnderstand by Behemoth the greatest beast in the earth, that is an Elephant. Other vnderstand thereby, anie earthlie beast that is great: but vnto an Elephant doe all the properties here recited right well agree, wherfore it seemeth most agreeable to the truth, that by the word be signified an Elephant. T.M.

BELEEVE.

What it is to beleeue.

TO beleeue is not to doubt of the promises of God: but rather to be fullie perswaded of the promises of God, that as God hath promised, so shall it vndoubtedly chaunce vnto vs. Basill.

¶ To beleeue, is certainlie to be perswaded and assured in minde through the holie Ghost, that by the Lord Iesus we are purged from our sinnes, and made the children of God, that by his mans nature we are made partakers of his Diuinitie: by his mortalitie, we haue obtained immortalitie: by his curse, euerlasting blessing: by his death, life, briefle that by his descending into the earth, we ascend into heauen. Traheron.

¶ To beleeue in the name of Christ, is to receiue him as the Sonne of God, and the Sauiour of the whole world, which is done of vs, when we depende wholle vppon him by a sincere faith and trust and commit our selues wholle as disciples vnto him, &c. Marl. vpon Iohn fol. 18.

¶ To beleeue in God, is to be sure that all thou hast, is of him, and all thou needest must come of him. Which if thou doe, thou canst not but continuallie thanke him for his benefites, which continuallie without ceasing receiuest of his hande, and therto euer crie for helpe, for thou art euer in neede, & canst no where els be holpen. And thy neighbour is in such necessitie also: wherefore if thou loue him, it will compell thee to pittie him, and to crie to God for him continuallie, and to thanke as well for him as thy selfe. Tindale. fol. 238.

How

How it is prophecied, that few will beleeue Christs words.

Who will beléeue our report, and to whom is the Arme of the Lord reuealed. The Prophet sheweth that very few shall receiue this their preaching of Christ, & of their deliuerance by him. Iohn. 12. 38. Rom. 10. 16. And that none can beléeue, but whose hearts God toucheth with the vertue of his holie spirit. Geneua. *Esa.* 53. 1.

Lord who hath beléeued our report. ¶ Meaning the Gospell, and the good tidings of saluation, which they preached. Geneua. *Rom.* 10. 16

How men are driuen to beleeue through the workes of God.

Then beléeued they his workes. ¶ The wonderfull workes of God, caused them to beléeue for a time, and praise him. Geneua. *Psa.* 106. 12

The meaning of this place following.

He that beléeueth shall not make hast. ¶ He shall be quiet, and séeke none other meanes, but be content with Christ. Geneua. *Esa.* 28. 16

I beléeued, therfore did I speake. ¶ I felt all these things, & therfore was moued in faith to confesse thē 2. Co. 4. 13. Geneua. *Psa.* 116. 10

BEAME.

What this beame signifieth.

O Hypocrite, cast out first the Beame that is in thine owne eie, &c. ¶ Thou vnderstandest all Gods lawes falsely, and therefore thou kéepest none of them truly: his lawes require mercie and not Sacrifice: moreouer thou hast a false intent in all thy workes that thou doest, and therefore are they all damnable in the sight of God. Hipocrite cast out the Beame that is in thine owne eie: learne to vnderstand the law of God truly, and to doe thy workes aright, and for the intent that God ordeined them, and then thou shalt sée whether thy brother haue a mote in his eie or not: and if he haue, how to plucke it out, or els not. Tindale. fol. 237. *Mat.* 7. 5.

BENEDICT.

Why he is set among the Heretikes.

Hereticke. THis man was the first founder of the order commonlie called Saint Benedicts, and died saith Volateran.li.21. in the yeare of our Lord.518. He was the first and the onelie deuiser of a seuerall trade of life, within ỹ first.600.yeares after Christ, and because he presumed to inuent a new waie, which all the godlie Fathers before him neuer thought of: I (saith the Authour) laied him heere downe for a Schismatike, & couched him in this Catalogue of Heretikes.

BERILL.

The description of Berill, and what is betokened thereby.

Apo.21.20 THe eight a Berill. ¶ This stone glittereth like water, when the Sunne shineth vpon it, and it is said to heate the hand of him that holdeth it. It betokeneth men enlightened with the grace of the holie Ghost, which bring other to the loue of heauenlie things, by preaching and teaching the same grace.

Marl. vpon the Apoc. fol.300.

¶ The Berill is of a pale græne colour, betokening those faithfull persons, which of Christian compassion, hath dolorouslie lamented the fall of their brethren. Of this godlie nature was Steuen, which praied for them that stoned him to death. So was afore his time Samuel, which mourned for Saule, when he saw him cast out of the Lords fauour. Bale vpon the Apoc. fol.100.

Reduced from his heresie. Berillus the Bishop of a Towne in Arabia named Bustra, taught that Christ neither was before his carnall natiuitie, nor had anie proper diuinitie, but onelie the Deitie of God the father dwelling in him: whom Origen confounded, and brought againe to the vnitie of the Church. Eusebius.li.6. Chap.32.

BEAST.

Of the beast that came out of the bottomlesse pitte.

Apoc.11.7 THe Beast that came out of ỹ bottomlesse pit shal make war. ¶ This Beast (that is to saie Antichrist) is said to come out of the bottomlesse pit, because that being ingendred of the Diuell, and starting out of the innermost dungeon of hell, hee is mounted

mounted vp so hie in pride, that like as the Giaunts went about in old time to driue their Iupiter out of heauen as the Fables report: euen so seemeth he to be destrous to thrust Christ the King of all Kings from his Kingdome, following the footesteps of his father Satan, who hath bene a murtherer from the beginning, and abode not in the truth. *Iohn.8.44.* Marl. vpon the Apoc. fol. 154.

Of the beast that rose out of the Sea.

I sawe a Beast rise out of the Sea, hauing 7. heads, &c. *Apoc.13.1.*

¶ By the 7. heads he meaneth Rome, because it was first gouerned by seauen Kings or Emperours after Nero, and also is compassed about with seauen Mountaines.

Geneua.

¶ This Beast is the Kingdome of Rome: The Cat of the mountaine is the errours and blasphemous vices of the whole world gotten in battell: The Beares feete, Tyrannie: The mouth of the Lion, is spoilefull and greedie to deuoure: wounded by insurrections and ciuill warre, vntill Dominion and gouernaunce came in one mans hande. This other Beast that commeth out of the earth, is the pompe of the Romish Bishop. He pretendeth to be a Lambe. This is the second Kingdome of Rome. S.I. Cheeke.

How the number of the beast, noteth the Popes comming.

Count the number of the Beast, for it is the number of a man. *Apoc.13.18* ¶ Number of a man, that is such as maie be vnderstood by mans reason. For about 666. yeares after this Reuelation, the Pope or Antichrist beganne to bee manifest in the world, for these Charecters χξς signfie 666. and this number is gathered of the small number λατεινος, which in the whole make 666. and signifieth Latinus or Latin, which noteth the Pope or Antichrist, who vseth in all things the Latin tongue, and in respect thereof, he contemneth the Hebrue and Greeke, wherein the word of God was first and best written: and because Italy in olde time was called Latinum, the Italians are called Latini, so that hereby, he noteth of what Countrey chiefly he should come.

Geneua.

Of the beast the woman sate on.

I saw a woman sit vpon a Scarlet coloured Beast, &c.

Apo.13.3. ¶The Beast signifieth the auncient Rome. The Woman that sitteth thereon, newe Rome, which is the Papistrie, whose cruelties and bloudshedding is declared by Scarlet. Geneua.

¶Loke. Woman.

Of the miraculous comming of the beasts into the Arke of Noe.

Gen.7.9. When Noe with his wife, and three sonnes with their wiues entred into the Arke, sodeinlie there came together to him, beasts of all kinds, not brought thether by man, but euen by the miracle of God. Neither did Noe take them, but suffered them as they came to enter: neither came anie moe of vncleane beasts then two, a male and a female. And of cleane beastes 7. foure Males, and three females, of which one male was reserued for Sacrifice after the floud, the residue were kept for generation. Lanquet.

¶God compelled them to present themselues to Noe, as they did before to Adam. Gen.2.19. when he gaue them names. Geneua.

Of the beast called Booz.

Booz. The propertie of this Beast is, when he is pursued with hunters and hounds, not to defend himselfe with his hornes: but hauing a long bagge hanging downe vnder his chinne, wherein is gathered much water, he defendeth himselfe therewith. For in his running and chasing, the water in the bag then wareth so scalding hot, that when he casteth it vpon the hounds that followe him, it scaldeth and burneth them so sore, that they are forced to giue ouer their suite. Policro. li.1.fol.26.

Of foure sorts of beasts.

Leu.11.3. Whatsoeuer parteth the hoofe, &c. He noteth foure sorts of Beasts. Some chewe the Cud onelie, and some onelie haue the foote clouen. Other neither chewe the Cud, nor haue the foote clouen. The fourth both chewe the Cud, & haue the hoofe clouen. The last maie be eaten. Geneua.

BETHEL.

Of the scituation of Bethel.

Bethel.

BEthel is a place famous both for praise and dispraise. viii. miles from Hierusalem, on the right hand as one tourneth from Hierusalem to Sichar, or Naples, because of the golden Calfe, which king Ieroboam set vp. 3. Reg. 12. 29. The Iewes of contempt called it Bethauen, that is the house of an Idoll, whereas Iacob gaue it the name of the house of God. Gen. 28. 17.

How Bethel is both the name of a citie and of a mount

That goeth out from Bethel to Luz. ¶ Luz is thought to bee a citie, at the end of mount Bethel, which is also named Bethel. Gen. 28. 19. And so Bethel is both the name of a Citie and of a mount, The Bible note. *Iosu. 16. 2.*

How Bethel and Bethauen, are not both one.

Which is beside Bethauen, on the East side of Bethel. ¶ Heere it appeareth that Bethel and Bethauen were two places: not both one. Although Bethel were after turned into Bethauen, when the right seruice of God was turned into lucre and to Idolatrie. 1. Reg. 13. 6. Ose. 5. 8. *Iosu. 7. 2.*

Bethel, that before was called the house of God, after that Ieroboams calues were set vp in it, was called Bethauen, that is to saie, a house vnprofitable, and the house of an Idoll. Hierom. in Ose. li. 1. Cap. 4 Hierome.

How Bethel is taken in this place following.

And came vp to Bethel. ¶ Bethel in this place is not the name of a citie, but is taken for the house of God: and signifieth a place where the Arke of the couenant remained. Pet. Mar. vpon Iudic. fol. 269. *Iudi. 20. 18*

Of two Bethels.

The same is Bethel. ¶ Which was in the Tribe of Ephraim, an other Bethel was in the Tribe of Beniamin. Geneua. *Iosu. 18. 13.*

Of the finding of Iacob in Bethel.

He found him in Bethel, and there he spake with vs. ¶ He found Iacob as he laie sleeping in Bethel. Gen. 28. 12. and spake with him there, that the fruit of that speach apperteined to the whole bodie of the people whereof we are. Geneua. *Ose. 12. 4.*

Of the peoples worshipping at Bethel and other places.

Come to Bethel, and transgresse to Gilgal, &c. ¶ He speaketh *Amos. 4. 4.*

this in contempt of them which resorted to these places, thinking that their great deuotion and good intention, had bene sufficient to haue bound God vnto them. Geneua.

Amos. 5.5 But seeke not Bethel nor enter into Gilgal, &c. ¶ In these places they worshipped new Idols, of which afore time serued for the true honour of God, therefore he saith that these shall not saue them. Geneua.

Reade Ieremie. 48.13.

BETHLEEM.

How Bethleem was made famous by the birth of Christ.

Mat. 2.6. AND thou Bethleem in the land of Iuda, art not the least. ¶ Though thou (meaning Bethleem) be a small towne, yet shalt thou be verie famous and noble through the birth of the Messias, who shall be borne in thee. Beza.

¶ Understand, because Christ was borne there. Bethleem betokeneth the Christentie, which in the eies of the world is little and vile, but in the eies of God is great & pretious. Tindale.

Mat. 5.2. And thou Bethleem Ephrathah art little to be among the thousands of Iuda. ¶ For so the Iewes diuided their countrie, that for euerie thousand there was a chiefe Captaine. And because that Bethleem was not able to make a thousand, he calleth it little. But yet God will raise vp his Captaine and gouernour therein. And thus it is not the least by reason of this benefite. Geneua.

BETHPHAGE.

What manner of village it was.

Mat. 21.1. AND were come to Bethphage. ¶ Bethphage was a little village at the bottome or foote of the mount Oliuete, which was neere to the citie of Hierusalem, being distant from the same not aboue two miles, as we maie read in the first Chapter of the Actes. Marl. vpon Math. fol. 458.

BETHSEDA.

What this word signifieth.

Iohn. 5.2 BEthseda or as some writeth Bethesda, is as much to say, as a spittle or an hospital, whereas poore folks hath their being, which

which place was by a poole, where the Sheepe that were offered in the temple were kept. And the sicke remained there, looking for the mouing of the water. T.

¶ It signifieth the house of powring out, because the water ranne out by conduits. Geneua.

¶ Of this name there are diuerse interpretations and diuerse translations also, for according to the Hebrue word, it is sometime called Betzaida, sometime Bethesda, and other while Betheder: wherevpon some interpret this word to signifie the house belonging to the flocke, and other some the place of fishing. But their opinion is more probable which expound the same to the place of effusion. For so much doth the Hebrue word Eshed sound: but the Euangelist hath pronounced the two last sillables thus, Esda (as Beth-esda) according to the Chaldes tongue, which at that time was much vsed. It is verie likelie that the water was brought to this place by conduct pipes. Also this place or poole was called in latin, Probatica piscina, that is to saie, the pond where the Priests did wash ỹ sheep that shold be sacrificed, for the Greeke word προβατον or probation signifieth a Sheepe. Marl. vpon Iohn. fol. 145.

BETRAIENG.

What it is to betraie.

TO Betraie seemeth in Latine to signifie three thinges, namelie to bewraie, to deceiue, and deliuer vp. Proditio therefore is an action, whereby by guile, bewraieng or deliuering vp our neighbour or their goods are hurt, and that especiallie of those, which ought rather to defend the same.

Pet. Mar. vpon Iudic. fol. 37.

BIBLE.

In whose daies it was translated into our vulgar tongue.

SAint Bede saith, that one Cedman an English Poet translated the booke of Geneſis and Exodus, with diuerse other stories of the Bible into English Rime. Bede.

Likewise king Adelstone about a nine hundred years past, caused the whole Bible to be translated into English. Adelstone

S. Iohn Treuisa saith, that Bede himselfe turned Saint Iohns Gospell into English. Also hee saith, that Alured caused the Psalter to bee tourned into English. Alured.

Therefore

fore it is vntruely said, that this Ile hath continued thirténe hundred yeares without hauing the Scripture in English.

Iohn Treuisa.li.5.Chap.24.and li.6.Chap.1

Theodoretus. ¶ Theodoretus writeth thus: Ye maie commonlie sée (saith he) that not onelie the teacher of the people and rulers of the Churches, but also Taylers, Smiths, and Clothworkers, and other artificers do vnderstand the principles of our religion. And further, ý not onlie learned women if there be anie such, but also such women as liue by their labour, & sewsters and maid seruants, but also husbandmen and dichers, & beard men, and graffers, can reason of the holie Trinitie, and of the creation of the world, and of the nature of mankinde, a great deale more skilfuller then either Plato or Aristotle were euer able to doe.

¶ In Policronicon it is shewed, how when the Saxons did inhabite the land, the king at that time which was a Saxon, did himselfe translate the Psalter into the language that then was generallie vsed. Yea, I haue séene a booke at Crowland Abbeie, which is kept there for a relique. The booke is called Saint Cuthlakes Psalter, and I wene verilie it is a copie of the same that the king did translate, for it is neither English, Latine, Grécke, Hebrue, nor Dutch, but somewhat soundie to our English. And as I haue perceiued sith the time I was last there, béeing at Antwarpe, the Saxon tongue doth sound likewise after ours, and it is to ours partlie agréable.

S. Cuthlake Psalter.

Lambert in the booke of Mar, fol. 1273.

BILNEY.

Of the comfort he had of his friends, and they of him, the night before he died.

THe Fridaie at night, which was before the daie of his execution, béeing Saint Magnus daie and Saterdaie, Bilney had diuerse of his friends resorting vnto him, into the guilde hall, where he was kept. Among whom one of the said friends finding him eating of an Albrew, with such a chéereful heart and quiet minde as he did, said that he was glad to sée him at that time so shortlie before his heauie & painfull departure, so heartelie refresh himselfe: Oh said he, I followe the example of the husbandman of the countrie, who hauing a ruinous house

house to dwell in, will yet bestow cost as long as they may hold it vp, & so doe I now with this ruinous house of my bodie, and with Gods creatures in thankes to him, refresh the same as ye see. Then sitting with his said friendes in godlie talke to their edification, some put him in mind, that though the fire which he should suffer the next daie, should be of great heate vnto his bodie, yet the comfort of Gods spirite should cole it to his euerlasting refection. At that word the said Thomas Bilney putting his hand toward the flame of the candle burning before them (as also he did diuers times beside) & feeling the heate thereof, O sayd he, I feele by experience, & haue known it long by philosophie, the fire by Gods ordinance is made naturally hot. But yet I am perswaded by Gods holie word, and by the experience of some, spoken of in the same, that in the flame they felt no heate, and in the fire they felt no consumption. And I constantlie beleeue, that howsoeuer the stubble of this my bodie shall be wasted by it, yet my soule & spirit shall be purged thereby: A paine for a time, whereon notwithstanding followeth ioie vnspeakable. And he much intreated of this place of Scripture, Noli timere, &c. Feare not, *Esay. 43.1* for I haue redeemed thee, and called thee by name. Thou art mine owne, when thou goest through the water I will bee with thee, and the strong floud shall not ouerthrow thee: when thou walkest in the fire it shall not burne thee, and the flame shall not kindle vpon thee, for I am the Lord thy God, the holie one of Israel. Which he did most comfortablie intreat off, as well in respect of himselfe, as appling it to the perticular vse of his friendes there present. Of whom some toke such sweet fruit therein, that they caused the whole sayd sentence to be faire written in tables, and some in their bookes, the comfort whereof (in diuerse of them) was neuer taken from them to their dieng daie. In the booke of Mar. fol. 1131.

His aunswere to a proude Papist.

Bilney beeing demaunded in diriſion by a proud Papist, when hee went to his death, whie hee wrought no Myracles (beeing so holy a man as he was accompted) aunswered, with milde voice and countenance. God onely (sayd he) worketh myracles & wonders, & he it is that hath wrought this

one

one wonder in your eies, that I being wrongfullie accused, falslie belied, opprobriouslie and spitefullie handled, imprisonned, buffeted, and condemned to the fire: yet hitherto haue I not once opened my mouth with one ill word against anie of you. This passeth the worke of nature, and is therefore the manifest miracle of God, who will by my suffering and death be glorified, and haue his truth enhaunced.

Of the Bill of diuorcement. ¶Lwke Diuorcement.

BINDING AND LOOSING.

What is meant heereby.

LOOSE binde and lose is to preach the lawe of God and the Gospel or promises, as thou maist see in the third chapter of the second epistle to the Corinthians, wher Paule calleth the preaching of the lawe, the ministration of death and damnation, and the preaching of the promises, the ministring of the spirit, and of righteousnesse. For when the lawe is preached, al men are found sinners, and therefore dampned: And when the Gospell of glad tidings are preached, then are all that repent and beleeue found righteous in Christ, &c. Tindale. fol. 150.

Mat. 18.18 Whatsoeuer ye binde on earth, &c. ¶That is, whatsoeuer ye condemne, by my word in earth, the same is condempned in heauen. And that ye allow by my word in earth is allowed in heauen. Tindale.

In the. 16. Chapter, verse. 19. he meant this of doctrine, and heere of Ecclesiasticall discipline, which dependeth of the doctrine. Geneua.

¶To binde is to banish the stifnecked and vnrepentant sinner, from the congregation of the Saints: to lose is (when he repenteth and submitteth himselfe) to receiue him againe into the fellowship of the elect and chosen people of God. Sir I. Chee.

¶God in promising men the forgiuenesse of their sinnes, giueth charge and commission to the ministers of his worde to drawe them from death, according as it is expresse saide, that the keies of the kingdome of heauen are cõmitted to those which preach the gospell, to what end? To forgiue sinnes, not of their owne authoritie, but to the intent, that the wretched man bee the better assured of their saluation, and not doubt, but God receiueth them to mercie. Cal. vpon Iob. fol. 592.

BISHOP.

BISHOP.

What a Bishop and his office is.

IF a man couet the office of a Bishoppe, he desireth a good worke, &c. ¶ Bishop is as much to say, as seer to, or an ouer seer. Which when he desireth to fede Christs flocke with the fode of health, that is with his holie word, as the Bishops did in Paules time, desireth a good work, and the verie office of a Bishop. But he that desireth honour, gapeth for lucre, thirsteth great rentes, seeketh preheminence, pompe, dominion, coueteth abundance of al things without want, rest and hearts ease, castles, parkes, Lordships, Earledomes, &c. desireth not a worke, much lesse a good worke, and is nothing lesse then a Bishop, as Saint Paule here vnderstandeth a Bishop. Tind. 1. Tim. 3.

How Bishops were chosen.

In chosing of Bishops, the people had their libertie long preserued, that none should be thrust in, that were not accepted of all. This therfore was forbidden in the counsell at Antioch, that none should be thrust in to them against their wil, Which thing also Leo ỳ first doth diligentlie confirme. Herevpon came these saiengs: Let him be chosen whom the Clergie and the people, or ỳ greater number shal require. Againe, let him that shall beare the rule ouer all be chosen of all. For it must nœds be, ỳ he that is made a ruler being vnknowne and not examined, is thrust in by violence. Againe, let him be chosen by the Clarks, and desired by the people: and let him be consecrate by them of that prouince with the iudgemẽt of the Metropolitane. The holy Fathers toke so great hẽd: that the libertie of the people should by no meanes be diminished, that when the generall Synode gathered together at Constantinople did ordeine Nectarius, they would not doe it without the allowance of the whole Clergy and people: As they testified by three Epistles to the Synode at Rome. Therfore when anie Bishop did appoint a successor to himselfe, it was none other wise stablished, vnlesse ỳ whole people did confirme it. Whereof you haue not onely an example, but also ỳ verie forme in Augustine in ỳ naming of Gradius. And Theodorete when he reheraseth that Peter was named by Athanasius to bee his successor, by & by addeth ỳ the elders of Priests confirmed it, & the magistrate & nobility & the people approued it

with

with their allowing thoute. Caluine in his insti. 4.b. Chap. 4. Sect. 11.

Of the ordination of Bishops and Ministers.

The ordination of Bishops hath nothing proper or peculiar, besides fruits & commodities that necessarilie depend therof, for it is the decree of the Lord, that of them to whome they minister the secrets and mysteries of the heauenlie life, they receiue the things that belong to the necessarie vses and maintenaunce of this lyfe. As Saint Paule plainlie proueth to the Corinthians. 1. Chapter. 9. from the. 4. verse to the. 15. And the 1. to Timothie. 5. 17. & 18. And to the Gal. 6. 6. which thing also Christ teacheth. Mat. 10. 10. Luke. 10. 17. So ỹ this is the iust & right lawe of God, that the Bishoppes or ministers are to bee mainteined of the Churches: and such a measure is to be kept, ỹ they be neither pressed with ouer great need, nor runne riot with to much excesse, for in either of them a regard is to bee had to the calling of a Bishop, whom Saint Paule willeth to be both watching and sober, and also modest & herberous, & in 1. Cor. 9. proueth that it is lawfull for him not onelie to eate & drinke at the Corinthians costs and charges, as in the. 4. verse. But also to entertaine a wife, as in the. 5. verse, and generelly to liue well and honestlie as in the. 14. verse.

Of vnpreaching Bishops and Pastors.

Gregorie. The world (saith Gregory) is full of Priests, but yet in the haruest, there are seldome workemen found: because indeed we take vpon vs the office of Priests, but we fulfill not the work of the office. Againe, because they haue not the bowels of charitie they will seeme Lordes. They acknowledge not themselues to be Fathers. They chaunge the place of humilitie into the aduauncing of lordlinesse. Againe: But what do we, O Pastors, we receiue the reward and are not workmen? We are fallen to outward businesse, and we take in hand one thing and performe an other: we leaue the ministrie of preaching: and to our punishment as I see, we are called Bishops, and keepe the name of honour, but not of vertue. Cal. in his inst. 4. b. Chap. 5. Sect. 12.

How Bishops are vnlike they were in Paules time.

A great pitie it is to see, how farre that office of a Bishop

is

is degenerate from the originall in the Scripture. It was not so at the beginning when Bishoppes were at the best. As the Epistle of Paule to Tit. testifieth, that willed him to ordeine in euerie Citie of Crete a Bishoppe. And in case there were such loue in them now as was then toward the people, they would saie themselues there were more to doe for the best of them in one Citie, then he could doe. They knowe that the primatiue Church had no such Bishoppes as be nowe a daies, as examples testifie, vntill the time of Syluester the first, a little and a little riches crept so into the church, that men sought more hir, then the wealth of people, and so increased within few yeares, that Bishoppes became Princes, and Princes were made seruauntes. So that they haue set them vp with their almes and liberalitie in so high honour, that they cannot plucke them downe againe with all the force they haue.

Whooper.

What regard Bishops ought to haue in feeding the poore.

Manie godlie Bishops and ministers after the Apostles were so studious for the poore, that they spent not onelie vppon them the goods of the church, but also their owne patrimonie, & when that would not serue, they laboured with their owne handes, that by this meanes they might supplie that which lacked, according to the example of Saint Paule. Read Palinus Bishop of Nola.

They hired not men to keepe the poore out of their gates, but appointed men to stand before their gates, after the example of Abraham and Lot, to call the poore into their houses.

The glorie of a Bishop (saith S. Hierome) is to prouide for the poore, but the ignominie of all Priestes, to looke for their owne ease and profit. Hierome de vita clericorum. Hierome.

The Popes lawe saith: Hospitalitie is so necessarie for Bishops, that if they be found to be no mainteiners thereof, they maie lawfullie be deposed. Againe, a Bishop to the vttermost of his power ought to minister vnto the poore, and to the sicke, which through weakneſse are not able to labour with their owne hands, meate, drinke, and cloth. *Dist. 81. ca Episcopus.*

¶ A Bishop ought to haue a liberall hand, he should helpe them which are in neede, and thinke other mens necessitie to be his owne necessitie, if he be not thus affected and minded, he beareth the name of a Bishop in vaine. *Dist. 86. ca fratrem.*

Hugo de Clastio. li. 1. cap. 1.

¶ Bishops build houses in bignesse not vnlike to Churches. They haue a great delight to haue their chambers painted and set out with most goodlie and precious colours, and hanged with rich and costlie clothes: but the poore man goeth naked. I may trulie saie, the poore are manie times spoiled and robbed, that stones and stockes may be garnished. They garnish their halls, with great and mightie pillers: They set lodges before their doores, but would God they were made to receiue, and not to deceiue the poore.

Hierom.

¶ S. Hierom saith, Let other build Churches, hang walles, make great pillers, and gylde the tops of them, & decke Altars with golde and precious stones. But be thou of another minde, I meane to cloath Christ in the poore, to feede him in the hungrie, to visite him in the sicke, to receiue in, them that want lodging, speciallie in them that are of the household of faith.

Barnard.

¶ Saint Barnard likewise saith: O vanitie passing all vanities, and yet no more vaine then mad. The Church shineth in the walles, and lacketh in the poore. It garnisheth hir stones with golde, and leaueth hir children naked. That which should be spent vpon the poore, is bestowed to please the eies of the rich. Thus much (for this matter) out of the workes of Theodore Basill.

Of the equalitie of Bishops.

ERasmus expounding S. Hieroms words saith thus: Hieronimus æquare videtur omnes Episcopes, &c. Hierom seemeth to match all Bishops together, as if they were all equallie the Apostles successours, and he thinketh not anie Bishop to bee lesse then other, for that he is poorer, or greater then other, for that he is richer. For he maketh the Bishop of Eugubium, (a poore towne) equall with the Bishop of Rome. And farther, hee thinketh that a Bishop is no better then a Priest, sauing that the Bishop hath authoritie to order Ministers. Iewel. fol. 109.

Cipriane

S. Cipriane saith: Nemo nostrum, &c. None of vs appointeth himselfe Bishop of Bishops, much lesse the Prince of all Pastours. In Conf. Cartha.

¶ Againe, he saith: that the authoritie of the Bishops in Affrica is as good, as the authoritie of the Bishop of Rome. And calleth them all lewd and desperate persons that will say the contrarie.

¶ The

¶The words of the Counsell of Affrica: Ad transmarina, &c. Whosoeuer shall thinke he ought to appeale to the Iudgements beyond the Seas, that is (to the Bishop of Rome) let no man within Affrica, receiue him to Communion.

¶Sain Peter calleth Christ the Prince of Pastors, (and not the Pope) saieng thus: That when Christ the Prince of Pastors shall appeare, ye maie receiue the vncorruptible crowne. 1. Pe. 5. 4.

¶In the Counsell of Constantinople it was decreed that the Bishop there, should haue euen and equall authoritie with the Bishop of Rome. Iewel. fol. 112.

What is meant by these two names,

Bishops and Deacons.

With the Bishops and Deacons, grace be with you. ¶By the Bishops are meant both the Pastors, which haue the dispensation of the word, and the Elders that gouerne. And by Deacons are meant those that were stewards of the Treasurie of the Church, and had to loke vnto the poore. Phil. 1. 1. Bishops & Deacons.

Beza.

¶By Bishops heere he meaneth them that had charge of the word, and gouerning, as Pastors Doctors, Elders. By Deacons, such as had charge of the distribution, and of the poore and sicke.

Geneua.

The Bishops oth to the Pope.

I. N. elect Bishop of N. from this time forth will be faithfull and obedient to blessed Peter, and to the holie Apostolique Church of Rome, and to our Lord N. the Pope, and to his successours entring canoniallie. The Counsell which they shall commit vnto mee, by themselues, messengers, or by their letters to their hinderaunce, I will not willinglie disclose to any man. I will be an helper vnto them, to reteine and defende against all men the Popedome of Rome, & the roialtie of Saint Peter. I will doe my endeauour, to kæpe defend, increase, and inlarge ẏ rights, honors, priuiledges, & authoritie of ẏ Church of Rome, of our Lord ẏ Pope, & of his foresaid successours. Neither will I be in counsell, practise or treatie, wherin shalbe imagined against our Lord the Pope himselfe, or the same Church of Rome, any sinister or preiudicial matter, to their persons, right, honor, state or power. And if I shall vnderstand such things to be

imagined or procured by anie, I wil hinder the same, as much as lieth in me, & with as much speed as conuenientlie I maie, I wil signifie the same vnto our said Lord, or to some other by whom it maie come to his knowledge. The rules of the holie Fathers, the decrees, ordinaunces, sentences, dispositions, reseruations, prouisions & commaundements Apostolica I will obserue with my whole might, and cause them to be obserued of other. Heretikes, scismatikes, and rebells against our Lord the Pope, I will persecute and to my abilitie fight against. Here is not one word of the Gospell neither yet of Christ.

Bullinger.

How by meanes of this oth, certeine Bishops rebelled heere at home against their owne Prince.

Ranulph

About the yeare of Christ. 1102. Ranulph Bishop of Durham excited Robert Curtheise Duke of Normandie to warre vpon his brother Henrie the first (who fauoured nothing the vsurped power of the Bishop of Rome) for the crowne of England, who assembled a strong armie and landed at Portsmouth: But by meditation, peace was made on this condition, that Henrie should paie. 3000. marks yearlie to Duke Robert.

Anselme.

¶ About the yeare of our Lord. 1106. Anselme the Bishop of Canterburie (by whose meanes the Priestes of England were constrained to forgo their wiues) stroue with Henrie the first, for the inuestitute of Bishops, and giuing of benefices.

Thomas Becket.

¶ About the yeare of our Lord. 1164. Thomas Becket Bishop of Canterburie, stroue with king Henrie the second, for the liberties of the holie Church, as he called them.

Richard Srupe.

¶ About the yeare of our Lord. 1045. in the seauenth yeare of king Henrie the fourth, sir Richard Scrupe Archbishoppe of Yorke, and diuerse other of the house of the Lord Mumbrey, for grudge they bare to king Henrie, gathered to them a great power of Scots, and Northumbers, intending to haue deposed him from all kinglie authoritie, but he had knowledge thereof, and made against them in so spedie wise, that he came vpon them vnwares, and taking the said Bishoppe with his Aides, commaunded them to be beheaded at Yorke.

Cooper.

What

What blaſphemie is.

BLaſphemie is to withſtand the truth, which a man knowe-eth, as did the Phariſes, attributing the woꝛks of Chꝛiſt vn-to the diuell. Tindale.

¶ To blaſpheme, ſignifieth among the diuines to ſpeak wic-kedlie, and among the moꝛe eloquent Grecians to ſlaunder.

Beza vpon Mat. 9. 3.

But foꝛ thy blaſphemie. ¶ The name of blaſphemie the which *Iohn.* 10. 33
pꝛophane wꝛiters vſe generallie foꝛ euerie kinde of repꝛoch, the Scripture referreth vnto God, when his maieſtie and his gloꝛie is defaced. And there are two ſoꝛtes of blaſphemie, as either when God is robbed of his pꝛoper honour (as if ſo bee a man ſhould arrogate ỹ vnto himſelfe which is pꝛoper to God) oꝛ els when anie thing is attributed and giuen to him, which his nature will not beare. Therfoꝛe they call Chꝛiſt a ſacrile-gious & blaſphemous perſon, becauſe hee beeing a moꝛtal man, vſurped to himſelfe diuine honour. And this was a true defini-tion of blaſphemie, if ſo bee Chꝛiſt had bene nothing moꝛe then a man. Onelie they ſinne in this, that they refuſe to beholde the diuinitie which was euident to be ſeene in his myꝛacles.

Marl. vpon Iohn. fol. 389.

¶ Blaſphemie is, to attribute that thing vnto a creature, which is pꝛoper oꝛ peculiar to God, as to foꝛgiue ſinnes is pꝛo-per vnto God, who ſaith by the Pꝛophet Eſay: I am, I am hee that wipeth awaie thine iniquities, foꝛ mine own name ſake, *Eſa.* 43. 25.
&c. Of this place the Scribes & Phariſes argued that Chꝛiſt was a blaſphemer, becauſe he toke vpon him to foꝛgiue ſins: which no doubt had bene a true argument, if Chꝛiſt had bene like vnto the Scribes, that is to wit, if he had ben meere man, and not God alſo, &c.

What blaſphemie of the holie ſpirit is.

Blaſphemie of the holie ſpirit is, when men ſee and knowe the open & manifeſt truth of God & his woꝛd, their conſcience being fullie certified therof. And yet notwithſtanding wil raile vpon it, and perſecute it to the vttermoſt of their powꝛer, ſaieng it is of the diuell, and not of God, which ſinne ſhall neuer bee foꝛgiuen. Tindale.

¶ Lꝛke Sinne againſt the holie Ghoſt.

What it is to blesse, and who be blessed.

To blesse God, is to giue him praise and thanks for his benefites.

¶ To blesse a king or a Prince, is to thanke him for his kindnesse, and to praie to God that he may long raigne to the laude of God, and wealth of his Commons.

¶ To blesse a mans neighbour, is to praie for him, and to doe him good.

¶ To blesse my bread & meat, is to giue God thanks for it.

To blesse my selfe, is to giue God thanks, for his great benefites that I haue receiued of him, & to praie to God of his infinit goodnesse he wil increase those gifts ý he hath giuen mée, vnto his laude and praise, and as touching this flesh, to fulfill his will in it, & not to spare it but to scourge, cut and burne it, onelie that it maie be to his honour & glorie. This is ý forme of blessing, and not to wagge two fingers ouer vs. I. Frith.

To blesse in the Hebrue manner of speach, is nothing else but to wish an happie successe and to desire good things for him.

Luke.2.34 As Symeon when he blessed Christ and his parents, shewed by his affection, that he wished well to the kingdome of their new king. Hemmyng.

Psal.5.12. ¶ The word blesse, when we talke of men, signifieth among the Hebrues to wish well: & when it is referred to God, it betokeneth as much as to giue a man good fortune (as they terme it) or to enrich him abundantlie, with all good thinges. For in as much as Gods fauour is workfull, his blessing bringeth forth of it self abundance of al good things. Calvin the.5. Psal. verse.12

To blesse is to speake well, profesſe well, liue well. S. Augustine saith: I will blesse the Lord in all times, alwaies his praise shall be in my mouth. Chrisostome saith: when God is blessed, and thanks be giuen of men vnto him, then more plentious blessing is wont to be giuen of him for their sakes, by whom he is blessed. For he that blesseth maketh him debter of a greater blessing. Calfehill. fol.116.

Augustine

Chrisostome.

By blessing vnderstand not the wagging of the popes or Bishops hand ouer thy head, but praier, as when we saie, GOD make thée a good man, Christ put his spirit in thée, or giue thée grace and power to walke in the truth, & to followe his com-

Gen.24.60 maundemẽts, & as Rebeccaes friends blessed hir when she de-

par-

parted,saieng. Thou art our sister,growe into thousand thousands,& thy sæd possesse the gates of their enimies. And as Isaac blessed Iacob,saieng: God giue thee of the dew of heauen,and of the fatnesse of the earth,abundance of corne,wine,and oile. And Gen.28.3. Almightie God blesse thee and make thee grow and multiplie thee,that thou maist be a great multitude of people,& giue to thee and to thy sæde after thee,the blessing of Abraham, that thou maist possesse the land,wherein thou art a straunger, which he promised to thy grandfather,& such like. *Gen.27.28.*

Tindale.fol.145.

What Gods blessings are.

Gods blessings are his giftes: as in the first Chapter of Genesis: he blessed them,saieng,Grow and multiplie & haue dominion. And in the.9.Chapter,he blessed Noe & his sonnes,and gaue dominion ouer all beasts,& authoritie to eate them. And God blessed Abraham,with cattel and other riches. And Iacob desired Esau to receiue the blessing which he brought him,that is the præsent and gift. God blessed the.7.daie. That is,gaue it a præheminence that men should rest therein from bodilie labour,and learne to know the wil of God and his lawes,& how to worke their works godlie all the wæke after. God also blessed all nations in Abrahams sæd,that is,he turned his loue and fauour vnto them,& giueth them his spirit,and knowledge of the true waie,and lust and power to walke therein, and all for Christs sake Abrahams sonne.

Tindale.fol.5.

Who is blessed and sanctified of God.

He is blessed which kæpeth himselfe,that which he is by new birth,that is to wit,which continueth in walking in newnes of life,according to the which Christ saith. Blessed are they which heare the word of God and kæpe it. Luke.11.28. Also, Blessed is he to whom the Lord imputeth no sin,& in whose heart there is no guile. Psal.32.1.2.Rom.4.8. *Apoc.20.6*

Marl.vpon the Apoc.fol.276.

¶ Blessed is that man of the Lord,yea holie,iust,and perfect,maie he be reputed also of all men which hath portion conuenient in ỹ first resurrection with Dauid,Magdalene,Zacheus,& Peter. Happy are they which hearing ỹ word of God,retaineth it in their liuing,for they being renued with ỹ glad tidings

of life, are depured by the spirit of Christ, sanctified, & so made the habitacles of the holie Ghost. Bale vpon the Apoc. fol. 59.

Some peraduenture will aske, who be they that be blessed, and sanctified of God, truelie all they whome Christ hath sanctified in his bloud, and washed their sinnes in his bloud, that hath faith, and doth beleeue their sinnes onelie to bee taken awaie by Christ and his bloudshed, for their remission of sinnes, & which will beleeue surelie till they die. These be they which be truelie hallowed and sanctified in God the father, and these bee holie and blessed, whether men do blesse them or curse them. Other there be that be sanctified, as of men, and of the Pope, of the Cardinalls, of Bishops or Abbots, but these be not holie nor blessed, except that Christ hath sanctified them in his bloud, and hath remission of their sinnes by Jesus Christ, which thing they beleeue surelie, or els they be not sanctified of God nor blessed, be they neuer so oftentimes blessed of the popes holy hand, and all his three crosses, with all the miters of his Cardinalls and Bishops. Bibliander in the exposition of Iude.

The Bishops fingers cánot blesse.

Of the sacramentall blessing.

Mar. 14.22 Jesus toke bread, blessed, &c. ¶ To blesse is not to make a crosse, but rather to giue thanks as he himselfe doth expresse by & by, when he speaketh of the cup. Againe, where Marke vseth this word blessed, Mathew, Luke, and Paule doe saie, he gaue thanks both in Greeke, and in the Latine. Sir I. Cheeke.

Mat. 26.26 And when he had blessed. ¶ Marke saith, had giuen thanks: and therefore blessing is not a consecrating, with a coniuring of murmuring & force of words: and yet the bread & the wine are chaunged, not in nature but in qualitie, for they become vndoubted tokens of the bodie and bloud of Christ, not of their owne nature and force of words, but by Christ his institution, which must be recited and laied forth, that faith maie finde what to laie holde on, both in the word and the element. Beze.

1. *Cor.* 10. 16. The cup of blessing which we blesse, &c. ¶ When I spake (saith Chrisostome) of blessing, I spake of thanksgiuing: and speaking of thanksgiuing, I open all the treasure of the goodnesse of God, and rehearse those great giftes of his. For with the cup we adde the vnspeakable benefites of God, and what-

whatsoeuer we haue obteined. So we come vnto him, we communicate with him, thanking him that he hath deliuered mankinde from errour, that when we had no hope, and were wicked persons, he admitted vs brothers and companions to himselfe: with those and such other rendrings of thankes, we come vnto him. Here ye see, what Chrisostome toke blessing to be.

Caltchil. fol. 106.

What it is to blesse the Lords name.

Blessed be the name of the Lord. ¶ We maie not onelie *Iob. 1. 21.* picke out the words, but also consider of what minde they proceede, and that they be spoken truelie and vnfainedlie, for how is it possible that we should blesse the name of God, if we doe not first acknowledge him to be righteous? But he that grudgeth against God, as though he were cruell and vnkinde, curseth God, because that as much as in him lieth, he lifteth himselfe vp against him. He that acknowledgeth not God to be his father, and himselfe to be Gods childe, ne yeldeth record of his goodnesse, blesseth not God. And why so? For they which taste not of the mercie and grace that God sheweth vnto men, when he afflicteth them, must needes grinde their teeth at him, and cast vp, and vomit out some poyson against him. Therefore to blesse the Lords name importeth as much as to perswade our selues, that he is iust and righteous of his owne nature: and not onelie that, but also that he is good and merciful. Loe here how we maie blesse Gods name after the example of Iob, that is by acknowledging his Iustice and vprightnesse, and moreouer also, his grace and fatherlie goodnesse towards vs, &c. Caluine vpon Iob. fol. 32.

¶ Hereby he confesseth that God is iust and good, although his hand be sore vpon him. Geneua.

He that shall blesse in the earth, shall blesse himselfe in the *Esa. 65. 16* true God, and he that sweareth in the earth, shall sweare by the true God. By blessing, and by swearing, is ment the praising of God for his benefites, & the true worshipping of him, which shall not be onelie in Iudea, but through all the world.

Geneua.

How this place of the Psalme is expounded.

And he shall receiue a blessing of the Lord. ¶ When he *Psa. 24. 5.*

ſpeaketh of bleſſing, he doth vs to wit that not all they which in title onely vaunt themſelues for worſhippers of God, ſhalbe partakers of the promiſed bleſſednesse: but they that are aunſwerable to their calling from the heart. Howbeit, it is a very effectuall encouragement to godlineſſe and good life, when ỳ faithfull heare, that they miſſpend not their labour in following righteouſneſſe, becauſe there is an aſſured bleſſing laied vp for them with God. Caluine.

BLINDE.

Who be blinde.

Apoc.3.17 AND blinde. ¶That is to ſaie, one whom Chriſt enlighteth not, which knoweth not God, nor Jeſus Chriſt, whome hee hath ſent. Concerning blindneſſe, ſee Iohn.9.41. Alſo he is called blinde, which ſeeth not how miſerable and needie himſelfe is. Marl. vpon the Apoc. fol.68.

Why God is ſaid to blinde men.

The cauſe why God is ſaid to blinde men, is for that when he hath bereft them of right vnderſtanding of minde, and of the light of his holie ſpirit, he giueth them vp to the Diuell, to be caried awaie, into a wilfull wicked minde. Rom.1.28. and ſendeth them ſtrong illuſions. 2.Theſ.2.11. And ſo executeth iuſt vengeaunce vpon them by the miniſter of his wrath. Marl. vpon the Apoc. fol.92.

¶God is ſaid to blinde mens eies, ſo oft as he doth reuoke or take awaie the contemned light of his truth and ſinceritie, leauing them that delight in darknes ſtil, for then the Lord permitteth his worde to be preached to the vnthankfull and vngodlie receiuers vnto their iudgement or condemnation. For ſo verelie doth the Euangelicall and Apoſtolique doctrine teach vs to thinke. This ſaith the Lord is condemnation, or, this is iudgement, that the ſonne of God, the verie true light came into the world, and the world loued darkneſſe more then light. And Paule ſaid, If yet the Goſpell be hid, it is hid in them that periſh in whom the God of this world hath blinded the ſenſes of their vnderſtanding, &c. Pullinger in his Decades. fol.492.

The meaning of this place following.

2.Re.3.6. Except thou take awaie the blinde and the lame, thou ſhalt not

not come in hether. ¶The Iebusites spake this in derision, béeing perswaded that their strong holde was of such force ỳ Dauid could not ouercome it, although it were defended onelie by lame and blinde men. Some write that they spake this of a confidence they had in their Idolls, which the children of God, esteemed as blinde and lame. The Bible note.

¶The Children of God called Idolls, blinde & lame guides. Therefore the Iebusites meant, that they should proue ỳ their Gods were neither blinde nor lame. Geneua.

BLOVD.

What is meant by bloud.

And bloud went out of the wine fat vnto the Horse bridles. *Apo.14.20.*

¶By the name of bloud, the Scripture is wont to betoken vengeaunce and reuengement: and so meant Iohn to describe the greatnesse of Gods wrath in this place. Marl. vpon the Apoc. fol. 218.

¶By this similitude he declareth the horrible confusion of the Tyraunts and Infidells, which delight in nothing but warres, slaughters, persecutions and effusion of bloud. Geneua.

How our cleansing is by Christs bloud.

And made them white in the bloud of the Lambe. ¶That is to saie, in faith and in following the sufferings of Christ. But how can bloud make them white will some man saie? I aunswere after the same manner that the Authour of the Epistle to the Romanes saith: If the bloud of Bulls and Goates, and the ashes of a Bullocke besprinkling them that are defiled, doe hallowe them as touching the cleansing of the flesh: how much more shall the bloud of Christ (who by the euerlasting spirite hath offered himselfe vnspotted vnto GOD) cleanse your consciences from deade workes, to serue the liuing GOD. The Saints therefore and the faithfull being cleansed by the bloud of the Lambe, both from originall sinne, and also from actuall sinne committed, through humaine ignorance and weakenesse, and béeing preserued that they should not giue their assent to pestilent errours against ỳ faith, *Apoc.7.14.* *Heb.9.13.*

are

are said to haue cleare, (yea and also comelie) garments.

Marl. vpon the Apoc. fol. 111.

¶There is no puritie nor cleannesse, but by the bloud of Christ onelie, which purgeth our sinnes, and so maketh them white.

Geneua.

1. *Pet.* 1. 2. And sprinckling of the bloud of Iesus Christ. ¶Heere S. Peter seemeth to haue had respect vnto the olde Ceremonie of bloud sprinckling: for euen as it was not inough then, that the Sacrifice should be offered and the bloud thereof shed, vnlesse the people had bene sprinkeled with the same, so now at this present it shall profit vs nothing, that Christs bloud is shed, vnlesse our conscience be cleansed and purified therewith, which thing is done by the ministring of the holie Ghost, which doth sprinkle our consciences with Christs bloud to wash them withall.

Bloud sprinkling

Sir. I. Cheeke.

How the verie flesh and bloud of Christ is not in the Sacrament.

Deu. 12. 23 Bloud forbidden. It was not lawfull by Moses lawe, to eate nor drinke the bloud, neither of man nor of beast. And the Apostles themselues, somewhat fauouring the infirmitie of the Iewes, did institute that men should abstaine from bloud. Now if the Apostles had taught that in the sacrament the very flesh and bloud of Christ is eaten and dronken with the teeth and mouth, it had bene a great occasion to haue excluded al ỹ Iewes at once from Christ: againe the Apostles would haue bene to scrupulous (if they had so groselie vnderstood it) to haue dronken the very bloud, seeing it was so plaine against Moses Lawe. Reade the 10. of the Actes, where as Peter had the cloath sent downe.

I. Frith.

Deu. 12. 23 Bloud. Soule. Bloud is the soule. ¶S. Augustine vppon these wordes saith thus: So is the Bloud the Soule, euen as the Rocke was Christ. And in the same Chapter, he ioineth these three sentences together. The Bloud is the Soule, the Rocke was Christ, and This is my Bodie, as being all both of like meaning, and also of like manner of vtteraunce.

¶Saint Ambrose expounding the same words saith thus: When Moses in that place called the Bloud the Soule: doubtlesse he meant thereby, that the Bloud is one thing, and the Soule another.

For

For this is my bloud in the new Testament. ¶The wine signifieth, that our soules are refreshed and satisfied with the bloud of Christ spirituallie receiued, so that without him we haue no nourishment. Geneua.

How the bloud of Martirs is the seede of the Church.

And there fell a great feare vpon those that sawe them. *Apo.* 11.11

¶That is to saie, when the enimies of the truth sawe they auailed nothing by putting the Preachers of the word to death, they were sore afraid, like as at this daie manie of the persecuters of the Gospell are constrained to saie, that they lose their labour vtterlie in persecuting those that be against the Popish doctrine. For the moe of them that be burned and put to death, the mo do come alway from ỹ vntoward doctrine, to the doctrine of the Gospel, for the bloud of Martirs is the sæd of the church. Bloud of Martirs.

Marl. vpon the Apoc. fol. 159.

BODIE.

What a naturall bodie is.

A Naturall bodie is he that is led by his affections, not vnderstanding the things of the spirit of God. Tindale. 1. *Cor.* 2.14

What a spirituall bodie is.

A spirituall bodie is he, that is led by the spirit of God. *Rom.* 8.14

How the bodie of Christ is in one place.

Dardamus did write vnto Saint Austen for the exposition of these words, that Christ spake vnto the Thiefe saieng: This daie shalt thou be with me in Paradise: and wist not how to vnderstand it, whether Christ meant, that the Thiefe should be in Paradise with Christs soule, or with his bodie, or with his Godhead. Thereupon Saint Austen writeth, that as touching Christs bodie that daie it was in the Sepulcher, & saith it was not in Paradise, although it was in a garden that he was buried, for Christ (he saith) meant of a place of ioie, and that was not (saith S. Augustine) in his Sepulcher. And as for Christs soule it was that daie in hell, and no man will saie that Paradise is there, wherefore (saith S. Austen) the text must nædes be vnderstood that Christ spake it of his Godhead. ¶Here S. Austen saith plainlie, that Christs bodie as touching his manhood was in the graue: and as touching his Soule it was in *Augu. ad Dardamus*

Hell:

Hell: so that while his bodie was in the graue, it was not in Paradise. For if he had thought that Christs bodie or soule might haue bene in diuers places at once, he would not haue said that the text must nedes be vnderstood of his Diuinitie.

Againe. As touching his Manhode he was in Earth, and not in Heauen (where he now is) when he said, No man ascendeth into Heauen, but he that descended from Heauen, the Sonne of man which is in Heauen.

¶ Doubt not (saith Austen againe) but that Christ our Lord, the onelie begotten sonne of God, equall with the Father and the same being the sonne of man, wherein the Father is greater, is whole present in all places as touching his Godhead, and dwelleth in the same Temple of God as God, and in some place of heauen, for the condicion of his verie bodie. Here S. Austen saith as touching his Manhood, he is onelie in one certaine place in heauen, and not in manie places at once.

Fulgen. ad Transmun. reg. li. 2.

¶ The same one man is locall (that is to saie contained in one place) as touching his manhood, which is also God vnmeasurable from the father. The same one man as touching the substaunce of his manhood, was absent from heauen when he was in earth, and so forsaking the earth, when he ascended into Heauen: but as touching his Godhead & vnmeasurable substance, he neither forsoke heauen, when he descended from heauen, nor forsoke the earth, when he ascended into heauen, which maie be knowen by the most sure word of the Lord, which to shew his humanitie to be locall (that is to say conteined in one place onelie) did say vnto his Disciples: I ascend vnto my father & your father, my God, and your God. Of Lazarus also when he said: I am glad for your sakes (that you may beleeue) for that I was not there. And againe, shewing the vnmeasurablenesse of his Godhead, & said vnto his Disciples: I am with you vnto the worlds ende. How did he ascend into heauen but because hee is locall and a verie man, or how is he present vnto his faithfull, but because he is vnmeasurable and verie God.

Origen in Ma. ho. 33

¶ How may Christ be called a straunger, is he departed into a strange countrey, seeing he is with vs vnto the worlds end, and is among them, that be gathered in his name? Aunswere. Christ is both God and man, hauing in him two natures. And as man he is not with vs vnto the worlds ende, nor is present

with his faithfull gathered together in his name. But his diuine power & spirit is euer with vs. Paule (saith he) was absent from the Corinthians in bodie, but he was present with them in spirit. So is Christ gone hence (saith he) and absent in his humanitie, which in his diuine nature is euerie where: and in these saiengs we reserue to both his natures their properties.

¶A bodie must néedes bée in some place, if it be not within the compasse of a place, it is no where, if it be no where, it is not. *Augu. ad Dardanum*

¶Doubt not but Iesus Christ as concerning the nature of his manhood is now there, from whence he shall come. And we may not thinke that his mans nature is euerie where, for we must beware, that we doe not so stablish his diuinitie, to take awaie the vertue of his bodie. *Aug. ad Da Epist. 17.*

¶Christian people must beléeue that although Christ be absent from vs concerning his bodie, yet by his power he gouerneth vs & all things. For like as when he was conuersant héere in earth as man, yet then he filled heauen. Euen so being in heauen with his flesh, yet filleth the Earth, and is in them that loue him. *Ciril in Iohn. li. 6. ca. 4.*

¶S. Ambrose saith: We must not séeke Christ vpon earth, nor in earth, but in heauen where he sitteth at the right hande of his Father. *Ambr. in Luke. li. 10. ca. 4.*

¶To goe to his father from vs, was to take from the world, the nature which he receiued of vs. He is with vs and not with vs. For touching the forme of a seruaunt (which he toke away from vs into heauen) he is absent from vs, but by ẏ forme of God, he is present with vs. And neuertheless both present & absent, he is all one Christ. *Vige. cont. Eutichen. li. 1.*

¶If the word & flesh wer both of one nature, séeing that the word is euerie where, why is not the flesh then euerie where. For when it was in Earth, then verelie it was not in heauen. And when it is in heauen, it is not surelie in earth. And so sure that it is not in earth, that we looke for him to come from heauen. *Vige. contr. Eutich. li. 4*

¶To be conteined in a place, and to be euerie where, be diuers and contrarie, & one nature cannot receiue in it selfe, two diuers and contrarie things. Vigelius.

¶He

Vigelius. ¶He is created by nature of his flesh, and not created by the nature of his Godhead. He is comprehended in a place by the nature of his flesh, and not comprehended in a place by the nature of his Godhead. ¶Thus much (of this matter) gathered out of the workes, of I. Frith.

BOOKE.

What the booke of life is.

Apo.20.12 AND there was an other booke opened, which is the Booke of life. ¶This is the booke wherein the chosen are reported to be written before the beginning of the world, by reason of the certaintie of their Predestination, whereof thou readest thus: either forgiue them this offence, or if thou wilt not doe it, wipe out of the booke of life which thou hast written. Exodus.32.32. Also be glad, for your names are written in heauen. Luk.10.20 Also whose name are in the booke of life. Phil.4.3. Moreouer it is a similitude borrowed of the custome of men, who in taking musters are wont to write the choicer sort, and to call them by name. So is God said to take view of his seruaunts by name, and to call them by name. Exo.33.12. and Iohn.10.3.

Mar. vpon the Apoc. fol.281.

¶After this was an other booke opened, of a farre diuerse nature from the other bookes, for it was the swéete booke of life, wherein were registred all that were predestinate to be saued from the worlds beginning. And this booke is, the eternall predestination of God. Bale.

Who be written or wiped out of the booke of life.

Apoc.3.5. And I will not wipe him out of the booke of life. ¶To bée wiped out of the booke of life, is as much as not to be reckoned among the liuing, blessed, and happie sort. For the booke of life is nothing els, but the register of the righteous which are fore ordeined to life, according as Moses saith, Exo.32.32. And as it is written in Psal.69.27. and in Dan.12.2. This regester, saith (Gasper Megander) doth God reserue in his owne kæping: And therefore it is nothing els but his eternall determination fore purposed in his brest. In like manner Dauid saith: let them be wiped out of ỹ booke of the liuing. Psal.69.27. that is to saie, let them not be reckoned among Gods chosen, whom he allotteth to the possession of his church and kingdome. In this booke of

of life, that is to saie, in this election or choice, determination, purpose, knowledge or predestination of God, there is not registred ante mibelæuing Turke, anie wicked Iewe, anie vnrepentant noughtie packe, nor anie stubborne hypocrite, vnlesse they turne to the Lord, & acknowledge Christ the onelie sonne of God. For none be written in it, but such as beleeue aright in Christ. And that we maie read this booke, we need not to climbe vp into heauen with the worldlie wise men, to search out Gods secrets: but must come to the plaine Shepheards to the Oxe stall where Christ laie. Luke 2.16. We must loke vpon Christ, who is become man, and was crucified and put to death for vs: and if we finde our selues in Christ, then doe we reade our name written in the booke of life. For he that beleeueth in the sonne of God, hath euerlasting life. Iohn. 3.36. And he shall not come to damnation, but is passed from death to life. Iohn. 5.24. And in this place Christs meaning is, that he which ouercommeth not, but like a weakling and coward shrinketh in this incounter, by consenting to wicked errour, shall be cast awaie with shame, & haue his name striken out of the booke of life. Marl. vpon the Apoc. fol. 59.

And the Bookes were opened. ¶ These bookes seeme to be the consciences of all men be they good or bad, which shall be then laied open, according as the Apostle witnesseth. Rom. 2.15. 1. Cor. 4.5. by reason that Christ shall bring all the things to light which were couered before. Other some take these bookes to be the olde and newe Testaments, that forasmuch as there is shewed in them, what God had commanded it should appeare also by them, what euerie man had done or not done. But the first exposition is the truer. Marl. vpon the Apoc. fol. 280. *Apo. 20.12 Booke of mens consciences.*

Of what credit the bookes of Machabees be in the scripture.

Saint Austen receiued it for Canonicall. But first of what sure credite did he receiue it? The Iewes (saith he) esteeme not the writings of the Machabees, as they doe the Lawe, the Prophets and the Psalmes, of which the Lord himselfe hath witnessed, as of his witnesses saieng: It was necessarie that all things should be fulfilled that are writen in the Lawe, and the Psalmes and Prophets concerning me. But it hath bene *Luk. 24.44.*

receiued of the Church, not vnprofitablie, if it be soberlie read or heard. And Hierome teacheth without anie doubting, that the Authoritie thereof is of no force to the prouing of Doctrines. And it euidentlie appeareth by that olde booke, which is intituled vnder the name of Cipriane concerning the exposition of the Crede, that it had no place at all in the olde Church. But why do I here striue without cause? as though the Author himselfe did not sufficientlie shewe, how much he is to be credited, when in the ende he craueth pardon, if he haue spoken anie thing not well. Truelie he that confesseth his writing to néede pardon, saith plainlie that they are not the Oracles of the Holie Ghost. Beside all that, the godlinesse of Iudas is praised for none other cause, but for that he had an assured hope of the last resurrection, when he sent an offering for the dead to Hierusalem. Neither doth the writer of that historie referre that which Iudas did to be a price of redemption, but that they might be partakers of the eternall life with the other faithfull, that had died for their Countrey and Religion. This doing was indéed not without superstition and preposterous zeale, but they are more then foles, that drawe a Sacrifice of the Lawe so farre as vnto vs: forasmuch as we knowe that things doe cease by the comming of Christ, that then were in vse. Caluine in his institutions. 3. li. chap. 5. Sect. 8.

Booke of Machabes

Of certeine bookes of holie scripture lost.

Whereof it shall be spoken in the booke of the Battailes of the Lord. ¶Which séemeth to be the Booke of the Iudges, or as some thinke a Booke which is lost. Geneua. *Nu.* 21.14

Is it not written in the booke of Iasher. ¶Some read, in the booke of the righteous, meaning Moses. The Chaldee text readeth, in the Booke of the Lawe: but it is like that it was a booke thus named, which is now lost. *Iosu.* 10.13

Geneua.

In the Booke of Nathan the Prophet: in the Booke of Gad ¶The Booke of Nathan the Prophet, and the Booke of Gad, are thought to haue bene lost in the Captiuitie. *2. Par.* 29 29

Geneua.

Written in the Booke of the Chronicles of the Kings of Iuda. ¶Which Bookes are called the Bookes of Semeia and *3. Reg.* 14 29.

Iddo

Iddo the Prophets. 2. Par. 12, 15. Geneua.

Of the booke of the Lawe found.

I haue found the Booke of the Law of the Lord. ¶This was the copie that Moses left them, as appeareth 2. Par. 34. 14. which either by the negligence of the Priests had bene lost, or els by the wickednesse of idolatrous Kings had bene abolished. Geneua. 4. Re. 22. 8

BORDERS.

Wherefore the Iewes did weare borders on their garments.

AND make large borders on their garments. ¶Read Nu. 15. chapter and verse 38, and there thou shalt learne, why the Iewes did weare such borders on their garments. Sir. I. Cheeke. Mat. 23. 5

¶Luke. Gardes. Phylacteries.

BORNE. ¶Luke. Water and Spirit.

BOSOME.

How it is diuerslie taken.

For I haue giuen my maide into thy Bosome. ¶Bosome after the manner of the Hebrues is taken for companieng with a woman. And it is also taken for faith, as in Luke. 16. 23. of Lazarus. T. M. Gen. 16. 5

In the Bosome of the father. ¶This is a speach borrowed out of the custome of men. For when we will signifie that we will commit our secret to anie, we saie we will admit him to our Bosome. So the meaning is, that he (meaning Christ) is priuie to all Gods secrettes, and therefore can shew vs such heauenlie mysterie, as no man can declare. And this exposition, Saint Austen followeth. Cyrill thinketh that in the Bosome, is as much to saie, as in the Father, and of the Father, and as you vsing manie wordes, in the inward part of the Father, for he is not a peece cut off, and deuided from the substaunce of the Father, as it fareth in mans begetting, but hee so begotten, as he is still in the Father. Traheron. Iohn. 1. 18

Of the bosome of Abraham. Luke. Abraham.

BRAMBLE.

The propertie of a bramble compared to Abimelech.

Plinie in his 24. booke and 14. Chapter, writeth of this kind of Thorne. And as touching this matter, these are the properties thereof: It is a plant vile and abiect, as was Abimelech, who was a bastard, and borne of an handmaide, so that he was not to be compared with his brethren. And as he without any vtilitie gouerned the Israelites, so is the bramble wont to bring forth no fruit. The Bramble also prickety, euen as Abimelech verie much hurted the Israelites. Moreouer some write, that the boughes of Brambles are sometimes so vehementlie shaken and moued with the winde, that out of them is fire kindled, wherewith not onelie they themselues burnt, but the whole wode wherein they growe is burnt: which thing Iothan now foretelleth to come to passe of Abimelech, wherefore the properties doe wonderfullie well agree. Pet. Mar. vpon Iudic. fol. 160.

Iudic. 9. 15

¶ See more in (Abimelech.)

BOOW DOWNE.

What it is to Boow downe.

TO bowe downe, is to cap and to knee, to ducke with ye head, and bend the bodie, to fall downe, to honour, to worship and to reuerence. Bullinger, fol. 122.

Bowe downe their backes, &c. ¶ To bowe downe their backes doth not onelie signifie that they should be brought vnder of the Gentiles, and oppressed with all kinde of euill, but that they should not once looke vp to call on the Lord with sure beliefe of heart. Tindale.

Ro. 11. 10.

BOWE.

How the Gospell is likened to a Bowe. ¶ Luke Gospell.

BRAVNCHES.

Who are the braunches cut off.

Though some of the braunches be broken of. The braunches that are broken off are the Iewes, which are forsaken and

Ro. 11. 17.

and cast off. The wilde Olive tree are the Gentiles. The right Olive tree is the Couenaunt, or faith and vocation of ỹ Saints: The fatnelle thereof is the grace of God and the glorie of the elect. The Iewes then being come of the fathers, were as a man might say, naturallie grafted in the couenaunt, but the Heathen being come of Idolaters were as wilde Olive trees grafted therein. Sir. I. Cheeke.

¶ These broken braunches were the vnbeléeuing Iewes, which for their vnbeliefe were cut off from the promise of God, in whose stæde was the wilde Olive, that is, the Gentiles grafted through faith. The Bible note.

BREAD.

What Bread is in Scripture.

BRead in scripture, is taken for all that is necessarie to this present life: And I will set a morsell of Bread to comfort your hearts withall: And as we saie in our Lords praier, Giue vs this daie our dailie Bread. Tindale.

How Bread is called Christs bodie.

Ireneus writing against the Valentinians in his fourth booke, saith that Christ confessed bread, which is a creature, to be his bodie, and the Cup to be his bloud: and in the same booke hée writeth thus also: The Bread wherein the thankes be giuen, is the bodie of the Lord. And yet againe in the same booke hée saith, that Christ taking bread of the same sort that our bread is off, confessed that it was his bodie: and that the thing which was tempered in the Chalice was his bloud. And in the fift booke he writeth further, that of the Chalice (which is his bloud) a man is nourished, and doth growe by the bread which is his bodie. Irene. cõt. Valen. li. 4 cap. 32. ca. 34. ca. 57. Lib. 5.

¶ These words of Ireneus be most plaine, that Christ taking verie material bread, a creature of God, and of such sort as other bread is, which we doe vse, called that his bodie, when hée said: This is my bodie, and the wine also which doth fæde and nourish vs, he calleth his bloud.

¶ Tertulian in his booke written against the Iewes, saith, that Christ called bread his bodie. And in his booke against Marcion, he oftentimes repeateth the selfe same words. Tertu. aduerſ. Iudeos.

¶ Saint Cipriane in the first booke of his Epistles saith that Christ called such bread as is made of manie cornes ioined together Cypriane ad Magn.

li.1.Epist. 6.li.2.Epist.13. gether, his bodie, and such wine be named his bloud, as is prest out of manie Grapes, and made into wine. And in his second booke he saith these words: Water is not the bloud of Christ, but wine. And againe in the same Epistle he saith, that it was wine which Christ called his bloud, and that if wine be not in the Chalice, then we drinke not of the fruite of the Vine. And in the same Epistle he saith, that meale alone or water alone, is not the bodie of Christ, except they be both ioined together, to make thereof bread.

Epipha.in Ancorato ¶Epiphanius saith that Christ speaking of a loafe which is round in fashion, and cannot see nor feele, said of it, This is my bodie.

Hiero.ad Hedibiam ¶Saint Hierom writing ad Hedibiam, saith these words: Let vs marke, that the bread which the Lord brake and gaue to his Disciples, was the bodie of our Sauiour Christ, he said vnto them, Take and eate, this is my bodie.

Augu.de tim.li.3. ca.4. ¶Saint Augustine saith, that although we maie set forth Christ, by mouth, by writing, and by the Sacrament of his bodie and bloud, yet we call neither our tongue, nor words, nor inke, letters nor paper, the bodie and bloud of Christ, but that we call the bodie and bloud of Christ, which is taken of the fruite of the earth, and consecrated by mysticall praier. Also he saith: Iesus called meate his bodie, and drinke his bloud.

Dever. Apo.Sc.2. Cyril. ¶Cyrill vpon Saint Iohn saith, that Christ gaue to his disciples peeces of bread, saieng, Take, eate, this is my bodie.

Cyrill in Iohn.li.4.ca.14.

Theod.in Dialog.1. ¶Theodoretus saith, When Christ gaue the holie mysteries, he called bread his bodie, and the cup mixt with wine and water, he called his bloud.

¶By all these foresaid Authours, and places, with manie moe, it is plainlie proued, that when our Sauiour Christ gaue bread vnto his Disciples, saieng: Take and eate, this is my bodie, and likewise when he gaue them the cup, saieng, Drinke this among you, and drinke you all of this, for this is my bloud, hee called then the materiall bread his bodie, and the verie wine his bloud. ¶Thus much out of Cranmers booke. fol.118.119.

How bread is a figure of Christs bodie.

Christ

Christ himselfe (saith Tertulian) did not reproue or discommend bread, which doth represent his bodie. ¶ For the vnderstanding of this place, you must know that there was an Heretike called Marcion, which did reproue creatures, & saide that all manner of creatures were euill. This thing doeth Tertulian improue by the Sacrament and saith: Christ did not reproue or discommend bread, the which doth represent his bodie. As though he should saie, If Christ had counted the bread euill, then would hée not haue leste it for a Sacrament, to represent his bodie, meaning that it is a Sacrament, token, signe, and memoriall of his bodie, & not the bodie it selfe. And that this his meaning, doth plainlie appeare in his fourth booke as followeth. Terrul.li. 1.cont. Martion.

Christ taking bread and distributing vnto his Disciples, made it his bodie, saieng: This is my bodie. But this could not haue bene a true figure of it, except Christ had had a true bodie: for a vaine thing or fantasie can take no figure. Tert.li.4. cõt.Mar.

¶ For the vnderstanding of this place, you must marke, that this Heretike Marcion against whom this Authour writeth, did holde opinion, that Christ had no naturall bodie, but onelie a phantasticall bodie, the which Tertulian improueth by the Sacrament of the Altar, saieng: The Sacrament is a figure of his bodie, Ergo Christ had a true bodie, for a vaine thing or fantasie can take no figure.

After the mysticall Easters Lambe fulfilled, and that Christ had eaten the Lambes flesh with the Apostles, hée toke bread which comforteth the heart man, and passeth to the true Sacrament of the Easters Lambe, that as Melchisedech brought forth Bread and Wine figuring him, so might he likewise represent the truth of his bodie, &c. Hierome sup.Mat.

¶ Heere doth Saint Hierome speake after the manner of Tertulian before: That Christ with his bread and wine did represent the truth of his bodie. For except he had had a true bodie, he could not leaue a figure of it, nor represent it vnto vs: for a vaine thing or fantasie can haue no figure, nor cannot be represented. As by example, how canne a man make a figure of a Dreame, or represent it vnto our memorie. But CHRIST hath left vs a figure and repre- Dreame

sentation of his bodie in bread and wine. Therefore it followeth that he had a true bodie. This thing S. Bede doth more copeouslie set forth, writing vpon S. Luke.

Augu. in perfa. psa. 98. You shall not eate this bodie that you see, nor drinke that blond which they that crucifie me shall shed out. I haue giuen a certeine Sacrament vnto you, if it be spirituallie vnderstood it quickeneth you, but flesh profiteth nothing. This is plaine enough spoken.

¶ Thus much out of Frith. Lowe. Figure.

How bread remaineth after the consecration.

Theodoretus saith, The mysticall signes after the blessing (of the Priest) depart not from their owne nature. For they remaine in their former substaunce, figure, and forme. Further he saith, yet the same bread and wine remaining as they were before, are vnderstood and beleeued, and adored as ỹ things that they are beleeued.

Thomas Salisburi. The saieng of Thomas Salisburiensis: No man (saith he) be he neuer so simple or neuer so wise, ought precislie to beleeue, that this is the bodie of our Lord, that ỹ Priest hath consecrate, but onelie vnder this condition, if all things concerning ỹ consecration be done as apperteineth. For otherwise he shal auouch a creature to be the creator, which were Idolatrie.

Gelasi in conci. Ro. Surelie the Sacrament of the bodie and blond of Christ which we receiue, are a godlie thing, and therefore through them are we made partakers of the godlie nature, and yet doth it not cease to be the substaunce and nature of bread and wine, but they continue in the properties of their owne nature. And surelie the Image and similitude of the bodie and blond, are celebrated in the act of the mysteries. ¶ Lowe. Oyle.

Aug. in. serm. ad infantes. That which you see (saith S. Austen) in the Altar is the bread and the cup, which also your eies doe shew you, but faith sheweth further, that bread is the bodie of Christ, & the cup his blond. ¶ Heere he declareth two things: That in the Sacrament remaineth bread & wine which we maie discerne with our eies, & that the bread and wine be called the bodie and blond of Christ.

Craumer.

Theod. in Dialog. He that called his naturall bodie (saith Theodoretus) wheate and bread, and also called himselfe a Vine, the selfe same called bread and wine his bodie and blond, and yet chaunged not

their

their natures. And in his second Dialogue he saith more plainelie. For (saith he) as the bread and wine after the consecration, lose not their proper nature, but kept their former substaunce, forme and figure, which they had before: euen so the bodie of Christ after his ascention, was chaunged into the godlie substaunce.

Although ye make me to abide, yet I will not eate of your bread. ¶ This Hebrue worde Lechem, signifieth not onelye bread, but sometime meate in vniuersall, yea and sometime flesh also. Hereof was inuented the subtiltie of the Papists: to whom when we saie the bread remaineth in the Eucharist, and proue it by that which Paule writeth: The bread which we breake, is it not the communicating of the bodie of Christ: they aunswere that the bread in that place maie signifie flesh, as it doth oftentimes in the holie Scriptures. But they ought to remember, that Paule wrote these words in Greeke, & not in Hebrue. But Artos, that is bread in Greeke, cannot signifie as Lechem maie in Hebrue. Farther in the holie Supper, the flesh of Christ is not broken, but they are Symboles or Signes which are broken. Pet. Mar. vpon Iudic. fol. 205. *Iudic.* 13. 16.

How the sacramentall bread ought not to be reserued.

Saint Cipriane saith, this bread is receiued, and not shut vp. Cipriane

Clemens saith: Let there be as manie hoasts, or so much bread offered at the Altar, as maie be sufficient, for the people: if anie thing remaine, let it not bee kept vntill the morning. Clemens.

Origen or Cyrillus saith: The bread that our Lord gaue to his Disciples, he lengered it not, nor bad it to be kept til the morning, whose reason is grounded vpon Christs institution: for Christ said not take and keepe, but take and eate. Origen.

Of the breaking of bread.

And brake bread in euerie house. ¶ This place ought not to be vnderstood of the Communion or Sacrament of the bodie and bloud of Christ, as the place before, but of the hospitalitie that was among them that beleeued. Therefore they that by this place doe take a boldnesse to vse the communion priuelie in their house, haue no example at all of that thing in the Scripture, and therefore they doe naught, vnlesse they be thereto dri- *Act.* 2. 46.

uen by sickenesse. Sir. I. Cheeke.

Act. 20.7. Being come together to breake bread. ¶ By this it is euident and plaine, that in the administration of the Sacraments, we are bound neither to time nor yet to place. For

Augu ad. Ian. epi. 118 Paule did breake the bread, and did minister the Communion in the night time, and we doe it in the daie time. Againe, hee did both preach Christ, and minister the Lordes supper in a Parler, and these things are we not wont customablie to do in the Church. Howbeit all things ought to be done in a due decent order. Sir. I. Cheeke.

Ma. 14.19 And when he had broken them. ¶ The breaking of bread was so common and vsuall with Christ, that by the same hee was knowne to his two Disciples, as they were going to Emaus. This manner of breaking of bread was verie fatherlike and commendable among the elders of olde time, as it is hetherto in manie places, and after the same sort, best beseeming and belonging vnto Christ by whom we are all fed. Furthermore, this breaking of bread hath in it selfe a signe to diuide, as appeareth by this place of the Prophet: Breake thy lose to the hungrie. For a lose cannot refresh manie without it be broken and diuided. And by this meanes it aunswereth and is agreeable to the mysterie of the communicating the bodie of the Lord. The Apostle saieng: The bread which we breake is it not the participation of the bodie of the Lord? not that the bodie of Christ is therefore said to be broken, because it hath in it selfe some cut: but because it is made communicable, that is, apt and meete to be participated and receiued of manie. The

1. Cor. 11. Apostle Paule saith in an other place in the person of Christ. This is my bodie which is broken for you, in steed of the which

Luk. 22.19 Saint Luke hath, which is giuen for you, &c. Marlorate.

Of three kindes of Breads.

Lyra. The Hebrues (as Lyra saith) hath three kinds of Breads, Panis propositionis siue facierum, panis oblationis, & panis laicos siue cõmunis. Holie shew bread, set before the face of the

Three Breads. Lord vpon the propiciatorie seate, and this bread belonged onelie to Aaron and his sonnes, Hoc est soli Sacerdotibus. The bread offered vpon the altar of Holocaust, & that was not to be eaten but of the Leuits. And ther was common bread, indifferent for euerie man that list. Ric. Turnar.

BRE-

BRETHREN OF CHRIST.

Who are called the bretheen of Christ.

THen came his mother and his brethren. Here they are called Christs brethren, which in dæd were not his naturall brethren, but his cosins and kinsfolks, euen as Lot is called Abrahams brother, which was his brother Arams sonne. Conferre the first of Marke, and the 13. of Mathew with the 19. of Iohn, and thou shalt finde the virgin Marie, had neuer no moe sonnes and daughters but Christ onelie. *Mar. 3. 31*

Sir I. Cheeke.

Is not his Mother called Marie, and his brethren, Iames, and Ioses, and Symon, and Iudas, &c. This place and the first of the Acts, and Gal. the first, Helindius bringeth to proue that Marie Christs mother was no virgin. *Ma. 13. 55*

Aunswere.

In the Scripture a man is said to be our brother, 4. manner of waies, that is to saie, by nature, by countrie, by kinred, and affection. By nature brethren are, as Esau and Iacob, the twelue Patriarches, Andrew and Peter, Iames and Iohn. By Countrie brethren are said to be, as the Iewes, which among themselues were called brethren, as in Deut. If thou buy thy brother which is an Hebrue, he shal serue thee six years. And so S. Paule, I haue wished my selfe to be accursed from Christ for my brethren and kinsmen, according to the flesh. By kinred they are said to be brethren which come of one house, that is, when of one stocke, a multitude doe spring, as in Genesis, Abraham said to Lot. Let ther be no contentiõ betweene thee and me, and betweene my Shepheardes and thy Shepheardes, because we are all brethren. And againe, Laban said to Iacob, because thou art my brother, thou shalt not serue me freelie for nothing. Those that bee brethren by affection are diuided into two sortes, into spirituall and common. They are spirituall brethren which are Christians, as in the Psalme. 133. Beholde how ioyfull a thing it is, brethren to dwell together in vnitie. Commonly we be called brethren, because we came all of one brother. By this diuision it is apparaunt that they were sayde to be the brethren of CHRIST, by kinred not by nature, not by Countreie nor affection. Therefore as Ioseph was called the Father of Christ, euen

Brethren 4. vvaies.

Rom. 9. 3

euen so were they said to be his brethren, & that both in one respect. For Ioseph was thought to be the Father of Iesus, and so were Iames & Ioses and others, thought to be his brethren. But none will contend about this, but such as be too curious. Mar. fol. 20. ¶ Loke Christ.

BRIDE-GROME.

Who is the Bride-grome, and whereto the parable tendeth.

Mat. 25. 1. TO mete the Bride-grome. ¶ It is verie corruptlie added of the olde interpretour, in that he saith, to met the Bride-grome and the Bride: seeing it is found in none of the Greeke bookes. And as for Chrisostom, Hillarius, & Theophilact, they make no mention of the Bride. For Christ is ỳ Bridegrome: And the whole parable tendeth to this end, that he comming we should go forth to meete him. No part of the parable perteine to the Bride, naie, they which come to meete the Bride-grome in good time, euen they (I saie) are the Bride. Saint Augustine expounding this place (in a sermon which he made of the words of Christ, out of the 22. of Mathew) neither readeth nor maketh anie mention of this word Bride.

Marl. fol. 592.

¶ The pompe of Bridealls was wont for the most part, to be kept in the night seasons, and that by Damsels. Beza.

Mat. 2. 20 When the Bride-grome shall bee taken from them. ¶ The Bride-grome is taken from vs when euill affections, concupicense, and lustes doe driue Christ out of our hartes: Then ought we to vse abstinence, therby to tame our wanton flesh, and to giue our selues to earnest praiers, that so the spirit of God maie be renued in vs. Sir I. Cheeke.

BROOKE CEDRON.

Wherefore it was so called.

OVer the Broke Cedron. ¶ Some thinke that this Broke was called the broke of Ceders, because many Ceder trees grew about the same, but it is verie like notwithstanding that this name came vp through errour. For of the valleie or broke of Cedron, there is mention oftentimes made in the Scripture, where the Hebrue word doth not signifie Ceder

trees

trées, but dimnesse or darknesse. Concerning the which broke, we read in the booke of kings. This place was so called because of the darknesse, because it was a dæpe vallete, & much shadowed. Mar. vpon Iohn. fol. 574.

¶ Broke Cedron, was a dæpe vallete, through the which a Greame ranne after a great raine. Geneua.

BRVSED REDE. Looke *Rede.*

BVDDAS.

Of his heresie and finall end.

BVddas, otherwise called Terebinthus, was a little before Manes the heretike. He taught about Babilon, that he himselfe was borne of a Virgin, and that he was bred and brought vp in the mountaines. He wrote. 4. bookes: The first of Mysteries, the second he called the Gospell, the third Thesaurus, the fourth, a Summerie. Through witchcraft he toke his flight into the aire to offer sacrifice, but the diuell threw him downe and broke his necke. Socrates. li. 1. cap. 17. Heretike.

BVLL.

The Bull of Pope Clement the sixt, published for the yeare of Iubelie. 1350.

WHosoeuer purposeth for trauaile sake to come to Rome, maie chose that daie whereon he setteth forward, a confessor, or confessours, or els in his iourneie by the waie, or in anie other place: vnto the which confessour or ghostlie Father, we giue full power to giue absolution in all causes that concerne the Popes owne prerogatiue, in as ample manner, as if our owne person were present. Item we graunt, that if anie being confessed die by the waie, that he shall bee free and discharged from all their sinnes: And farthermore, we commaund the Angels of Paradise (that his soule being fullie deliuered from Purgatorie) they receiue it into Paradise. In an other Bull, he writeth thus. We will not that anie man be tormented in himself with the paine of hell: And also we graunt to al those that weare the crosse, three or foure soules at their pleasure, whom soeuer they will, to deliuer them out of Purgatorie. Bale. Popes Bull.

Of

Of a certeine Priest that cast the Popes Bull before the Popes feet.

Priest. There was a certeine Priest, which comming before the Pope, cast the Popes Bull downe before his féete, saieng: Loe, héere take your Bull vnto you, for it doth me no good at all. I haue laboured now these thrée yeares with all, and yet notwithstanding for all this your Bull, I cannot be restored to my right. The Pope hearing this, commanded the poore Priest to be scourged, and after to be cast into prison, what became of him afterward, the writer of the Storie Henricus de Erphodia, maketh no mention. In the Booke of Mar. fol. 487.

How Doctour Whittington was slaine with a Bull.

Whittington. There was a faithfull woman that suffered martyrdome in a certeine towne called Cheping Sadberie, in ỳ time of king Henrie the seuenth, condemned by the Chauncelour called doctour Whittington. At whose death a great concourse of people there gathered together to beholde hir end. Among the which the foresaid Chauncellour was there present to sée execution done. The Sacrifice béeing ended, the people began to returne homeward, comming from the burning of this blessed martyr. It happened in the meane time, that as the Catholike executioners were busie in slaieng this sélie lambe at the towne side, a certeine Butcher in the towne was as busie in slaieng of a Bull, which Bull he had fast bounde in ropes, readie to knocke him on the head. But the Butcher (belike not so skilfull in his art of killing beastes, as the Papists be in murthering Christians) as he was lifting his Axe to strike the Bull, failed in his stroke and smit a little too lowe, or els howe hée smote I know not. This was certeine that the Bull, although somewhat grieued at the stroke, but yet not striken downe, put his strength to the ropes, and brake loose from the Butcher into the stréete, the verie same time as the people were comming in great preasse from the burning. Who séeing the Bull comming towards them, and supposing him to be wilde (as was no other like) gaue waie for the beast, euerie man shifting for himselfe as well as hée might. Thus the people giuing backe, and making a lane for the Bull, he passed through the throng

of

of them, touching neither man nor childe, till hée came where the Chauncellour was. Against whome the Bull, as pricked with a sodeine vehemencie, ranne full but with his hornes, and taking him vpon the panch, gored him through & through, and killed him immediatlie, carrieng his guttes and trailing them with his hornes all the stréet ouer, to the great admiration and wonder of all them that sawe it. Booke of Mar. fol. 919.

Wherevnto the Bulls of Basan are compared.

The strong or fatte Bulls of Basan, haue compassed mée in on euerie side. *Psal. 22. 12.* ¶ A Bull is a beast, not onelie stoute and strong, but also boisterous, blockish, fierce and cruell: If his nimblenesse and quicknesse were to his might, there were lightlie no beast to bée compared vnto a Bull: Of these naturall properties, and speciallie of his hornewode and madde fiercenesse, when hée is well baited and bitten with dogges, the cruell enimies and the spitefull persecutours of our Sauiour Christ are verie aptlie and liuelie called Tauri robusti. Boisterous Bulles. By Basan ye shall vnderstand that it was a plentiful land, full of woods and pastures, ouer the which, Og that great fat hogge was king. Which Og was a Gyaunt, whose bed was of yron, in length. 13. foote and a halfe, and in breadth 6. foote and an halfe. This countrie Basan. i. Pinguedo was a land of such fertiltie and plentie, that the Prophet verie aptlie doth translate and applie the same vnto the persecutors of Christ, which for their worldlie wealth, their tyrannie, and pride, are verie properlie called fat Buls of Basan. i. men wallowing in wealth, in riches and plentie, euen as the Bulles of Basan doe wallow in fat pastures. And if a man would nowe narrowlie drawe and applie this place of the Prophet vnto the manners of such wicked men, which now a daies doe persecute Christ in his members, then by the fat Bulls of Basan, ye maie wel & easilie vnderstand al such idle, rich, fat, couetous worldlie rich men, which in our time doe so much gather togethers and kéepe to them and to their heires, that no powre man nor meane man, nor handie craftes man, can haue anie competent liuing by the true labour of their handes.

Ric. Turnar.

¶ The

¶ He meaneth (by the Bulles of Basan) that his enimies were so fat, proude, and cruell, that they were rather beastes then men. Geneua.

BVRDEN.

What is meant by the word burden.

Apoc. 2, 24. I will laie none other burden vpon you. ¶ Although there be some which in this place vnderstand the worde burden, to be ment of the griefe of minde and bitternesse of heart, which the godlie shold susteine, by reason of his errour, which they should be faine to indure till Christ come and deliuer them by his visitation: yet is the place more rightlie vnderstood of the burden of the lawe. For we know it was the propertie of heretikes and false Apostles to burden the Church with ceremonies, whereas contrariwise Christ saith, my yoke is swete and my burden light. Mat. 11, 30, &c.

Read. Act. 15, 10. Rom 8, 15. Gal. 5, 1. Marl. vpon the Apocalips. fol. 53.

¶ My minde is to yoke you with no other lawe, nor to burden you with anie other traditions then I haue alredie giuen you, neither with ceremonies, rites, nor auncient customes, in the obseruation of daies, moneths, times, nor yeares, in holie daies, fastings, vigils, nor Sabotes, for they were but shadowes of things to come. Bale vpon the Apoc. fol. 40.

The meaning of this place following.

Iere. 23, 33 What is the burden of the Lord. ¶ The Prophets called their threatnings, Gods burden, which the sinners were not able to susteine: Therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would saye, you seke nothing els but to lay burdens vpon our shoulders. And thus they reiected the word of God as a burden. But bicause this word was brought to contempt and derision, he will (saith the Prophet) teach them an other manner of speach, and will cause this word burden to cease, and teach them to aske with reuerence, what saith the Lord. For the thing that they mocke and contemne, shall come vpon them. Geneua.

A Prophesie against false Prophets.

¶ The wicked mens hearts were so hardened against the truth, that they vsed scornefullie to scoffe at Gods threatening.

ning prophesies in mocking, calling them Gods fardle or burden.

The Bible note.

Of the burden of Babel.

The burden of Babel which Esaie the sonne of Amos did see. *Esay.13.1*

¶ That is the great calamitie which was prophesied to come on Babel as a most grieuous burden, which they were not able to beare. In these twelue Chapters following, he speaketh of the plague, wherwith God would smite those straunge nations (whom they knew) to declare that God chastened the Israelites as his children, and these other as his enimies: And also that if God spared not these that are ignorannt, that they must not think straunge if he punish them which haue knowledge of his lawe and keepe it not. Geneua.

BVRIAL.

How Buriall is a looking glasse of resurrection.

BUriall was brought in by God. It is no inuention of man without good ground, but it is Gods ordinaunce, to the end it should be a witnesse to vs of the resurrection and euerlasting life. When men be buried, they are laid vp in the earth, as in a store house vntill they be raised vp againe at the last daie, and so our buriall is vnto vs a loking glasse of the resurrection. Caluine vpon Iob, fol. 472.

The Pompe of buriall forbidden.

But when thou doest heare (saith Chrisostome) that our Lord did rise againe naked, cease I praie thee from the madde expence of the burieng, what meaneth this superfluous and vnprofitable expence, which vnto them that make it bringeth hurt, and no profite to the dead, but rather harme.

What the Greekes and Hebures doe call their buring places.

The Greekes doe call their burieng places, Cametereum, that is to saie, a Dorter or sleeping place, signifieng thereby that we ought to be as sure or rather more sure, that they that be buried shall be raised againe at the last daie of the generall resurrection, then we are sure to rise againe when we lay our selues downe to sleepe, and that therefore we ought no more Greekes.

to lamente, bewaile, or mourne for our friends, when wee see anie of them to be laide into the ground, then wee ought to be sorie when we see them goe to bedde, and laie themselues
1.Cor.15. downe to take their rest, beeing most assured by the vndouted or infallible worde of God, that we shall receiue them againe
Hebrues. immortall and most glorious. The Hebrues doe call their burieng places, the houses of the liuing, because that they that be buried in the true liue vnto God, and shall be receiued againe by his mightie power.

I. Veron.

What it is to be buried with Christ.

Rom.6.4. Wee are buried with Christ by Baptisme in to his death, that like as Christ was raised from the dead, by the glorie of the Father, so wee also should walke in newnesse of life.

¶ This partaking of death and life with Christ, is nothing els but the mortifieng of our owne flesh, the quickening of the spirit, in that the olde man is crucified, and we may walke in newnesse of life. Calfehill.

Of the Burial of Iohn Baptist.

¶ Luke Iohn Baptist.

BYRNE.

What it is to Burne.

1.Cor.7.9. IT is is better to marrie then to burne. ¶ To burne after Saint Ambrose: is when the will consenteth to the lust of the flesh. Tindale.

¶ Then to burne with the fire of concupisence, that is, when mans will so giueth place to the lust that tempteth, that he cannot call vpon God with a quiet conscience.

Geneua.

What these burning lights doe signifie.

Luk.12.35 And your lights burning. ¶ These burning lightes that Christ willeth vs to haue in our handes, are a liuelie faith, working through charitie. The works of ỹ Christians ought to be liuelie, feruent, and burning.

Sir. I. Cheeke.

Of burnt offerings, and peace offerings.

They offered burnt offerings and peace offerings. ¶ Burnt offe-

offerings were they which were all burnt: but of peace offerings, a certeine part was offered, an other part was giuen vnto the Priest, an other part returned vnto him which offered it, to eate it with his friends in the sight of the Lord.

Pet. Mar. vpon Iudic. fol. 271.

Why it was called a whole burnt offering.

And offered a whole burnt offering. ¶ It is called a whole burnt offering, because the whole sacrifice was consumed with fire, by the which is signified that the person which did offer the same, should haue his heart and minde wholie vppon God, as it is written: Loue thy God, with all thy heart, with all thy soule, &c. The Bible note. Gen. 8, 20

How the Christians doe offer burnt sacrifices.

Although that the burnt offering of Bulls, of Sheepe, of Calues and Birdes (offered in the olde lawe) be abolished by the glorie of Christ, whose death and passion they did adumbrate, as S. Paule witnesseth. Heb. 10. Shall we thinke therefore that we now which be Christians, haue not burnt sacrifice to offer vnto God, yes, no then they had. For so often as we doe preach, or the king or anie other godlie man, doth cause or helpe Christs Gospell to be purelie and sincerelie preached to the people, so oft doe we offer a burnt sacrifice of sweete sauour vnto God, a sacrifice that pleaseth God, farre aboue the offering of a young fat calfe that hath hornes and hoofes. This is that sweete sacrifice whereof Malachie the Prophet doth speake in the first Chapter, saieng: From the rising of the Sunne, to the going downe of the same, great is my name among the Gentiles, and in euerie place shall sacrifice be made and offering set vp to my name. This sacrifice and burnt offering, is not the sacrifice of ỳ wicked Masse, but it is ỳ sacrifice of the preaching of Christes death, and the merites of his passion. We doe also offer burnt sacrifices vnto the Lord, when we doe offer our selues, our hearts, our mindes, and all our bodilie members to the true seruing of God in perfect faith. Of the spirituall sacrifice that the Christians doe dailie offer vnto God. Luke Rom. 12. 1. Phi. 4. 18. 1. Pet. 2. 5.

Ric. Turnar.

See more in the word (Sacrifice.)

CAINE.

How and by what meanes Caine was slaine.

IN the beginning of the world, most people went naked, sauing that they were partlie couered with skinnes of some beast, & at that time they had no dwelling house to defende them, neither from the colde, neither yet from heate, but after their owne phantasies, they made with prettie boughs and twigs of trées, such little prettie lodgings as we call Cabens or Bothes. And it so chaunced that Caine béeing bérie olde and also wearie, happened one daie to laie him downe to rest in a bush that was enclosed with grœne boughs as aforesaid. And Lamech one of ỹ kinred of Caine in the fift degrée, who by reason of his greate age had lost his sight, and yet at a time was disposed to go abrode to kill some wilde beast. And taking his Bowe and Arrowes, he toke also a little bote to leade and direct him, where hee might haue a good shote. And when he drew somewhat nére vnto the bush where Caine laie, the little bote espieng the bush to wagge, & séeing as it were a great thing in the midst thereof, he imagined that there laie some wilde beast, and the boye béeing afraide thereof, gaue knowledge to olde Father Lamech, that in a bush standing right before him, & not farre off, there laie a great and terrible beast. And Lamech vppon the report of the childe, stretched out his arme, & drew a straight draught toward the bush, where he slew his cosin Caine, that laie in the same after he had liued. 730. yeares, as saith Philo. Graftonan his Chro. fol. 7. Gen. 4. 23.

¶ Lyra saith, that when Lamech perceiued he had slaine Caine, (whom the Lord had forbidden him in paine of greate punishment) he fell vpon his owne seruant, & beat him so that he died.

Of a certeine sect called Caini.

Heretikes

Caini were heretiks which honoured Caine: and tooke him for their father. They highlie esteemed of Esau, Chore, Dathan, Abiram, with ỹ Sodomits. They called Iudas ỹ traitour their cosin, honouring him for betraieng of Christ, affirming ỹ he foresawe how great a benefit it would become vnto mãkinde.

The

They reade a certeine Gospell written as they saie by Iudas, they reuiled the lawe and denied the resurrection.

Epiphani. hæres. 38. August de hæres.

CAIPHAS.

How he was the mouth of God, and the mouth of the diuell all at one time.

HE was the mouth of God, in as much, as God made him to saie, that his people could not be saued but onely by the death of his sonne Iesus Christ: but he was the mouth of the diuell according to his intent after the which he so spake, for he did not speak according to the meaning of the holie Ghost, but as a murtherer, an enimie of truth, pretending the death of Iesus Christ, because of the hatred which he bare towardes him. *Ioh. 11. 49.*

¶ God made him to speake, neither could his impietie let Gods purpose, who caused this wicked man euen as he did Balaam, to be an instrument of the holie Ghost. Geneua.

¶ The spirit of prophesie doe manie times speake by the mouth of an vngodly man, for the vngodlie are so excecated and blinded, that they do oftentimes speak against their owne selues vnwittinglie, and that to their vtter vndoing and destruction.

Sir I. Cheeke.

CALL.

What it is to call vpon the name of the Lord.

IN that time beganne men to call vppon the name of the Lord. ¶ To call vpon the name of the Lord, is to require all things of him and to trust in him, giuing him the honour and worship that belongeth vnto him, as in Gen. 12. 8. T. M. *Gen. 4. 26.*

¶ In these daies God began to moue the heartes of the godly to restore religion, which a long time by the wicked had ben suppressed. Geneua.

Of three mnner of callings.

Manie are called, &c. ¶ Christ speaketh of the externall calling by the preaching of the Gospell, of ẏ which there are three degrees. All men are called, yea, euen they which heare not, these which are dumme and are deafe minded, are also called. The second sort enter in, and promise that they will serue God, neuertheles their consciences condemneth them, because *Ma. 22. 14*

they haue not the true rot. As Symon Magus, which did faine himselfe to beleeue of the faithful, being conuicted in his conscience, by the truth of the Gospell professed the same, but he had no rote, as Peter calleth him in the text. Such are they trulie to whom the Lord sendeth his holie spirit, and whome for a time he illuminateth, but at the length by the iust desert of their ingratitude he forsaketh them, and striketh them with great blindnesse. The third calling is speciall & of great efficacie, by the which God doth verie much aduance the elect & faithfull onelie, when that by the inward lightening of the spirit, he bringeth to passe, that the word preached abideth in their hearts. To these, testimonie is giuen by the same spirit, that they are the adopted sonnes of God. We cannot iudge who are the elect and who are the reprobate: for we ought to leaue this iudgement vnto God. Notwithstanding by signes there maie be some coniecture had, but we must alwaies beware of rash iudgement. Euerie man that is elected and chosen of God, is fullie certified in himselfe of his calling. The which thing we maie dailie beholde. For manie are brought into the Church, which afterward fall awaie from the same, either beeing terrified by persecution, or els beeing ouercome with some other temptation. Such trulie are of ỹ number of them that are called, but are not elected, for hereby our election is proued, if we perseuer vnto the last end. Mar. fol. 51.

¶ First, all men be generallie called, euen those that doth not heare the word, for vnto them both heauen and earth, and and the creatures comprehended therein, doth not cease to preach the almightie power of God, and also his goodnesse and mercie, so that all men (as the Apostle saith) are vnexcusable before the maiestie of God. And with them maie be comprehended those that heare the word, who (though they be called) be so deafe in their hearts and mindes, that they will neither giue care nor heede to the calling. The second sort that be called, doe professe the Christian religion, & receiue the word, but it hath no true rot in them as Symon Magus being conuinced in his heart, ỹ the gospel was true, did for a time professe, but because it had no rot in him, he did soone fall awaie from it. Such are them to whom ỹ Lord doth giue his holy spirit, illuminating thẽ for a time, but afterward he doth forsake them,

them, because of their ingratitude and vnthankfulnesse, & doth strike them with great blindnesse. The third manner of calling is both particular and also most effectuall. For by it the Lord doth onelie call his elect and chosen, and whom he hath ordeined before vnto life euerlasting, working so in them by the inward operation of his holie spirit, that the word preached to them doth take rot in their hearts, and bringeth forth fruit vnto life eternall. He doth also by the same spirit testifie vnto them, I meane vnto their spirites, that they be the children of God, and heires of the kingdome of heauen.

I. Veron.

Of two manner of callings.

There are two sortes of vocation, the one outward and the other inward. By the outward vocation, I meane a common and generall vocation, by the which God doth call by his outward preaching, all those to whom the Gospell is preached, bee they chosen or reprobates. And by the inward I vnderstand, a vocation wherby God doth not onelie call men by the outward preaching of his word, but maketh them to feele the power and efficacie of the same by his holie spirit, in such sort that they doe not onelie heare it with their outward eares, but doe also receiue it into their hearts by faith, whereby they are iustified.

Pet. Viret.

¶ The calling of God, is of two sorts: the one is common, whereby men in deede are after a sort stirred vp, but they are not bowed, for that those things which are offered please them not: but the other is a conuenient, apt, & mighty calling, wherby the mindes are touched, and truelie chaunged. After this manner was Iacob called, and not Esau. Therefore the one was beloued, and the other hated, the one drawne, and the other forsaken. Caluine in his instit. fol. 257.

God doth call men two waies, the one is a generall calling, by the which God with the outward preaching of his word doth inuite al mẽ vnto him, yea, those to whom his word is propounded for their dampnation. The other is a special calling, that is, a calling according to Gods purpose, by the which he worketh so through the inward lightening of the spirit, that the word preached is also grounded in our hearts, truly vnderstode & faithfully beleeued. Euen as we see ỹ wil of God to be

two sortes, the one preached and reuealed in his holie Scripture, whereby he willeth that all men should be saued, albeit for their iniquities few be saued: The other vnsearchable and also vnknowne to vs, whereby he worketh his will, both in heauen and in earth. F.N.B. the Italian.

¶See more in these wordes. Election.
Predestination. Chosen.

Ma.20.16 Manie are called and few be chosen. ¶All nations and people, are by the outward preaching of the Gospell, called: but onelie they that are ordeined & chosen to life euerlasting doe beléeue and giue credit to the word. Sir. I. Cheeke.

CALFE.

Of the Calfe that Aaron made.

Exo.32.4. AND made of it a molten Calfe. They smelled of their leuen of Aegypt, wher they saw calues, oxen, and serpents worshipped. Geneua.

¶The Hebrues when they compelled Aaron to make them a Calfe to worship, had not that minde to fall from the true God, when they confessed that he brought them out of Aegipt. This was onelie their intent, to worshippe him vnder some signe or visible forme, and they chose that forme, whereby they had séene the Aegiptians expresse their God by.

Pet. Mar. vpon Iudic.

CAMEL.

How the Latin word Camelum is taken two waies.

Ma.19.24 IT is easier for a Camel, &c. ¶The latin text is: Facilius est Camelum acus transire. This worde Camelum a Camell, in ỳ English translation, is expounded of some to signifie in this place the Cabell of a Ship: and truelie that doth better agrée to the eie of a nedle. And yet Pollux writing of ỳ instruments perteining to a ship, maketh mention of this word Camelus, & Suidas onelie is found to vnderstand this word in that signification: yet vnderstanding it so, as it is written with (i) & not with (e) as Camilos, and not Camelos.

For though there be a little difference in the wordes, yet notwithstanding in sense there is greate contrarietie, for the first signifieth a beast called a Camell, and the other signifieth a Rope or Cable of a Shippe. Other some doe

doe rather agrée to Hierom which followeth Origen, which taketh this worde Camelum being a Greeke worde (as we shewed before) for the beast called a Camell. For Christ would haue it seeme altogether as impossible for a rich man trusting in his riches to enter into the kingdome of heauen, as for a Camell being a monstrous beast to goe through the eie of a needle. But if this saieng seeme to anie man obscure, let them remember the man reprehended of the Lord, which went to plucke ỳ mote out of his brothers eie, and could not see the beame in his owne eie. What can be more absurd, then to saie that a man carieth a beame in his eie? But this absurditie of his words, hath a great Emphasis and force. Marl. fol. 434.

CANDELS OR TAPERS.

Against the superstitions of Candels and Tapers in the Church.

AND whereas they bring thether burning Candels, and that at noone daies, it must needs come from the superstition of the Ethnikes. The old christian men vsed burning candels, but it was in the night time, because they durst not assemble together in the daie season, and it was not very hansome to sit in the darke. Wherevpon Hierom also saith: We doe not light candels at broad daie, as you doe slaunder vs without cause, but by this comfort we doe delaie the darknesse of the night, and doe watch by light, least like blinde folke, we should slæpe in darknesse, like as thou dost. Hier. cõt. Vigilan. Musculus fol. 291.

¶ Lactantius inueighing the Heathenish or Popish superstition of Candels that hath bene vsed, saith: Accendimus lumina velut in tenebris, &c. They light candels vnto God, as it were in the darke. But if they wil behold heauenlie light (that we cal the sun) they maie vnderstand that their God lacketh no lights, that for the vse of man, hath giuen so cleare a light. And yet, whereas in so small a circle, which by reason of the distaunce, seemeth no bigger then a mans head, ther is so great a glittering, that the engine of mans eie, is not able to loke directly vpon it. And if for a while you fixe your sight thereon, dimnesse & darknesse doe follow your dazed eies. What light, what clearenes, maie we thinke to be with God, with whom there is no night at all? Who hath so ordered this light of his, that neither by to

much shining beames, nor ouer parching heate, he should hurte the Cattell. And yet of both hath departed so much, as either the bodies of men maie beare, or riping of the fruite require, wherefore he concludeth with these words saieng: Is he to be thought to be in his right wits, that to the Authour & giuer of light, offer vp the light of Candels and Tapers for a gift.

CANDELSTICKE.

Why the Church is likened to a candelsticke.

Apo.1.20. AND the 7. Candlesticks which thou sawest, are the 7. churches. ¶ The Church is likened to a Candelsticke, because the true light shineth in it, whereof all the godly are pertakers. And therefore Paule calleth the Church, the piller and grounde worke of truth. 1. Tim. 3. 15. Or els Christs Church is called a candelstick, because there are in it, Prophets, Apostles, Euangelists, Pastors and Teachers (Eph. 4. 11.) to giue light vnto others, by the most wholesome doctrine of Christ together with the holinesse of their owne life, thereby to guide them in their trauailing through the darknesse of this life, vnto the heauenlie heritage, as it is said. 2. Pet. 1. 19. The Church then is as a cresset, set vp in an hauen, to shewe the hauen a farre off, to such as wander vpon the deepe sea in the night season. Euen so doth our Sauiour saie of Iohn Baptist, that he was a burning and blasing cresset. Iohn. 5. 35. And vnto his disciples, You are the light of the world. Mat. 5. 14. Marl. vpon the Apo. fo. 28.

¶ Consider also the 7. golden candelsticks which thou sawest about me, to be the said 7. Congregations, vpon whom I ought to shine, which am the light of the world, in whose works I ought to appeare, which am the clærenesse of the Gentiles. They are called heere 7. golden Candelsticks, as most pretious in value, forsomuch as they are pretious in the sight of God, and were also redeemed and bought with a great price, euen with the pretious bloud of the vndefiled Lambe Iesus Christ. Bale.

CAPTIVITIE.

The meaning of this place following.

Apo.13.10 HE that leadeth into Captiuitie, goeth into Captiuitie. ¶ This is said for the comfort of the godly, to the end, they maie knowe, that they shall be deliuered from captiuitie: and con-

contrariwise, that such as holde them captine shall be caried into captiuitie: according to this text: He lead Captiuitie captiue, Psa. 68.18. Eph. 4.8. Wherwithall agreeth this saieng of ỳ Prophet: Woe vnto thee that spoilest, & hast not bene spoiled, which dost wrong & hast had no wrong done vnto thee. For when thou hast done spoiling, thou shalt be spoiled thy selfe, & when thou hast made an ende of doing wrong, thou shalt haue wrong done vnto thee. Esay. 33.1. Also, Behold the Lord commeth with his thousand of Saints to doe iudgement vpon all men, and to reproue all such as are wicked, of all the deeds which they haue wrought wickedlie, and of all the hard things that the wicked sinners haue spoken against thee. Iude. vers. 14.15. Also, It belongeth to Gods righteousnes, to render affliction vnto such as afflict you, and vnto you that are afflicted relicfe, &c. 2. The. 1.6. Most foolish then are they, and farre from vnderstanding the minde of the Holie Ghost, which impute the Turkes successe & victories to his religion and iust dealing, and not rather to their owne sinnes. For they are like those, that fathered all the prosperitie of the Heathen, vpon the seruing of their Idols, and contrariwise their owne miserie, vpon the neglecting of their Idol seruice, as it is written in Iere. 44.18. Therefore such as lead men captine, from the faith and doctrine of the Gospell (as Antichrist now doth) shall be lead into captiuitie of endlesse damnation except they repent. Marl. vpon the Apo. fol. 194.

¶ As God ouercame the enimies of his Church, take them prisoners and made them tributaries: so Christ which is God manifested in flesh, subdued Satan and sinne vnder vs, & gaue vnto his Church, most liberall giftes of his spirit. Geneua. *Psa. 68.18*

¶ The Messias came downe from heauen into the earth, to triumph ouer Satan, Death and Sinne, and lead them as prisoners and slaues, which before were Conquerours and kept all in subiection: which victorie he gate, and also gaue it, as a most pretious gift to his Church. Geneua. *Eph. 4.8.*

CARE.

What Care is forbidden.

BE not carefull afore hand, &c. ¶ We are not forbidden to thinke before hand: but pensiue carefulnesse, whereby men discourage themselues, which proceedeth from distrust & want of *Ma. 13.11*

confi-

confidence and sure hope of Gods assistaunce: that carefulnesse we are forbidden to beware of. Mat. 6.27. Beza.

¶All manner of Care is not forbidden, but that worldlie & diuelish care ỳ springeth of an inordinate loue to worldlie things and of mistrust in God. As for an example: I couet inordinate more then sufficient, or but euen that I haue nede of. And if (because I mistrust God, and haue no hope in him, and therfore praie not to him) commeth not, then I mourne, sorrowe, & pine awaie, and am whole vnquiet in my heart. Or whether I haue to much, or but sufficient, and loue it inordinatelie: then I care for the keeping. And because I mistrust God, and not hope in him that he will helpe me, therefore, when I haue locked dores, chambers and cofers, I am neuer the nærer at rest, but care still, and cast a thousand waies and perills, of which ỳ most part were not in my might to auoide, if I neuer slept, & where this care is, there can the word of God haue no resting place, but is choked vp, as sone as it is sowen. Tindale. fol. 236.

Care not then for to morrow, &c. ¶It is commanded vs, in the sweate of our faces to winne our bread: but not to be carefull what profit should come vnto vs thereof, for that were to care for to morrow: we must commit that to God, which to prosper our labours with his blessing, and that abundantlie, so that most shall we profit, when we are least carefull. Tind.

¶God will prouide for euerie daie, that that shall be necessarie, though we doe not increase the present griefe, by the carefulnesse how to liue in time to come. Geneua.

What care we ought chiefely to care for.

Care daie by daie, and houre by houre, earnestly to kæpe the couenaunt of the Lord thy God, and to record therein daie and night, and to do thy part vnto the vttermost of thy power. And as for Gods part, let him care for it himselfe, and belæue thou his word stedfastlie, and be sure that heauen and earth shal sooner perish, then one iot bide behind of that he hath promised, &c. Tindale fol. 235.

CARPOCRATES.

Of his wicked opinions, and diuelish illusions.

Heretike. CArpocrates, as Ireneus. li. 1. ca. 24. writeth, liued in the time of Saturnius & Basilides. He gloried of charmed loue drinks,

of

of diuelish dreames, of associate spirits. Euse. li. 4. cap. 7. Carpocrates patched his opinions out of Simon, Menander, Nicholas, Saturnius, Basilides. Besides the wicked doctrine of these Heretikes which he maintained, he worshipped as Epiphanius saith, the Images of Jesus, of Paule, Pythagoras Plato, Aristotle, &c. He denied that the bodie should be saued. Epipha. hæres. 27. Augu. li. de hæres.

Eliote, rehearseth his opinions on this wise. He denied (saith he) Christ to be God, affirming that he was pure man. Affirmed also the world to be made by Angels. He reiected the olde Law, and denied the generall resurrection. He denied that Christ was borne of the virgin Mary, saieng he was gotten of the sede of Ioseph. Also that his bodie suffered, and that his soule onelie was receiued into heauen. He liued about the yere of our Lord. 142.

CARREN OR CARKAS. ¶ Looke. Eagles.

CASTOR AND POLLVX.

What these two were, and how they were worshipped.

WHose badge was Castor and Pollux. ¶ These in olde time were estæmed as Gods, which if they appeared both together were counted fauourable and luckie to mariners and such as trauailed the Seas. If one after another or but one alone, vnfortunate and cruell. The owner of the ship caried the badge of them, not without great confidence therein, that these two Gods would prosper his voiage, because he honoured them with the carieng thereof. Tindale.

¶ Those the Panims fained to be Iupiters children and Gods of the Sea. Geneua.

¶ So they vsed to decke the fore-part of their ships whereupon the ships were called by such names. Beza.

CAVE OR DENNE.

What difference is betweene a caue and a denne.

MAde them dennes in the mountaines and caues. ¶ The Israelits to auoid the miseries made them caues. For so doth this Hebrue word Manaharoth signifie e dennes. It is in Hebrue writeten Mearoth. But what difference there is betweēn *Iudic. 6. 2.*

these

these two words, as much as I can gather by the Hebrues I will declare. Those first places were in bankes of hills, and were so called, because from the vpper parts they had certaine chinkes and holes, which were like windowes, so that through them, they had light sufficient within. And ỹ same places were verie hansome for men to dwell in thē. R. Leui. saith, ỹ through those holes and cliftes, which were like windowes, spies, when they saw the Madianites comming, did vse either by kindeling of fires or by some other token to giue knowledge vnto the Hebrues, whereby they might gather their stuffe, fruits and cattels into the dennes, and lead them awaie from the enimies which were comming by. For dennes were not in mountaines, but places vnder the earth in the fields being darke and without light, wherein men did not dwell, but they might after a sorte, hide their things and goods. But Caues in Latine are called Specus, a speciendo, which is to behold and loke vpon, because out of them as out of high places, they which were ther, vsed to loke through, &c. Pet. Mar. vpon Iudic. fol. 112.

CAVSE.

What the cause of vnbeliefe is, and also of faith.

Obiection.

What is the cause that the one sort through vnbeliefe do reiect the Gospell when it is offered them, & that the other receiue it by faith.

Aunswere.

It is not to be meruailed at, when men by their vnbeliefe and vnkindnesse reiect the Gospell: but it is meruaile that some are found that doe receiue it by faith. For that all men being corrupted with sin, is of such peruerse nature & wickednes, that they cannot nor will not beleeue in God, nor follow his word. And though that manie of contrarie nature be found, which not onelie receiue by faith the word of God & Iesus Christ our Lord, but are also readie to laie downe their life & to abandon the same for the confession of their faith, vnderstand they are not such of nature, but by the grace of God, by ỹ which they are renued & transformed into a new nature, & are new creatures.

Ma. 16. 17 For it is not flesh and bloud that hath reuealed it to them, but the heauenlie father. Pet. Viret.

How the cause of sinne, is not to be laid vnto God.

God.

God compelleth no man to ſinne, but euerie man willinglie ſinneth, wherefore the cauſe of ſinne, is not to be laied in him.
Pet. Mar. vpon Iudic. fol. 163.

How the ſucceſſe maketh not the cauſe either good or bad.

If the ſucceſſe be euill, the cauſe is not therfore ſtraight way euill. Neither if the ſucceſſe be good, is ẏ cauſe therfore ſtraight way good. Nabuchodonozer deſtroied Iewrie, and led away the Nations that were adioining, captiues into Babilon, & yet was not his cauſe therefore good: Gods cauſe indeede was iuſt, for he would by that meanes take vengeance of a rebellious people. But Nabuchodonozer thought nothing els but to exercise his tyrannie. Ioſeph becauſe he would auoid adulterie, was caſt into priſon, and yet was not his cauſe therefore euer a whit the worſe. Dauid was reiected of Abſalom, & yet was not Abſaloms cauſe therefore any whit the better. In our time Princes that are Proteſtants, haue had euill ſucceſſe in warre, & yet is therefore not ẏ cauſe of the Goſpell to be thought ẏ worſe. The Beniamites now got the victorie more then once or twice, in a cauſe moſt wicked. The holie Martyrs in our time are moſt miſerablie ſlaine of Tyrants, & that with moſt cruell kinde of torments, and yet we nothing doubt, but their cauſe is moſt excellent. England had of late, as touching the word of God & truth, a Church moſt rightlie inſtituted, which was afterward miſerablie diſſected and ſeperated: neither followed it thereby that the cauſe of Religion was euill. But now thankes be giuen vnto God that hath reſtored it. Pet. Mar. vpon Iudic. fol. 271.

¶ Loke, Sinne.

CENCHREA.

How Paule vſed himſelfe at Cenchrea, & what Cenchrea is.

AND he ſhore his head in Cenchrea. ¶ Cenchrea is an hauen at Corinth, where Paule taking ſhip did ſheare his head, according to his vowe. For according to the Lawe of Moſes, they that vowed themſelues to God, were commanded to ſuffer their haire to growe, as long as they would continue Nazarites, and afterward to ſheare it, & to burne it. This did Paule not forgetting what he had before decreed with ẏ Apoſtles touching the aboliſhing of ẏ law. But leſt the Iewes which beleaued, ſhuld be offended, he fained himſelfe a Iew, to win ẏ Iewes. Tindale.

Act. 18.18

CERDON,

CERDON.

Of the wicked opinions of this man.

Heretike. HE taught that Christ was neuer borne of a woman, & that he had no flesh, nor suffered anie passion, but seemed onely to suffer. He affirmed that God which is declared in the Lawes & Prophets to be God, was not the father of our Sauiour Christ, forsomuch as he was knowen, the other vnknowen. The one was iust, the other was good. It was his doctrine also, that some creatures of themselues were euill, & that they were not made of that God that was the chiefe goodnesse, but of another God of all naughtinesse, whom he called the chiefe or principall mischiefe. He was about the yeare of our Lord. 144. Eloto.

Eusebius. li. 4. cap. 10 11.

CEREMONIES.

What Paule meaneth by Ceremonies,

¶ Luke. Rudiments.

When Ceremonies maie be retained, when not.

SO long as it maie be vnderstood of all people what is ment by them, and so long as they serue the people & preach one thing or other, they hurt not greatlie. Although the free seruant of Christ ought not to be brought violentlie into subiection vnder bondage of mens traditions. As S. Augustine complaineth in his daies, how that the condition and state of the Iewes was more easie then the Christians vnder traditions, so sore had the tyrannie of the Shepheards inuaded the flocke alredie in those daies, almost twelue hundred yeares passed.

Aug. Epi. 119.

How out of ceremonies, sprang the ignorance of the Scriptures.

Our grieuous fall and horrible blindnesse wherein we were so deepe and so deadlie brought a sleepe, is to be imputed vnto nothing els then to the multitude of Ceremonies. For as sone as the Prelates had set vp a rabble of ceremonies, they thought it superfluous to preach the plaine text anie longer, & the Law of God, the faith of Christ, the loue towards our neighbour, and the order of our iustifieng and saluation, forasmuch as all such things were plaied before the peoples faces dailie in the Ceremonies: but got them to Allegories, faining them euery man after

after his owne braine, without rule almost on euerie sillable, & from thence vnto disputing and wasting their braines, about words, not attending the significations, vntill at the last, the laie people had lost the meaning of the Ceremonies, and loking on the holinesse of the dædes, to be iustified by doing of them, they made them Image-seruice, hatefull to God, and rebuked of the Prophets, &c.

What Ceremonies or Traditions are to be refused.

I thinke all Ceremonies (or Traditions) are to be refused, which are against the word of God, which are idle, vaine & vnprofitable, which are vnhonest and vncomelie, which haue but a shew of superstition, which are grieuous and burdenous.

Musculus. ¶Luke. Traditions.

CESAREA PHILIPPI.

Of two cities, called Cesarea.

Vnto the parts of Cesarea Philippi. ¶This Cesarea is at the riuer of Iordan, and was called at the first, Panneas, but afterward it was called, Cesarea Philippi, by Philip the sonne of Herode the great, & the brother of the Tetrarch which beheaded Iohn. The which Cesarea also after that for the honour of Nero, was called by Agrippa, Neronia, as appeareth by Iosephus, in his. 18. booke of the Antiquities of the Iewes, & the 3. chapter. But the bound or borders of this Cesarea Philippi, was the Region of the Iewes, whereupon it was inhabited both by the Syrians and Iewes together. Of this citie there is often mention made in Luke in the Acts of the Apostles. There is also another Cesarea, namelie that auncient and noble Cesarea, which at the first was called the Tower of Strato. This Citie Herode the great builded betweene Dora & Ioppa, and for the loue of Augustus Cesar, he called it Cesarea. Of this first Cesarea our Euangelist maketh mention, and because hee would make a difference, he called it Cesarea Philippi. *Ma.16.13*

Marl. fol. 355.

¶There were two Cesareas, the one called Stratonis, vpon the Sea Mediterranie, which Herode built sumptuouslie in the honour of Octauius, Iosep. booke. 15. The other was Cesarea Philippi, which Herode the great Tetrarchs sonne by Cleopatra, built in the honour of Tiberius, at the foote of Libanon. Ioseph. booke. 15.

Beza.

CHALCEDON.

Of the nature of this stone, and what is ment by it.

Apo.21.19 The third a Chalcedon. ¶This stone hath the colour of a dimme candle. It shineth abroad, and is darke within doores. It will not be cut by anie engrauing. It casteth forth beames of a finger long, and draweth Chaffe vnto it. It betokeneth the flame of the inward charitie of the Saints, who shine but dim abroad, and yet they resist all priuie vnderminings. For in the troubles of this world, their Charitie is strong, and vnable to be appaired: but when it is willed to prefer other folkes, then it appeareth what brightnesse it hath within.

Marl. vpon the Apoc. fol. 299.

The third a Chalcedon, which is yet more course to loke vpon then the Saphire, but in nature, pretious, mightie and strong. Of this nature were Helias and Iohn Baptist, whose conuersation was in the wildernesse rough, hard and vnpleasant. Yet appeared they precious at the times appointed, mightelie rebuking sinne, drawing vnto them the chaffe, as the propertie is of the Chalcedon (which are the common people) but vtterlie throwing forth againe, the Idolatrous and Hypocrites. The word of Helias brent like a creuset, and Iohn was a shining lanterne before the world. Bale.

CHAMBER.

What this word Chamber signifieth.

Mat.6.6. BVt when thou praiest, enter into thy chamber. ¶Chamber heere signifieth a secret place, seperated frō all worldly noise, when we goe about such things, as we would no man should knowe of. As it is said. Esay. 26.20. Such a chamber must thou make of thine owne heart, and there praie. Tindale.

¶Of entering into the chamber & shutting the doore to, I say as aboue of that the left hand should not know what the right hand doth: that the meaning is, that we shuld auoid all worldlie praise and profit, and praie with a single eie and true intent according to Gods word: and is not forbidden thereby, to pray openly, &c. Tindale.

Esa.26.20 ¶Enter thou into thy chamber, and shut thy doores after thee. He exhorteth the faithfull to be patient in their afflictions, and

to wait vpon Gods worke. Geneua.

CHARIBDIS AND SCILLA.

What these two of the Poets are fained to be.

These two are fained of the Poets to be 2. great Monsters of the Sea in the waie betweene Calabria and Cicilia, standing the one directlie against the other, and the same so daungerouslie that they destroie all the ships that come within the reach of either of them, for Charibdis they fable to be a Monster that swalloweth vp all things, & the same shortlie after sponteth vp againe. But in verie deed it is a dangerous Goulfe, making sore ourfalles, by reason of the meeting of sundrie streames in one point. And Scilla in verie deede is a great rocke in the same straight, standing so directlie against Charibdis, that except the ships cut and take course euen iustlie betweene both, they hardlie scape drowning. And because that Scilla a far of, representeth to the eie, the figure & shape of a christen bodie, & to the eare (by roring & reson of beating of the waues) is represented the barking of dogges. Therefore the Poets haue fained, that Scilla is a Monster of the Sea, hauing in the vpper parte the shape of a maiden, and in the neather parte, the likenesse of a Fish, the bodie of a Wolfe, and the taile of a Dolphin fish, as witnesseth Virgilius in the third Volume of the Aeneides. Albeit Homere writeth Scilla hath sixe heades and twelue feete, and barketh like a Dogge. N. Vdal.

Goulfe.

Rocke.

CHARIOT.

What a Chariot is, and how they were vsed at the first, and after put downe.

A Chariot (which we call a Cart) was a certeine Engine of warre, made with long and sharpe pikes of yron, set in the forefront, and with three sharpe pointed swords on either side. And behind it had sharp crooked yrons made much like Sithes, or rather like Sickles for the crookednesse thereof. And of these manner of sharpe yrons, they are called in the first of Iudicum, & diuers other places of the olde Testament: Currus falcati, sickle Carts. The Horses y did draw these Cartes were wel harnessed, & especiallie the men y rode vpon them. These Chariots

Psal. 20. 7.

was a terrible kinde of Engine, and in great price among the Aegyptians, as it appeareth by king Pharao, when he followed the Children of Israel with 600. of chosen Chariots. And in what estimation they were in among the Philistines, ye shall find in the first booke of the Kings. 13. Chapter, that they came against king Saule with thirtie thousand Chariots, beside other horsemen and warriours a great number. Vigetius in his third booke de re militari, saith that Chariots wer most used of Darius, Antiochus and Mithridates: but at length the Romanes inuented a trick, that caused Chariots to be nothing set by. The inuention was this: They inuented Caltropes, which when the Chariot came nigh vnto them with a great race & mightie force, they did cast from them their Caltropes, which pricked their horses in the fete so sore, that down came the Chariots, horsemen and all. This inuention saith Vigetius, caused chariots to be laid down. But here in this realme of England, they were had in vse and great price, at such time as Iulius Cæsar (after he had conquered Fraunce) came into the land called Britaine: Iulius Cæsar doth not call them Currus falcatus, but he in his 5. booke of his Commentaries doth cal thẽ Essеda, & the chariot driuers Essedarij. These be his words: Equites Britaniorum Essedarijq; acriter prælio, cum equitatu nostra in itinere confluxerunt: The horsemen of the Britaines and their chariot men verie fiercelie did sette vppon our men saith Iulius Cæsar. Thus ye see in what estimation Chariots were in the old time, insomuch that the Prophet Dauid (which had all his confidence in the Lords helpe) said: Hij in curribus, & hij in equis, &c. Some put their trust in horses, and some in chariots, but we will put our trust in the name of the Lord our God. Ri. Turnar.

Iudi. 1. 19. Because they had yron Chariots. ¶ He that shall reade the Iliades of Homer, shal easelie perceiue, that the men in the olde time vsed Chariots in battailes, and also the same may be gathered both out of the most auncient histories, & also out of the later writers, & amongst other, Quintus Curtius writing the life of Alexander, doth plainlie make mention of such Chariots in the battaile fought against Darius. But I thinke no Writer writeth more plainlie of them, then doeth Plinie. For he in that Battailes wherein Antiochus was ouercome

of

of the Romanes, which is in the 4. Decade, and 7. booke, thus describeth Chariots, which he calleth hooked. He saith that they were chiefelie fensed after this manner. The points about the draught tree standing out from the yoke, had as it were hornes, wherewith, whatsoeuer they met, they might thrust it through, and two hookes hong out at the ende of the Cart, the one euen with the Cart, the other fastened downeward to the earth. The former serued to cut a sonder, whatsoeuer came on the side of it, the other was made to crush them, which fell downe, and went vnder. There were also two sundrie hookes fastened after the same sort, to the Cretetrees of both the wheeles, &c. The vse therfore of these Chariots, endured till ỳ time that Antiochus was ouercome. Howbeit we neuer read that ỳ Romanes vsed them, And that they were horrible to behold, and hard to be conquered, maie manifestlie be gathered by the booke of Iosua: for there in the 17. Chapter, when the Tribe of Ioseph complained, because it was so manie in number, and had obtained so narrow a Lot, Iosua commaunded this, that if they had not rome inough, they should go and dwell or els conquere the places of their Enimies adioining vnto them. They excused themselues ỳ they could not doe so, because their neighbours had yron Chariots. But to repeate more auncienter things, Pharao (as it is written in the booke of Exodus) when he persecuted the Israelites which fled, is said to haue had Chariots, and with the same he toke vpon him to enter into the Sea, but they being ouerthrowen by the power of God, he was punished for breaking his fidelitie. Chariots described

Pet. Mar. vpon Iudic. fol. 32.

CHARITIE.

What Charitie is.

CHaritie is the loue of thy neighbour. The rule of Charitie is this: Doe as thou wouldst be done vnto: for Christ holdeth all alike, the rich, the poore, the friend & the foe, the thankfull and the vnthankefull, the kinsman and straunger.

Booke of Mar. fol. 1112.

¶ Charitie is a good & a gracious effect of the soule, wherby mans heart hath no fantasie to esteeme, valour, or ponder anie thing in this wide world, beside or before the care and studie to know God, &c. Lupset. ¶ Luke. Loue.

CHASTISE.

What the word Chastise betokeneth.

TO chastise is to correct one to his behoose. And therefore heere is to be noted the difference betweene the afflictions of the godlie and the vngodlie. For the godlie are afflicted to their owne profit: namelie that they maie be nurtured vnto patience, and holde fast in the feare of the Lord, according as ye maie see in Iob.5.17. Iere.31.18. & 46.28. Pro.3.11. Heb.12.10. But the correction of ỳ vngodly, is called a consuming of them Iere.30.23.24. and 46.10. And therefore the chosen to amend at the Lords chastisement, as Dauid 2. Reg.12.13. But the reprobate are hardened the more by Gods scourges as Pharao was Exo.9.7.35. Marl. vpon the Apoc. fol.69.

Ier.10.24. O Lord correct me, but with iudgement. ¶Considering that God had reuealed vnto him the certaintie of their captiuitie (meaning the Iewes) chap.7.16. Ye onelie praieth that he would punish them with mercie, which Esay calleth in measure chap.27.8. measuring his rods by their infirmitie. 1. Cor. 10.13. For heereby Iudgement is ment not onlie punishment, but also the mercifull moderation of the same, as chap. 30.11.

¶Luke. Affliction, Punishment.

CHASTITIE.

How Hierom expoundeth chastitie.

HE expoundeth it of virginitie onelie, as though they that were married could not be chast: or though the Apostles did write these things onelie to virgins. In the first & second chapter to Tit. he warneth also Bishops, young men, and maried folkes both man and wife, to be chast and pure.

Luther vpon the Gal. fol.262.

Ma.19.12. And there be some chast which made themselues chast, &c. ¶He maketh himselfe chast for ỳ Kingdome of heauen sake, which either hauing the gifte of sole life, vseth the same to the setting forth of Gods word: or els beeing a perfect and a naturall man, taketh to himselfe an honest yoake-fellowe, and liueth in chast wedlocke with hir, setting forth neuertheless GODS truth to his vttermost power.

Chast.

Sir. I. Cheeke.

¶The

¶ The word Chast, signifieth, Gelded, and they were so made, because they shuld kæpe the chambers of noble women, for they were iudged chast. Geneua.

¶ There be some, &c. which haue the gifte of continence, and vse it to serue God with more fræ libertie. Geneua.

Obiection.

How can ye proue that they which make themselues chast, or gelde themselues for the kingdome of heauens sake, haue receiued the gift of chastitie before.

Aunswere.

When the Apostles had said: If the matter be so betwéene man and wife, then it is not good to marie. Our Sauiour Christ did aunswere and say: All men be not able to comprehend or receiue this saieng, but they to whom it is giuen. Now, if ye will aske me who they be that geld themselues, or make themselues chast for the kingdome of heauens sake: I will answere that they gelde themselues and make themselues chaste for the kingdome of heauen sake, vnto whom it is giuen.

Ye that is able to receiue this, let him receiue it. ¶ This gifte (meaning Chastitie) is not common for all men, but is verie rare and giuen to fewe: therefore men maie not rathlie abstaine from mariage. Geneua. *Ma. 19. 12*

How in breaking of Chastitie, the one part may offend, and not the other.

An adulterer abuseth a womans bodie against hir will, the man doth sinne, and yet the woman is vndefiled, because hir minde is chast and vnspotted.

Lucretia the Romane Matrone, liueth chast for euer, of whose bodie though proude Tarquinius Sonne had his pleasure, yet hir minde continued still, most chast and faithfull to hir husbande, and therefore, shée not consenting in heart to sinne, is by Fame recorded to bée the Ornament of all womanhood and perfect Chastitie, and therefore saith Saint Hierom verie well, Corpus mulieris, &c. Not violence but will, doth defile a womans bodie. Hiero. li. Heb. que.

S. Augustine to Victorianus saith: Ad Deum ingemiscen-

August. victoria. Epist. 122

tibus, &c. He will euer be present with his, that sigh & grone to God, as he hath wont to be present with his, and either he suffereth nothing to be done in their chast bodies by diuelish lust: or if he doth suffer, where are their minde is not defiled with anie filthinesse of consent, he doth defend his owne flesh from offence. And whatsoeuer either the lust of the patient, hath either not consented vnto, nor suffered, it shalbe the fault of the onelie doer. And all that violence shall not be imputed for the filthines of corruption, but for the wound of suffering. For the soundnesse of Chastitie is of such force in the minde, that when the minde is vndefiled, chastitie cannot be defiled in the bodie, whose members might haue bene dissenered one from another. In another place: Magis timeamus, &c. Let vs feare more, least the inward vnderstanding being corrupt, the chastitie of faith, doth therewith perish, rather then least women should be violentlie defiled in their flesh: for chastitie is not defiled by violence, if it be kept sound and cleare in the minde, forasmuch as none is defiled, when the will of the suffered doth not filthelie vse the flesh, but suffereth that thing without consent, which another doth worke by violence.

Of counterfait Chastitie.

S. Paule foretelleth of Antichrists disciples. 2. Tim. 4. that they shall beare a great countenance of continent life, & forbid mariage. And of such S. Hierom saith: Iactant pudicitiam suam impudenti facie: They make bragges of their chastitie, with whorish countenaunce. Iewel. fol. 482.

Hierome. cap. 7. li. 2

CHAVNCE.

How nothing commeth by hap & chaunce.

The prouidence of God is of that nature, that through the immutable certaintie thereof, whereby all things be ruled, it excludeth all chaunces and hap of fortune. I call it chance and hap of fortune, whatsoeuer appeareth and betideth vnlooked for, vnforeseene, at all aduentures, and without anie sure cause or reason, so that it appeareth to be done, by no foresight at all, neither of God neither of man, such as without number doth befal among men in the world. Therfore loke how much any doth yeld vnto chaunce and fortune, so much hee doth pul awaie from the prouidence of God. Vnto good christian men it

it is a cléere case, ỹ ther chanceth nothing throughout all the whole world at hazard or all aduentures with the prouidence of God which disposeth all. Wherfore my iudgement is (sayth Musculus) that chaunce and fortune be vaine words, and to no purpose.

Musculus, fol. 432.

Achab the king when he went on warre-fare, chaunged his apparell, and would not be knowne to be the king, but bée counted a rascall souldier, yet was he slaine with an Arrow, which was shot at aduenture, which thing might haue bene séemed to haue bene done by chaunce, when as yet God in verie déede gouerned the shot. And in like manner as Plutarch telleth, Pirrhus was slaine of a woman in besieging Thebes, she throwing downe a Tyle from the house toppe. Verie manie such thinges are done in our time, which séeme vnto vs therefore to haue happened by chaunce, because we know not the causes of things and iudgements of God.

Pet. Mar. vpon Iudic. fol. 172.

¶ Loke Fortune.

CHAVNTER.

What this word signifieth.

TO the Chaunter. ¶ That is héere translate to the Chaunter is in Hebrue Lamnazah, which word after ỹ minde of Abrah, Ezra, & Dauid Kimhi expositours in Hebrue, signifieth to the chiefe of the singers, which we commonlie cal in English setters of the quiers or chaunter. This interpretation also, do both the most & best learned of the Latinists best alow, and therefore haue I folowed the same, the whole Psalter through. Expressing it by this word chaunter. Notwithstanding diuerse Authors doe diuerslie interpret it. Some saie it signifieth to the victor or ouercommer: Some to the victorie: which maie thus agrée and concord together, if thou take a Psalme to bée a stirring and an exhortation to put our trust in God, béeing sure to obteine the victorie: And where some interprete vnto the end, vnderstand euen the same: For therefore doe we put our trust in God, that we maie come to ỹ end of the victorie. Some translate the title thus: A vehement and often made exhortation in instruments of musike, a Psalme to Dauid, that is as they themselues expound it, a Psalme reuelate to Dauid, for *Psal. 4.*

Dauid is in Hebrue the Datiue case, and not the Genitiue.
T.M.

CHEEKE.

What is meant by turning of the cheeke.

Mat.5.39. Whosoeuer (saith Christ) shall smite thee on the right cheeke, turne to him the other also. ¶To turne the other cheeke is a manner of speaking, and not to be vnderstood as the words doe sound, and it is to cut of the hand, and to plucke out the eie: And as we commaund our children not onelye come nie a broke or water, but also not so hardie to loke that waye, either to loke on fire, or once to thinke on fire, which are impossible to be obserued. More is spoken then meant, to feare them, and to make them perceiue, that it is earnest that wee commaund: euen so is the meaning heere, that we in no wise auenge, but be prepared euen to suffer as much more, & neuer think it lawful to auenge, how great so euer the iniurie be: for he himselfe, turned not the other cheeke when he was smitten before the Bishop: nor yet Paule when he was buffeted before the Bishop also, &c. Tindale. fol. 210.

¶We ought so patientlie to suffer all wrongs, that wee should rather turne the other cheeke, then shew anie token of impatience. In the meane season it perteineth vnto the Gods, that is to saie, vnto the Magistrates and Iudges, to reuenge the wrongs of the oppressed. Sir I. Cheeke.

¶Rather receiue double wrong, then reuenge thine owne griefes. Geneua.

CHEMARIMS.

What the Chemarims were.

4.Reg.23.5. And he put downe the Chemarims. ¶That is, the ministers of Baal, so called because they were clad with blacke clothes or smoky. chemarim signifieth smoky or burnt, or black monks of Baal, and so doe the Iewes call them.
T.M.

Meaning the Priests of Baal, which were called Chemarims, either because they weare blacke garments, or else were smoked with burning insence to Idols. Geneua.

CHERINTHVS.

Of

Of his most foolish and damnable opinions.

CHerinthus a Iewe taught circumcision, and that the Pro- Heretike
phets and the lawe was giuen by Angells, and that the world was made by them. He saide also that Iesus was not borne of a virgin, but was the sonne of Marie and Ioseph, and that Iesus was not Christ, but that Christ came vpon him in the forme of a doue. That Iesus suffered and rose againe, but not Christ, for Christ said he did flee awaie from before his passion. Epiph. hæres. 28. Ireneus. li. 1. cap. 25. He dreamed also that Christ should come and reigne in the world the space of one thousand yeares after his resurrection, and then should ascende into heauen with his people, where they should liue alwayes in pleasure of gluttonie and fleshlie lusts. He was about the yeare of Christ. 88.

Of the sodeine death of this Cherinthus.

Iohn the Euangelist (on a time) came into a bath, where he found Cherinthus the heretike sitting with a companie about him, disputing and diuining Christ to be man. Whose vnshamfast blasphemies grieued Iohn so much, that he with his companie rose vp and departed from them, who was no soner gone out of the house, but it fel vpon Cherinthus and slue him and all his companie. Euse li. 3. ca. 25.

CHERVB.

What a Cherub is.

IT is an Hebrue word, and signifieth properly Volucres a Bird. And in the plurall number it signifieth also a certeine high order of Angels, which be most swift & redie in the executing of Gods commandements. And Cherubin when it is taken for ỹ high order of Angels, is as much to saie in latin, as Sciencia multitudo, the multitude of science or cunning. Of the Angels ỹ be of this order, there is much mention in the Scriptures of the olde Testament. In the third Chapter of Genesis, we read that God did set an Angel of the high order of Cherubins, to keepe Adam out of Paradise. And in Exodus, whē God sheweth to Moses the fashion of the Sanctuarie, and of ỹ Arke of couenant and of the propiciatorie seate. These were dead Images they were no liuing Angelles, but onelye ordeined by the commaundement, partlie to adourne the propiciatorie seate, and partlye to plucke the heartes

of

of the rude people, to the admiration of Gods most high glorie, by the golden glorie of the two Cherubins, which were made as the Hebrues say, like two young children with wings. And by the waie, heere it might peraduenture be reasoned, why it is not lawfull for vs then, to set vp golden Images as well in our Churches, as it was lawfull for the Israelites to haue golden Cherubs in their Tabernacles, they had the same commandement that we haue, Non facies tibi sculptile, Thou shalt make thee no grauen Image. To this argument it maie be easilie answered thus: From the time that the vaile of the Temple was miraculouslie rent in peeces, from the toppe to the ground at the suffering of Messias our Lord: all the Iewes lawe apperteining either to the ciuile order of the people, either else to the Ecclesiasticall ordering of the people, which lawes be commonlie called Lawes Iudiciall and Lawes ceremoniall, both these kinde of lawes were vtterlie by the vertue of Christs passion, fulfilling that in deede, wherof they were a figure to come, the thing beeing fulfilled, the shadowe was taken awaie, abolished, and vtterlie abrogated. This is a plaine & flat answere: & it serueth to the soluting of manie like kinde of cauillations drawne out of the ceremonies and iudicials of the olde lawe, &c. Ric. Turnar.

CHERVBIN.

What the Cherubins were.

Psal.10.18 ASCendit super Cherubin & volauit. The Lord hath ridden vpon Cherubin and hath flowen. ¶ The Cherubins that is spoken of heere, are the Angels of God, of whom Esaie the Prophet speaketh in the first Chapter, saieng: Clamabant alter ad alteram, dicentes: Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth, plena est omnis terra gloria eius: Cherubin and Seraphin cried one to an other, Holie, holie, holie, Lord God of sabaoth, all the earth is full of thy glorie. Vpon these Angels called Cherubin, that is to saie, by interpretation, the multitude of science, ỳ Lord rideth. For both al knowledge is subiect vnto God, & also he rideth vpõ Cherubin. For he hath thẽ which of ỳ propertie of swiftnesse in doing the messenges, and executing the commaundements of God, are called Cherub in the singular number. i. Volucris, or Cherubin in the plurall number. i.

Esaie.6.3.

Vo-

Volucres. He hath these Angels at all times to doe all his commaundements. And this readinesse and swiftnesse of Cherubin which are but Gods creatures and Gods messengers, doe declare and set out vnto vs mortall men, that great maiestie of God wonderfullie. So that these words of the Prophet. The Lord rideth vpon Cherubin, are no more to saie, but the Lorde is of such might & vnspeakable maiestie, ỳ as all men do bring their matters quicklie to passe by the holpe of swift running horses, so the Lord for his matters to be accomplished, in stéd of horses he vseth swift Angels called Cherubin. And if ye cannot (saith the Prophet) perceine the swiftnesse of Angels, by meanes that they are spirits inuisible, then will I declare the incomparable spéd in preferring of Gods commaundement, by a material and sensible thing that ye dailie sée, which thing is nothing els but the winde. The windes are of such swiftnesse, that nothing can expresse how swiftlie they blowe from the East, to the full West, and from the South to the full North. They occupie no space but it is done wt ful blast, euen sodeinlie. Euen so doth God by his infinite power work things with such swiftnesse that as I might saie (Per prosepopoliam) volauit super pennas ventorum. He hath not ridden, but hée hath flowen, not with swallowes winges, but with winges of the winde: that is as much to saie, as with incomparable and vnspeakable swiftnesse, doth God by his diuine power, bring all things to passe, that his blessed pleasure is to be done.

Ric. Turnar.

CHIEFE PRIEST. ¶ *Looke* Supremacie.

CHILDREN.

How children are not forbidden to come to Christ.

Suffer ye children to come vnto mée, &c. ¶ Vnto such as children be, doth the kingdome of God perteine, therefore ought children to be brought vnto Christ, not onelie by Baptime, which is the seale of the kingdome of heauen, but also by godlie education and bringing vp. Sir I. Cheeke. *Luk. 18. 16*

They brought vnto him also Babes. ¶ The children were tender and young, in that they were brought, which appeareth more euidentlie in that, that they were infants: which is *Luk. 18. 15*

to

to be marked against them that are enimies to the baptising of children. Beza.

Luk.1.15 And shall be filled with the holie Ghost. ¶ Sith that children maie be filled with the holie Ghost, euen in their mothers wombe, who can forbid them to be baptised? For Saint Peter saith, who can forbid those folkes to be baptised with water, sith that they haue receiued the holy Ghost as well as we?

Act.10.47 Also againe, Paule saith: He that hath not the spirite of Christ, is not his. But the children are Christs, they then haue the spirit of Christ, & so ought to be baptised. Sir I. Cheeke.

¶ Loke Baptising of children.

How children ought to be brought vp.

Ephe.6.4. Saint Paules doctrine is, that children be brought vp in godlinesse and good ciuilitie, which both be comprehended in his words, when he saith: Ye parents bring vp your children in nurture and awe of the Lord. The same is taught and confirmed in Tobie, where he saith: All the daies of thy life beare God in thy minde, & beware thou consent not vnto sinne. First, he willeth him to studie godlinesse, & next to beware of sinne, that he be not entised thereunto. Hemming.

Tobi.1.10.

Of children adopted. ¶ Loke Adoption.

Of the children of this world.

Luk.16.8. Children of this world are wiser in their generation, then the children of light. ¶ This is a most grieuous complaint, that worldlie men are more carefull in getting temporall goods, which pertein onelie to this present life, and continue but a verie short time, then Christians are carefull for the getting of heauenlie goods, which shall endure for euer. Hemming.

Men that are giuen to this present life, contrarie to whome the children of light are set. S. Paule calleth those spirituall, and the other carnall. Beza.

How the children of God, are holpen of the Infidels.

1.Esd.1.6. And all that were about them strengthened their handes with vessels of siluer and golde, &c. ¶ The Babilonians & Chaldeans gaue them these gifts. Thus rather then the children of God should want for their necessities, he would stirre vp the verie hearts of Infidels to helpe them. Geneua.

What is vnderstood by children in this place,

If a man die hauing no children, &c. ¶ Vnder which name are daughters also comprehended, but yet as touching the familie and name of a man, because he that left daughters was in no better case, then if he had left no children at all (for they were not reckoned in the familie.) By the name of children are sonnes vnderstood. Beza. Mat.22.24

Of the fond opinion of this man.

THe Chiliasts who in latin we maie call Mellenarij, thought that this inheritaunce of the whole world shalbe declared before the ende of this worlde, when Christ as they thought should reigne a thousand years in this world with his Saints, hauing destroied and ouercome all the wicked. And these men it should seeme followed the Oracle, which is said to come from Elias, ỳ the world should endure 6000. yeares, & these yeares they thus describe, saieng that 2000. years passed away before the lawe. 2000. vnder the lawe, and so manie shall be vnder ỳ Gospell. Afterward they adde a thousand years, in which, say they shall be the chiefe rest: so that the thousand last years they call the sabaoth. And so they appoint a weeke, in which euerie particular daie is called for a thousand yeares, according to that which is said, A thousand yeares is with the Lord as one day: and againe, One daie as a thousand yeares. Augustine maketh mention of this opinion in his 20 booke, and 7 chapter, De ciuitate Dei, and saith that it was after a sort tollerable, and that he himselfe once was of the same opinion. But that which they added concerning pleasures, delights, & worldlie honours, which they said all the faithfull shoulde for the space of those thousand yeares, enioie togethers with Christ, he earnestly reprooueth, &c. Eusebius Cesariensis in the third booke of his hist. ry, saith that this opinion had his beginning of Cerinthus the heretik, of whom Dionisius Bishop of Alexandria expounding the Apocalips of Iohn thus writeth: That he was altogether giuen to lustes and vnto the belli, and therefore attributed these carnall delights vnto the kingdome of Christ, which shuld continue a thousand yeares. Pet. Mar. vpon the Rom. fol. 88.

CHORE,

CHORE.

How this Psalme made by the children of Chore, is vnderstood.

Psal. 42. A Mysticall Psalme made by the children of Chore. ¶ We reade in the 16. Chapter of the booke of Numeri, that a certeine man named Chore (which was the great Nephew of the Patriarke Leui, or els to whom Leui was Perannus his great graund-father) with other Captaines mo, rebelled against Moses and Aaron, whose fact displeased almightie God so sore, that he caused the earth to open, and to swallowe vp Chore with all his companie, their wiues, children, and all their substaunce. Now seing that all his substance, wife, and children, went the same waie that he did, how can it be true that the children of Chore should be makers and setters forth of this 42. Psal. of Dauid, as the title thereof maketh mention. To this question, aunswere is made in the 26. of Nu. where it is written, ỹ when Chore was swallowed vp of the earth, God miraculously preserued certeine of Chores children, of whose offspring there came afterward, certeine that proued verie excellent learned men, and notable wise men, namelie these foure, Ethan, Heman, Calcal, and Darda, as who should saie these men excelled all other. Loe, such noble men came of the spring of Chore, of whome the title of this Psalme and diuerse other Psalmes to their perpetuall name and renowme, doth make mention, calling them the children of Chore, because they sprang of ỹ sæde of Chore and of his children, whom God did miraculously preserue from the swallowing of the earth, and not because they were his naturall children. For it is well knowne that Chore liued in Moses time, against whō he was ỹ chiefe in stirring vp of rebellion against him. Againe, Ethan, Heman, Calcal, & Darda (which were the naturall sonnes of Mahol) liued and flourished in Salomons time, which was 400. and almost or altogether fourescore yeares after that Chore was killed. So that these men could not be the naturall sonnes of Chore, but they are called his children and his sonnes, because they came of his progenie, and of his offspring.

CHOSEN.

Where-

Wherefore we are chosen.

We are not chosen of God to breake his commaundements, but for to liue in holinesse and righteousnesse all the daies of our lyfe.

How God hath chosen vs, and we not him.

You haue not chosen me, saith Christ, but I haue chosen you. ¶ Who hearing this saieng of our Lord, dare bee so bolde as to saie, that men are chosen through beliefe, whereas rather they are chosen that they maie beleeue, least ẏ they should bee found to haue chosen Christ first, contrarie to the sentence of the truth, vnto whom Christ saith, you haue not chosen me, but I haue chosen you. Iohn. 15. 16.

Pet. Viret.

Obiection.

We were chosen (do some saie) before the foundations of the world were made, because that God did foresee that we shoulde be good, and not that he himselfe should make vs good.

Answere.

God saith, ye haue not chosen me, but I haue chosen you, for if he had therefore chosen vs, because he had foreseene that we shoulde bee good, he should also haue knowne before, that we should haue chosen him.

Veron.

How God is said not to haue chosen manie wise men.

Paule saith, that God hath not chosen manie wise men after the flesh, nor manie men of power, nor manie noble men borne. And yet the same man saith, God will haue all men saued: how then doth he not chuse: God is said not to haue chosen them, not because he would not haue them saued, but for the sequele of it, that is to saie, because the wisedome of this world, power, & nobilitie of birth, do like baits entice and withdrawe manie from the obedience of the Gospell. Dauid was rich and puissant, and so was Nero. But Dauid was not entised by the riches and power, to fall from the Gospell, as Nero was to his owne destruction. And so forth of other like. 1. Cor. 1. 26.

Hemmyng.

Of Marie Magdalens good choosing.

Marie hath chosen that good part, which shall not be taken from hir. ¶ She hath chosen the hearing of the word of God, Luk. 10. 42.

which euer endureth, is the onelie waie to euerlasting life.

Tindale.

¶The good part, that is, the hearing of the worde of God, from the which it was not meete that she should bee drawne, hauing not alwaies opportunitie to heare the same.

The Bible note.

How God chooseth two manner of waies.

Iohn.6.70 I haue chosen you twelue saith the Lord, and one of you is the diuell. ¶It is to bee vnderstood that there is two manner of chosing. The one whereby the Apostles were chosen to that most worthie office of Apostleshippe that they were in, and the other wherby they wer chosen into life euerlasting. Therfore when Christ saith that Iudas was chosen with the other Apostles, that same must be vnderstood of the office whereunto he was called and chosen with the other. For when he speketh of the election that doth perteine to life euerlasting, hee doth altogether exclude him from the number of the chosen. I doe not (saith he) speake of you all, I know whom I haue chosen.

I. Veron.

¶Loke. Iudas. Calling. Election. Predestination.
Of the chosing of Ministers. Loke Ministers.

CHRISOLITE.

The nature of this stone, and what it betokeneth.

Apo.21.20 The seauenth a Chrisolite. ¶This stone glittereth like gold, and casteth out burning sparkes. Wherby are ment those that vnderstand the diuine Scriptures, & both in worde & worke, doe vtter that vnto others, which they themselues vnderstand.

Marl.fol.300.

¶The seauenth foundation is of a Chrisolite or Turcas, which shineth as golde, and seemeth as it shoulde send forth sparkes, vnder this are they comprehended, which hauing the wisdome of the spirit, inflameth other with it, prouoking them thereby to the loue of God and their neighbour. This did Moses & Esay, Barnabas and Paule, in whom the glorie of the Lord appeared plentefullie.

Bale.

The

The description of this stone, and what it betokeneth.

The tenth a Chrisoprase. ¶ This is of a greene colour intermedled with golde, and it betokeneth such as resembleth the freshnesse of the euerlasting countrie by charitable intercommuning one with an other. Marl. vpon the Apoc. fol. 300. Apo. 21. 20

¶ The tenth was a Chrisoprase, whose condition is to shine like golde, and yet he is greene in sight. Such are they which hauing godlie wisdome, vttereth it according to the talent giuen them of the Lord, thereby reuiuing the dull spirits of other vnto heauenlie things. Among this sort maie Ezechiel be numbred, which sawe manie wonderfull visions. And so maie Simeon and Anna in the Gospell. Luke 2. 25. 36.

Bale.

CHRIST.

How Christ was first promised to Adam.

When the first man Adam through the craft and subtiltie of the Serpent (whom the diuell had set for his minister to deceiue him) had lost the felicitie of Paradise, and made himselfe and all his posteritie for euer subiect to death and all other calamities and miseries of this world (where afore it was in his power alwaies to haue liued.) Then almightie God for the saluation of mankinde, promised that of the seed of the woman Christ should come and destroie the power of Satan, and deliuer vs free from sinne and death. Gen. 3.

Lanquet.

How Christ grew in age and wisdome.

Christ as touching his Godhead, did not grow in age, wisdome, and fauour, but in respect of his manhood, in that he was verie man, whose example would God we could follow, that as we grow in yeares, so we might grow in wisdome and fauour with God and men. Luk. 2. 52

Hemming.

How Christ is called Dauids sonne.

If Dauid call him Lord, how is he then his sonne. ¶ Christ in that he is a verie naturall man is Dauids sonne, but in that he is a true and a naturall God, equall with the Father, he is also his Lord. Ma. 22. 45

Sir I. Cheeke.

How Christ had monie. Luke Monie.

Whie Christ became man.

Gene.3. As though a naturall man we were banished out of Paradise, made the children of dampnation, so it pleased the almightie trinitie, neither by an Angell, nor Archangell, but by a naturall man to restore vs againe, and made vs heires of saluation, as Paule witnesseth, By a man came death, and by a man commeth the resurrection of the dead, for as by Adam all die, euen so by Christ all be made aliue. R. Hutchynson.

1. Cor. 15. 21.

Whie Christ fasted.

Like as it pleased God to giue power vnto Moses xl. daies, twice in the mountaine, not for the auoiding of temptation, but for to set forth the glorious lawe, and will of the Father then to be published. And Elias beeing sent to anoint a king ouer Siria, & a king and a Prophet ouer Israel, by whom both these kingdomes should be cleane altered and chaunged, did fast fortie daies from all maner meates, for the declaring of the power of God in his workes. So did it please Christ of his owne power to fast fortie daies, that the Iewes shoulde haue none occasion to thinke him inferiour to those twoe their great Prophets, in the publishing of his Gospell and gladde tidings vnto the world, and his renuing of all things: not to the intent that we should followe him, and thereby haue purgation for our sinnes. For beside that, it is impossible to followe him (without an especiall worke of the spirit) either in that he fasted fortie daies, or in that he was neuer hungrie: This were a plaine deniall of the benefits of his passion, and the setting vp of our owne worke which is vnperfect. For what great matter is it to eate meate but once euerie daie, & to drink twoe or three times, many haue so liued in old ỳ time. And what holines is it to eat fish onelie, do not Tormerants and such as liue by the sea side, liue so likewise. Christ hath commaunded vs to followe him in loue, peace, mercie, & such like: But in this example (as a thing impossible) we haue no such commaundement, except we be drawne into wildernesse by the spirit, as Christ was, or by anie other worke of God, we be destitute of food & the comfort of creatures. Then, loe ỳ example of Christ may strength vs, & teach, that not by bread onelie doe we liue, but by euerie word that proceed out of the mouth of God. A. G. fol. 187.

Fasted.

Whie

Why Christ is called holie. ¶ Luke Holie.

Why Christ is called true. ¶ Luke True.

Why Christ was borne of a woman.

Whie was Christ borne of a woman: truelie because sinne and death ouerflowed the world through the first woman, how worketh the mysterie of life and righteousnesse by an other woman, that the blame of sinne should not be imputed to the creature which is good, but to the will by which Eue sinned. Woman.

R. Hutchynson.

Why Christ died for vs.

And I was dead. ¶ This cannot be verified of the Angels because they be inuisible and immortall spirits. But Christ to obeie his Father, and to wash awaye the sinnes of mankinde, was contented to yeld himself to death for a time, to the intent that he might at length by death, destroie him that had ỳ power of death (that is to wit the diuell) and set them at libertie, which for feare of death were subiect to bondage all their lyfe long. Heb. 2. 14. 15 for euen from the beginning God purposed vpon the sacrifice, wherin Christ the true shepheard of all men, gaue his life for his sheepe. Iohn. 10. 15. 17. And like as Christ the head of the Church, entered into his glorie by death. Luke 24. 26 So becommeth it all the godlie to die with him, that they maie be glorified together with him, according as Paule teacheth. Rom. 8. 17. 2. Timo. 2. 12. 13. and Acts. 14. 22. *Apoc. 1. 18* Died.

Marl. fol. 27.

Christ died for vs. ¶ They alleadge also that Christ died for vs all, and thereof they inferre that his benefits is common to all men, which thing we also will easilie graunt, if onelie the worthinesse of the death of Christ be considered, for as touching it, it might be sufficient for al the sinnes of the world, but although in it selfe it bee sufficient; yet it neither had, nor hath, nor shall haue effect in all men: which thing the schoolemen also confesse, when they affirme that Christ hath redeemed all men sufficientlie, but not effectuallie: for thereunto it is necessarie that the death of Christ be healthfull vnto vs, that we take holde of it, which cannot otherwise be done, then by faith, which faith is the gift of God, and not giuen to all men. *Rom. 5. 8.*

Pet. Mar. vpon the Rom. fol. 305

Obiection.

Why did Christ choose to die vpon the crosse, before other kinde of death. Aunswere.

Crosse. Truly because this kinde of death is accursed, & all that die on it, as it is written: Cursed is euerie one that hangeth on tree: for so it commeth to passe, that Christ was accursed for vs, to deliuer vs from Gods curse as Paule saith: Christ hath deliuered vs from the curse of the law, in *Gal.3.13.* that he was made accursed for vs. R. Hutchynson.

The time and houre of Christs crucifieng.

Mar.15.25 One of the Euangelists saith, ỳ Christ was crucified the third houre, & the other the sixt houre. Augustine affirmeth both to be true: for ỳ Iewes Crucified at the third houre cried, Crucifie, crucifie, wherefore as touching them *Ma.27.45* they slue the Lord then, who yet was afterward at the sixt houre crucified by the souldiers of Pilate. Pet. Mar. vpon Iudic. fol. 166.

Of Christs calling vpon God in his passion.

Ma.27.46 Why God, my God, why hast thou forsaken me. Notwithstanding ỳ he feeleth himselfe as it were wounded with Gods wrath, & forsaken for our sinnes, yet he ceaseth not to put his confidence in God, and call vpon him, which is written to teach vs in all afflictions to trust still in God, be the assaults neuer so greeuous vnto the flesh. Geneua.

How Christ baptised, and baptised not.

Iohn.4.2. Though that Iesus himselfe baptised not, but his disciples. It is said in the 22. verse of the chapter going before, ỳ Christ was in Iewrie, & that he there baptised, the which Saint Iohn heere expoundeth saieng, that he baptised by his disciples. Therefore the Lord baptised & baptised Baptised. not. For he baptised, because it was he ỳ cleansed, washed, & purified the sinne, He baptised not, bicause he vsed not the outward sacrament of dipping or ducking in the water. The Disciples vsed the ministerie of the bodie, And he ioyned therewith his maiestie & grace. Therfore the Lord baptised by the ministerie of his Disciples Marl. fol. 105.

Of Christs humanitie.

Vigilius. The Martir Vigilius saith, Dei filius secundũ humanitatem, &c. The sonne of God according to his manhood is departed from vs, according to his Godhead he is euer with vs. Vigilius li. 2. contra Euti.

Cyrillus Cyrillus saith: Secundum carnem, &c. according to the flesh onelie he would depart, but by the presence of his Godhead, he is euer present. Cyrillus in Iohn. li. 9, cap. 21.

Gregorie Gregorie saith; Verbum incarnatum manet & recædet, &c. The word incarnate both abideth with vs and departeth from vs. It abideth with vs by the Godhead, it departeth from vs by the bodie or manhood Gregorie de pasc. homi. 30.

Augustin Augustin saith: Ibat per id, quod homo erat, &c. Christ departed by ỳ he was mã, & abode by ỳ he was God, He departed by that ỳ he was in one place, he abod by ỳ ỳ he was in al places.

Peter The heauens, saith Saint Peter, must containe and holde him, vntill the time that all things bee restored. Act. 3. 21.

Cyrillus

Cyrillus saith: Christus non poterat, &c. Christ could not be conuersant with his Apostles in his flesh, after he ascended vnto the Father. Cyril in Iohn. li. 11. chap. 3. Cyrillus

Of Christs descending into hell, three opinions.

Lyra saith, ỹ Christs soule was 39. houres in Lymbo sanctorũ patrum. In ỹ place wher ỹ soules of ỹ holie Patriarks wer reserued & kept till Christs cõming: he saith ỹ Christs soule was 39. houres in ỹ place which he calleth Lymbus, ỹ is to saie, frõ ỹ 9. houre of good friuaie, which we after our counting of ỹ clock do take to be toward night, as it were about 3. of ỹ clocke in ỹ after none, vntil ỹ dawning of Easter daie in ỹ morning. But I doubt of this doctrine (saith ỹ Author) and ỹ for two causes. Once we read, ỹ Christ hanging vpon ỹ crosse, did giue vp his soule, commending it into the handes & tuition of his Father, saieng. Pater, in manus, &c. Againe we read, that Christ hanging vpon the crosse, said to the good thefe that said: Remember me O Lord, when thou shalt come into thy kingdome, Christ answered ỹ thiefe & said: Hodie mecum eris in Paradiso. This day thou shalt be with me in paradise, weigh these words well. First Christ said, Hodie, to day, ỹ is to say, immediatly, after thy soule shal depart out of thy body, Mecũ eris, Thou shalt be wt me, wher, In Paradiso, in paradise, what shal we cal paradise? Shal we not vnderstãd ỹ kingdõe of heuen by paradise, seeing ỹ thefe said, Remember me whẽ thou cõmest into thy kingdom: wher is Christs kingdõe but in heauen. Lyra doth wrest this word paradise to signifie Limbũ sanctorũ patrũ. But Theophilactus graũteth ỹ paradise & the kingdõ of heauẽ is all one thing in vnderstãding: & yet he seemeth to leue to this conclusiõ. Quod Christus cũ mente ingressus est paradisũ, in infernũ descẽdet cũ anima. And yet he denieth ỹ thefe had ỹ fulnes of glory, yea, or ỹ the soules of ỹ patriarks & other saints departed in ỹ faith of Christ, haue ỹ fulnesse of ioyes & glory, which they shal haue at ỹ day of dome whẽ ỹ body & ỹ soule shalbe vnited together, & yet he graunteth ỹ the thefs soule went straight to ỹ kingdõe of heauẽ. S. Augustine in an epistle ỹ he wrote to Euodius, affirmeth plainly: Quod anima Christi descendat ad infernos, ỹ Christ in his soule while his bodie lai dead in ỹ graue, went downe into hell: whom Saint Bede doth follow. Saint Hierome in his commentaries that be written vppon ỹ Psalter, 1. opinion

(Si tamen Hieronimi sint) hath these words: Non derelinques qua ipsa ad inferna descendit: vt electos suos eijceret, & diabolos ligaret, qua antea iactitabat se esse omniũ Dominũ nunc omnium seruus. And therfore S. Hierome in a certeine Epistle hath these words: Quid homine imbecilius qui a carne sua vincitur: quid ita homine Christi aut fortius qui diabolum & mundum vincit? But how? Quia omnia possum in eo qui me confortat. Because we put our trust in the name of Jesus, which bad vs be bold vpon him, saieng: Confidete a me, quia ego vici mundum. To tell you more of their mindes, that say that Christ went downe into hell in his soule. Saint Gregorie and certeine other doe adde and saie moreouer: Quod anima Christi passa sit apud inferos: And that when Iohn Baptist beeing in prison and hearing of the myracles of Christ, sending to Christ two of his Disciples with this message, saieng: Tu es qui venturus, an alium expectamus? The meaning of Saint Iohn was this. Art thou he or shall wee looke for an other, not meaning whether he were the true Messias incarnate, for then he must haue said: Tu es qui venisti, an alium expectamus, but Iohn said: Tu es qui venturus, an alium expectamus. Meaning saith Saint Gregorie, that where now I am in prison, and see nothing but present death, what shall I in my soule, like as I haue bene thy preacher, and thy fore runner heere in earth, shall I in my soule also preach vnto the soules departed in the faith of thee to come. These bee Saint Gregories words: Debeo te nunciare inferis, qui te nunciam superis.

2. opinion As touching the second opinion that Christ descended into hell, not personalie in his soule, Sed in spiritu: Hoc est viuificatus mortis sua virtute: that is, by the might and power of his redemption, that he made vpon the crosse. This opinion I haue not saue onelie in the learned writers of this our age, which doe preue their opinion true by the wordes of Saint Peter, written in his first Epistle in the third and fourth Chapters, which places vndoubtedlie are verie notable. These bee the wordes of Saint Peter, in the third Chapter. Christus in spiritu abijt, & spiritibus qui in carcere erant predicauit: Christ in spirit, that is to saie, in the power of his Godhead, and merites of his manhood, and vertue of his passion, went and preached

ched vnto the Saints that were in prison. Of the spirites that were in prison at the time of Christs suffering vnder Pontius Pilate, ther wer two sundrie sorts, good & bad, the soules of Infidels, the soules of vngodlie & wicked liuers in this wretched world as Cain, Nemroth, the Sodomits & Gomoreans, the Philistines, the Iebusites, & Iudas the traitor with his fellowes: And the soules of the Patriarchs, Adam, Abel, Seth, Noe, Abraham, Isaac, Iacob, Dauid and all other soules of holie men, and faithfull beléeuers in Christ to come. All flesh, both good and badde were in prison, till at the suffering of Christ vpon the Crosse: but yet not all in one prison. The soules of the Saints, that is, of good men, were by themselues in one societie or fellowship, which the Gospell calleth the Bosome of Abraham, and S. Peter calleth it a prison, in respect of the infinite pleasures: To both these sorts of spirits or soules Christ preached, but after a sundry sort. To the good sort he preached redemption & satisfaction for their sinnes, paied by Christ vpon the crosse, and therevpon receiued them into heauen vnto himselfe. To the soules of the sinfull, he preached perpetuall paines in Hell neuer to haue ende, but bound, and to burne continuallie with the Diuell, whom they did serue when they were aliue. Of the wicked and damned soules S. Peter giueth an example, by whome all the world maie take hede. Of the good soules he giueth no example. But of the damned soules he giueth now example by them that liued in Noes time, that were disobedient to the preaching of Noe: when the long suffering of God abode exceeding patientlie, but in conclusion, there were no moe saued from drowning, sauing onelie eight persons. That the meaning of S. Peter in the third chapter, should be this that I haue recited, That is, that Christ in the spirit, that is, in the power and vertue of his passion, descended into hell, these learned and godlie writers do proue by the exposition that Saint Peter maketh of his owne words, in the next Chapter following, where he saith thus: Mortuis euangelizatum est, vt iudicentur quidem secundum homines in carne, viuant autem secundum Deum in spiritu. The Gospell was preached vnto the dead, that they should be iudged in the flesh after the fashion of men; but in the spirit should liue after the fashion of the sonne of God. Here Saint Peter seemeth to make answere to a secret question that might

haue bene asked, which is this: If the Gospell, that is the tidings of their redemption by the merites of Christs passion was preached the deliuerance of the faithfull that wer in prison: how came they out, with their bodies or without their bodies. S. Peter answereth, ỳ they came out with their soules alone, for as concerning their bodies they shalbe iudged secundum homines, after the fashion of men, that is to saie at ỳ daie of doome. Thus I haue rehearsed to you the second Opinion.

3. Opiniõ Now shall yee heare briefelie of the third Opinion, which is that these words: Christus descendit ad inferna, is no distinct nor seuerall article of our Crede, but rather an exposition of the former clause, et sepultus est, he was buried. They that be of this Opinion they bring these reasons, for the prouse of their assertion. First S. Cipriane expounding the Crede, doth make no exposition thereoff, but he saith: Hæc verba non habentur in symbolo romano. Erasmus expounding the Crede, seemeth to allow verie much the sentence of S. Cypriane. Insomuch, that he saith that Inconcinnitas sermonis, i. the disordred speach proueth these words to be added, for the exposition of these wordes: Et sepultus est, otherwise it is the cart before the horse: yea, Erasmus is so plaine, that it is but a patch added vnto ỳ Crede: that he thinketh that S. Thomas, not Thomas the Apostle, but Thomas Aquina did adde to the Crede these words, Descendit ad inferna. These be Erasmus words: An Thomas Aquina addidit sub dubito. Furthermore they bring in for their purpose, this argument in the Crede read at the holie Communion called Symbolum necenum. And likewise in the Counsell set forth in the three other generall counsells, ther is no mention of these words, Descendit ad inferna. And where as Athanasius in his Crede, which we call Quicunq; vult, hath these words, Descendit ad inferna, they graunt, but yet onlie in stead of these words, Et sepultus est, which all other Credes haue. And Athanasius vsed in the stead therof, Descendit ad inferna. And to proue Descendere in infernum may rightly signifie I was buried, they alledge the words of Iacob, dolens Ioseph discerptum a bestia, Descendam ad filium meum lugens in infernũ morietur pater noster, & deducent famuli tui cauos eius, cum dolore ad infernum.

R. Turnar.

Of Christs Ascention.

This

This same Jesus which is taken vp from you into heauen, shall so come euen as ye haue seene him goe vp into heauen. *Act. 1.11.*

As Christ did ascend visible into heauen, so shall he come againe in the same shape and forme that he went vp. Till that time then, that we maie see him with our own eies come down, as the Apostles saw him go vp, let vs neuer beleeue that he is heere, touching his manhood, for he is euerie where touching his Godhead, so in that he is a very naturall man, he is in heauen, and sitteth at the right hand of the Father. Sir. I. Cheeke. Ascension *Act. 3.21*

The heauens (saith S. Peter must conteine and hold him, vntill the time that all things be restored. ¶ Cyrillus saith: Christus non poterat, &c. Christ could not be conuersant with his disciples in the flesh after he had ascended vnto the father. I. Fri.

How christ is the ende of the Lawe.

Christ is the end of ỹ law, to iustifie all that beleeue. ¶ That is Christ is ỹ fulfilling of ỹ Law, so ỹ whoso hath him, & beleeueth that he with shedding of his bloud, hath washed away sinnes, & therewith ouercome death & hell, and obtained the fauour of his father: For all that thus beleeue is counted righteous, although he do not indeed satisfie the lawe. Tindale. *Rom. 10.4.* Ende

¶ The end of ỹ law is to iustifie the which obserue it. Therfore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c. Geneua.

¶ Christ hath fulfilled the whole law, and therefore whosoeuer beleeueth in him, is counted iust before God, as well as he had fulfilled the whole lawe himselfe. The Bible note.

¶ The end of the lawe is to iustifie them that kæpe the law: but seeing we doe not obserue the law through the fault of our flesh, we attaine not vnto this end: But Christ saueth this disease, for he fulfilled the lawe for vs. Beza.

How Christ dwelleth in vs.

When Christ is said to dwell in vs by faith or ỹ spirit, it doth not therfore folow ỹ either his body or his soule dwelleth in our harts really as I may cal it & substãcially. It is inough ỹ Christ be said to be in vs by his diuine presence, & that he is by his spirit grace & gifts, present w̃ vs, &c. Pet. Mar. vpon the Ro. fo. 199.

We denie not, (saith Cyrill against the heretike) but we bee spirituallie ioined to Christ, by faith and sincere charitie: but that we should haue no manner of communion in our flesh with Ciril. li. 10 cap. 13

with Christ, that we vtterlie denie, and thinke it vtterlie discrepant from Gods holie Scriptures. For who doubteth but Christ is so the Vine tree, and we so the braunches, as we get thence our life. Heare what S. Paule saith, we be all one bodie with Christ, for though we be manie, we be one in him. All we participate in one seede. Thinketh this hereticke, that wee knowe not the strength & vertue of the mysticall benediction, which when it is made in vs, doth it not make Christ by communication of his flesh to dwell corporallie in vs? Why be the members of faithfull mens bodies, called the members of Christ: And, Shall I make the members of Christ, parts of the whores bodie? GOD forbid. And our Sauiour also saith: He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him. ¶ Although in these words Cyrill doth saie, that Christ doth dwell corporallie in vs, when we receiue the mysticall benediction, yet he neither saith that Christ dwelleth corporallie in the Bread, nor that he dwelleth in vs corporallie onelie at such times as we receiue the Sacrament, nor that he dwelleth in vs, and not we in him: but he saith as well, that we dwell in him, as that he dwelleth in vs. Which dwelling is neither corporall nor locall, but an heauenlie, spirituall and supernaturall dwelling, whereby so long as we dwell in him, & he in vs, we haue by him euerlasting life. And therfore Christ saith in the same place, that Christ is the Vine and we are the braunches, because that by him we haue life. For as the braunches receiue life and nourishment of the bodie of the vine, so receiue we by him, the naturall propertie of his bodie, which is life and immortalitie, and by these meanes, we being his members doe liue and are nourished. And this meant Cyrill by this word Corporallie in vs. And the same meant also S. Hilarius by this word Naturallie, when he said, Christ dwelleth naturallie in vs. And as Saint Paule when he said, that in Christ dwelled the full diuinitie corporall, by the word corporallie he meant not that the Diuinitie is a bodie, and so by that bodie dwelleth bodilie in Christ. But by the word corporallie he ment, that the diuinitie is not in Christ, accidentallie, lightly, slenderlie: but substantiallie and perfectlie, with all his might and power: so that Christ was not onelie a mortall man to suffer for vs, but also he was an immortall GOD able to

Corporallie

Naturalie

redéeme

redéme vs, &c. Cranmer.

What Christ is in the holie Scripture.

In the holie Scripture Christ is nothing els, but a Sauiour, a Redéemer, a iustifier and a perfect peace-maker betwéen God and man.

The prooues.

Ye shall saue the people from their sinnes. *Mat.1.21*

Christ is made our righteousnesse, our satisfaction, and our redemption. *1.Co.1.30*

For the wretchednesse of my people haue I striken him. *Esay.52.5.*

There is none other name giuen vnto men, wherein they must be saued. *Act.4.12.*

He it is that hath obtained grace for our sinnes. *1.Ioh.2.2.*

He sent his sonne to make agrément for our sinnes. ¶ Héere is the verie nature of Christ, and his verie properties full and whole. And whosoeuer denieth anie thing thereof, or taketh anie part of them, & applie them, or giue the glorie of them vnto anie other person then to Christ onelie, the same man robbeth Christ of his honour and denieth him. *1.Io.4.10.*

How Christ entred, the dores being shut. ¶ Loke. Dores.

How Christs naturall bodie is in one place.

S. Augustine saith, (as it is alledged by Gracian) Corpus Domini in quo resurrexit. The bodie of our Lord wherein hée rose againe, must néedes be in one place. Againe he saith: Christus secundum presentiam corporalem, &c. Touching bodilie presence, Christ could not be in the Sunne, in the Wone, and vpon the Crosse, and all at once. Augustin. Iewel.fo.85.86.

The heauens (saith S. Peter must containe and hold him, vntill the time that all things be restored. ¶ Cyrillus in Iohn, li.11.cap.3. saith: Christus non poterat, &c. Christ could not be conuersant with his Disciples in the flesh, after he had ascended vnto the Father. *Act.3.21.* I. Frith

¶ Loke. Bodie of Christ.

How Christ is called Messiah. ¶ Loke. Messiah.

How Christ is called our Altar.

Ireneus calleth Christ our Altar: And Origen calleth our hearts our Altar, not that either Christ or our hearts be Altars indeed, but by a Metaphore or a manner of speach. Altar.

How Christ is called sinne. ¶ Loke. Sinne.

How

How Christ is the Fathers word. ¶ Loke, Word.

How Christ is onelie the Image of God. ¶ Loke, Image.

How Christ in his Godhead, is euerie wher. Lo. Godhead.

How Christ is not carnally preſēt with vs, nor in the ſacramēt.

Carnall preſence.

Chriſt by his Godhead (ſaith S. Auſten) is euer with vs: but vnleſſe he had departed awaie bodilie from vs, we ſhould euer more carnallie ſee his bodie. Theſe words are ſpeciallie to be noted: If Chriſt were bodilie heere, he ſhould carnallie be ſeene. Therfore S. Auſtens iudgement, if Chriſt wer bodilie preſent in the Sacrament, we ſhould ſee him carnallie in the ſacrament.

Auguſt. in Iohn tract. 50.

A man maie haue Chriſt verely preſent, though he haue him not in his mouth. For thus S. Auſten ſaith. Habes Chriſtum in preſenti, &c. Thou haſt Chriſt in the time preſent, by his ſigne or token: in the time preſent by faith, in the time preſent by the Sacrament of Baptime.

Chriſt is preſent in the Sacraments, as they teach that he is preſent in his word, when he worketh mightelie by ỹ ſame, in the harts of the hearers, by which manner of ſpeach it is not ment that Chriſt is corporallie preſent in the voice or ſound of the ſpeaker (which ſound periſheth, as ſone as the words be ſpoken) but this ſpeach meaneth, that he worketh with his word, vſing the voice of the ſpeaker, as his inſtrument to worke by, as he vſeth alſo Sacraments, wherby he worketh, and therfore is ſaid to be preſent in them. Cranmer.

The ſame fleſh that was giuen in Chriſts laſt ſupper, was giuen alſo vpon the Croſſe, & is giuen dailie in the miniſtration of the Sacrament. But although it be one thing, yet it was diuerſlie giuen, for vpon the Croſſe, Chriſt was carnallie giuen to ſuffer and to die: at his laſt Supper, he was ſpirituallie giuen, in a promiſe of his death, & in the Sacrament he is dailie giuen in the remēbrance of his death, & yet it is al but one Chriſt that was promiſed to die, that died indeede, & whole death is remembred, that is to ſay, the very ſame Chriſt, the eternall word that was made fleſh, & the ſame fleſh was alſo giuen to be ſpirituallie eaten, & was eaten indeed before his ſupper, yea, & before his incarnation alſo. Of which eating, & not of the ſacramental eating he ſpake in the 6. of Iohn: My fleſh is verie meate, & my bloud is verie drinke, he that eateth my fleſh and drinketh my bloud, dwelleth in me, and I in him. Cranmer, fol. 21.

Spiritual-lie in the ſacrament

How

How Christ dranke of it himselfe.

He also dranke of it, least when they heard his words, they should saie: whie doe we then drinke bloud & eate flesh, and so should be troubled: for when he spake these things, they were offended with his words, & because that should not also chance, he himselfe dranke first of it, that he might cause them to come without feare to the partaking of those mysteries. ¶ Here Chrisostome noteth that Christ dranke of it, to draw them from the grose understanding of his words, & by his drinking to testifie vnto them, that it was not his naturall flesh indeed, but memorials & representations of his bodie and bloud. I. Frith. Chrisostom. Dranke.

How Christ bare himselfe in his owne hands.

S. Augustine hath a saieng, that in the Sacrament, Christ was borne in his owne hands, & doth expound himselfe in another place, saieng: Ferebatur tanquam in manibus: that is, he was borne after a certeine manner in his owne hands. And by that ỳ he saith after a certaine manner, we may soone perceiue what he meaneth. Howbeit if S. Austen had not expounded himselfe, yet he saith ad Bonifacium, that the Sacrament of a thing, hath a similitude or propertie of the thing which it signifieth. And so he saith ỳ he bare himselfe, because he bare the sacrament of his bodie and bloud, which did so earnest expresse himselfe, as nothing might more doe it. I. Frith. Bare himselfe

Of Christs name and Offices.

First he is called by the name of Jesus, which signifieth Sauiour, to admonish vs, that he was sent vnto vs from the father to saue vs, & that we maie haue saluation by none other but by him onelie. His Offices be these three: A Prophet, a King, a Sacrificator, for the name of Christ signifieth annointed, & because that in the auntient Church of Israel, ỳ Priests, Kings and Sacrificators were annointed by the ordinance of God, in testimonie of their vocation and office, they were called by that name. And because they were true figures of ỳ verie anointed of the Lord, which is the verie sonne of God, which was annointed by the holie Ghost, which was giuen to him without measure aboue all other men. And therefore Christ is named with that name, as well because of the same vnction, as because that all those Offices were enioined to him by the father. Pet. Viret. Name & Office of Christ.

Who

Who they be that come before Christ.

Iohn.10.8 All that come before me (saith Christ) are theeues and robbers. ¶ He meaneth all the false Prophets who led not men to Christ, but from him. Geneua.

Before.

To come before Christ is to despise Christ, and to seeke other meanes beside him to enter into the folde. They also come before Christ, which doe attribute and ascribe vnto themselues, or to their owne inuentions, that thing which onelie ought to be ascribed vnto Christ. Sir. I. Cheeke.

¶ This place hath bene diuerslie expounded, being restrained of some to Iudas of Galilee, and to such like, but Christ generallie compareth all false doctrines with the Gospell, and all false Prophets with godlie Teachers, &c. For to come before Christ in this place, is not to goe before Christ in time, but to teach other doctrine beside the doctrine of Christ. Moses was before Christ, the Prophets also were before Christ, but they taught the church of the Lord by the spirite of Christ, and preached Christ plainlie, though he laie hid vnder shadows & tipes. For Peter saith, that the spirite of Christ was in them, also hee saith that the holie men of God spake, being inspired with the spirit of Christ, wherefore they are with true Pastours, because they enter into the church by the word of the Lord, and feede the people of God in the Pastures of Christ, &c. All the teachers of humane Traditions, and the carnall interpreters of the Law, are theeues and murtherers, for with their pestilent doctrine, they murther soules. For they which beleeue lies, doe perish together with the lies which they beleeue. Marl. fol. 364.

Of the right hand of Christ. ¶ Loke. Right hand.

Wherefore Christ is worshipped. ¶ Loke. Worship.

How we cannot haue Christ heere alwaies.

Ma.26.11 But me ye shall not haue heere alwaies. ¶ We cannot haue Christ alwaies with vs, touching his manhood, for he is ascended vp into heauen with it, and sitteth on the right hand of the Father, but as touching his Godhead, he is alwaies with vs, vnto the worlds ende. Sir. I. Cheeke.

¶ Christ is not present with vs bodilie, or to be honoured with anie outward pompe. Geneua.

How

How Christ is our Apparell, our House, our Roote, &c.

Chrisostome saith: Christ is become all things vnto thée, thy Table, thy Apparell, thy House, thy Head and thy roote. How is Christ our Table? S. Iohn saith: Who so eate me shall liue through me. How is he our Apparell? S. Paule saith: As manie of you as are baptised in Christ, ye haue put on Christ. How is he our House? S. Iohn saith: Who so eateth my flesh, dwelleth in me, and I in him. How is he our Roote? S. Iohn saith: I am the Vine and ye are the braunches. Apparell.

How Christ was subiect to the Lawe.

After the Lawe of Moses, &c. ¶ Christ was subiect vnto the Lawe, and in all things obeied the Lawe, that so he should deliuer vs from the tyrannie and curse of the Law, and also therby to giue vs an example, that we (though we be made frée by him from the curse thereof,) ought to be obedient vnto all ordinances and lawes. *Luk.* 2.22. Subiect.

How to know Christ aright.

What I maie knowe him. ¶ The most excellent and the most perfect knowledge of Christ, is to knowe that Christ is both a true naturall God, and a true naturall man, who hauing pitie and compassion vpon vs came downe and was incarnate, and at length nailed vpon the Crosse, for the satisfaction of our sinnes. *Phil.* 3.10 Knovv. Sir. I. Cheeke.

¶ To knowe Christ aright, is to knowe and confesse, that of him onelie and by him commeth our saluation: that by him our good deedes are acceptable vnto almightie God the Father: that by him the Fathers wrath is pacified: that by him we be enfraunched from the captiuitie and thraldome of the Diuell. And to be short, that by him we are adopted & chosen to be the children of God, and inheritours of the kingdome of heauen. Erasmus in his Paraphrasis.

How Christ suffereth in his members.

And fulfill that which is behinde of the passions of Christ. *Col.* 1.14.

¶ Saint Paule doth not meane, that there wanteth anie thing in the passion of Christ which maie be supplied by men: for the passion of Christ (as touching his owne person) is that most perfect and onelie sufficient Sacrifice, whereby we are made

perfect, as manie as are sanctified in his bloud. But these words ought to be vnderstood of the elect and chosen, in whom Christ is and shall be persecuted vnto the worlds ende. Act. 9. The passion of Christ then (as touching his mysticall bodie, which is the Church) shall not be perfect till they haue all suffered, whom God hath appointed to suffer for his sonne.

Sir. I. Cheeke.

As Christ hath once suffered in himselfe, to redeeme his Church, and to sanctifie it: so doth he dailie suffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.

Geneua.

¶ Loke. Passion. Affliction.

How Christ is the head of the Church militant, and not the Pope.

God (saith Saint Paule) hath raised vp Christ from the dead, & set him at his right hand in the heauenlie places, farre aboue all principalities, and powers, & might, dominion, and euerie name that is named, not in this world onelie, but also in that, that is to come. And hath made all things subiect vnder his feete, and hath appointed him ouer all things, to bee head to the Curch which is his bodie, euen the fulnesse of him, that filleth all in all things.

Ephe. 1. 20

Head

Bullinger fol. 865.

Which is the head, that is to saie Christ, in whom all the bodie is coupled and knit together, &c. ¶ Here we learne, that as the spirit of life, doth come downe from the head into the whole bodie, which is sundrie wise compact, & made of manie members, so is the Congregation of the faithfull quickned by the spirit of Christ, which is the head of the Church. The Ioint that ioineth this mysticall bodie together, and wherewith the grace of God is ministred to euerie member, is loue, and vnitie. For neither the hande, nor yet the foote being cut off, can be partaker of the heauenlie vertue that commeth from the head.

Ephe. 4. 15

Sir. I. Cheeke.

How Christ doth call vs bretheren.

Narrabo nomen tuum fratribus meis, I will spreade abroad thy name among my Bretheren.

Psa. 22. 22

¶ These be the words spoken in the person of Christ vnto the

the Father of Heauen. The blessed Apostle Saint Paule, in the seconde Chapter to the Hebrewes doth alleadge this vearse of the Prophet, to this purpose and intent, to proue that Christ toke the same nature of man vpon him that we haue. This is a verie truth that I doe now teach saith Saint Paule. Qui sanctificat & qui sanctificabitur ex vno omnes, that is, both he that sanctifieth, and they that are sanctified, are all of one: Christus sanctificat, purgat, abluat & emundat nos, nos vero mortales sanctificamur & illum per Christum. And this Christ which by the merites of his bitter passion doth sanctifie vs, and wee which are sanctified be all of one: what is that to saie, we come all of Adam, concerning the nature and vertue of flesh and bloud, Christ came of Adam as well as we: and that is the cause why S. Luke describeth the pedegree of Christ after the flesh, he beginneth at Ioseph, qui putabat illius pater, which Ioseph saith Saint Luke, was thought to be Christs Father. This Ioseph was the sonne of Hely, Hely was the sonne of Mathat, which was the sonne of Leui: And so he descendeth in order vntill he come to Adam: signifieng thereby, that Christ concerning ỹ flesh, came of Adam as wel as we. And that is the thing which S. Paul saith. Qui sanctificat, et qui sãctificatur ex vno omnes: so they ỹ sanctific, & they ỹ be sanctified by Christ come all of one, nempe Adamo, that is to wit of Adam. Propter quam causam, Christus non confidetur vocare nos fratres. For the which cause Christ is not ashamed saith S. Paule (notwithstanding we be sinners) to call vs his brethren, according as it is written: Narrabo nomen tuum fratribus meis, I will set out & spread thy name among my brethren, not brethren only by affection, as when Christ saith: Mater mea & fratres mei hij sunt, qui verbum Dei audiunt & faciunt, but my brethren because they be made of the same kinde of flesh and bloud that I am: my brethren, because they come of Adam as I doe.

Ric. Turnar.

Brethren

This place proueth Christs humanity

WE cannot haue God to be our father, vnlesse we acknowledge Christ to be our brother, &c.

Saint Ambrose saith: Yee is our Mouth, by the which wee speake to the Father: our Eie, by the which wee see the Father: our right hande, by which wee offer vs vnto the Father.

Ambr. li. de Isa. & anima.

The lieng of Christ in the Stall, ex-
pounded.

Chrisostome saith, As Christ was in the Stall, so is he now vpon the Altar: And as he was sometimes in the womans armes, so is he now in the Priests hands. ¶ True it is, that Christ was there, & Christ is here, but not in one or like manner of being. For he was in the stall by bodilie presence: vpon the holie Table, he is by waie of a Sacrament. The woman in hir armes, held him reallie: the Priest in his hands holdeth him in a mysterie. So saith Saint Paule, Christ dwelleth in our hearts, and no doubt the same Christ that laie in the Stall. It is one and the same Christ, but the difference standeth in the manner of his being there. For in the stall he laie by presence of his bodie, in our hearts he lieth by presence of faith.

Stall.

Chrisostome saith that Christ lieth vpon the Altar as the Seraphins with their tonges touch our lips with the coales of the Altar in heauen, which is an Hyperbolicall loquution, of which Chrisostome is full.

Bradford in the booke of Martirs.

Rocke.

How Christ is called the Rocke. ¶ Luke. Rocke.

What it is to put on Christ according to the Gospell.

The putting on of Christ according to the Gospell, consisteth not in Imitation, but in a new Birth, and a new Creation. That is to saie, in putting on of Christs innocentie, his righteousnesse, his wisedome, his power, his saluing health, his life and his spirit. We are clothed with the leather coate of Adam, which is a mortall garment, and a garment of Sinne: that is to saie, We are all subiect to Sinne, all holde vnder Sinne. There is in vs horrible blindnesse, ignorance, contempt and hatred of God: moreouer euill concupiscense, vncleannesse, couetousnesse, &c. This garment, that is to saie this corrupt and sinfull nature, we receiued from Adam: which Saint Paule is wont to call the olde man. This olde man must we put off with all his workes. Ephe. 4. 22. That of the Children of Adam, we maie be made the Children of GOD. This is not done by chaunging of a garment, or by anie lawes or workes, but

Put on.

but by a new birth, & by the renuing of the inward man, which is done in Baptime, as Paule saith: All ye that are baptised, haue put on Christ. Also, according to his mercie hath he saued vs by the washing of the newe birth, and the renuing of the holie Ghost. Tit. 3 5. Besides that, they which are baptised, are regenerate & renued by the holie Ghost to a heauenly righteousnesse, and to eternall life, there riseth in them also, a new light, and a new flame: there rise in them new and holie affections, as the feare of God, true faith, assured hope, &c. There beginneth also in them a new will. And this is to put on Christ according to the Gospell. Luther vpon the Gal. fol. 167.

How Christ first loued vs, and not we him.

Who loued me, and gaue himselfe for me. ¶ Paule saith heere, that first he began and not we. He, euen he (saith Paule) loued me, and gaue himselfe for me, as if he had said: he found in me no good will or right vnderstanding: but this good Lord had mercie vpon me. He sawe me to be nothing els but wicked, going astraie, contemning God, and flieng from him more and more: yea, rebelling against God, taken, led, and caried awaie captiue of the Diuell. Thus of his meere mercie preuenting my reason, my will, and my vnderstanding, he loued me, & so loued me, that he gaue himselfe for me, to the ende that I might be free from the Law, Sin, the Diuell and Death, &c. *Gal. 2. 20.* Loued.

Luther vpon the Gal. fol. 82.

How Christs corporall presence is hurtfull.

I tell you truth, it is expedient for you that I goe awaie. ¶ The corporall presence of Christ is hurtfull vnto men, and that through their owne fault. For why? they are too much addicted vnto it. Therefore his flesh must be taken awaie from vs, that we maie ware and increase in the spirite: therefore they are farre out of the waie, that dreame in the mysticall bread and wine, a bodilie presence. *Iohn. 16. 7.*

Sir. I. Cheeke.

¶ The absence of Christ according to the flesh, is profitable to the Church, that we maie wholie depend vpon the spirituall power.

Camerarius.

How Christ is God, by these prooues following.

M, iij. First

Gen. 1. 26. Firſt almightie God ſaid, let vs make man in our owne Image, and after our likeneſſe. Which woꝛds (no doubt) doe ſignifie vnto vs the Tꝛiplicitie of the perſons in the Godhead, which are thꝛæ diſtinct in name and office, the Father, the Sonne, and holie Ghoſt. And yet but one God.

1 Proſe. The ſame thing alſo is moꝛe plainlie opened vnto vs in the 18. of Geneſis, where it is wꝛitten that the Loꝛd appeared vnto Abraham as he ſate in the Tent doꝛe, foꝛ he lifte vp his eies and ſawe thꝛæ men, which ranne to mæte them, and fell to the ground and ſaid, Loꝛd I beſæch thæ if I haue found fauour in thy ſight, goe not I pꝛaie thæ from thy ſeruant, &c. Hæꝛe he ſawe thꝛæ to make vs vnderſtand (as I ſaid befoꝛe) the pluralitie of perſons. And yet he honoured but one, and thereſoꝛe ſaid, Loꝛd I beſæch thæ depart not from me. And to ſignifie vnto vs the vnitie of the Godhead. And thereſoꝛe not without cauſe S. Iohn ſaith: There are thꝛæ that beare witneſſe in heauen, the Father, the Wloꝛd, and the holie Ghoſt, & theſe thꝛæ are one, wheꝛeſoꝛe it muſt næꝛes be graunted, that Chꝛiſt is God.

God.

2. Proſe. Chꝛiſt ſaith alſo, Beꝛ Abraham was boꝛne, I am. Which woꝛds (I am) declare vnto vs his Godhead, foꝛ it is onelie the name of God, as he himſelfe ſaid when he ſent Moſes vnto the childꝛen of Iſrael in Aegypt ſaieng, thou ſhalt ſaie thus, vnto them, I am, hath ſent me vnto you. Ergo Chꝛiſt is God.

3. Proſe. Chꝛiſt ſaid vnto his diſciples, Goe your waie and teach all Nations, baptiſing them in the name of the Father, of the Sonne and of the holie Ghoſt. But yet it is not lawfull to baptiſe in the name of anie creature, but onelie in the name of God, and we are commaunded to baptiſe in the name of Ieſus Chꝛiſt. Ergo Chꝛiſt is God.

4. Proſe. S. Iohn ſaith. In the beginning was the Wloꝛd, and the Wloꝛd was with God, and God was the Wloꝛd, which Wloꝛd alſo became fleſh and dwelt among vs, by which woꝛds it is euident, that he is God, and that from the beginning.

5. Proſe. None hath power to make and create all things, but onelie God, but Chꝛiſt hath made and created all things as ſaith Paule, both in heauen and in earth, viſible and inuiſible, and S. Iohn ſaith, the woꝛld was made by him, and the woꝛld knew him not. Ergo Chꝛiſt is God.

What-

Whatsoeuer is without beginning is God: Christ is without beginning, Ergo Christ is God. But now to proue the minor, that Christ is without beginning, it is written that in the beginning God created heauen and earth, and so made ỹ world, and all that are therein, and this was done in the beginning. But Christ was before the world was, as he himselfe affirmeth, saieng: Glorifie me then Father, with thine owne selfe, with the glorie which I had with thee or euer the world was. Ergo Christ is God. 6. Prose.

Saint Iohn saith, We knowe that the Sonne of God is come, and hath giuen vs a minde to knowe him which is true, & we are in him which is true, through his sonne Iesus Christ, the same is verie God, and eternall life. 1. Iohn. 5. 20. A more euident place of scripture cannot be, which affirmeth not that Christ was God by his Office, as was Moses, but the true and verie God, and also eternall life. 7. Prose.

S. Paule also affirmeth that Christ came of the Israelites, which is God ouer all things, blessed for euermore. And Thomas said vnto Christ, My Lord and my God. In all which places he is called as he is indeed God. 8. Prose.

It is written, thou shalt honour the Lord thy God, and him onelie shalt thou serue. And yet S. Paule saith, that in the name of Iesus Christ shall euerie knee bow, both of things in heauen and things in earth, and things vnder the earth. By which sentence we se, that godlie honour is due vnto him also, wherefore it must nedes be graunted that he is God. 9. Prose.

Esay also propheceing of Christ saith, that vnto vs a childe is borne, and vnto vs a sonne is giuen, vppon his shoulders shall his Kingdome lie, and he is called with his owne name, wonderfull, the giuer of counsell, the mightie GOD, the euerlasting Father, the Prince of Peace. And Paule in like manner out of the Psalmes of Dauid saith: He maketh his Angels spirits, and his ministers flames of fire. But vnto the Sonne he saith: God, thy seate shall be for euer & euer. In which places we se he is called God, yea, and that the mightie God. 10. Prose.

Micheas the Prophet saith, and thou Bethleem Ephrata art little among the thousands of Iuda, out of thee shall come vnto me which shall bee the Gouernour of Israel, whose out- 11. Prose.

going hath bene from the beginning, and from euerlasting. And againe Paule saith, Iesus Christ yesterdaie and to daie, & the same continueth for euer, the which sentence meruailoussie commendeth and setteth forth the diuinitie of Christ, forasmuch as he is without beginning, from euerlasting, & shall continue for euermore.

12. Prose. None is able, or hath raised vp Christ from death but God, as Peter affirmeth that God raised him vp and losed the sorrowes of death. But Christ hath power to raise vp himselfe, for he saith: Destroie this Temple (meaning the Temple of his bodie) and I will reare it vp in three daies. And againe, I haue power to put my life from me, and haue power to take it againe. Wherefore it must nedes be graunted, that Christ is God.

13. Prose. Christ saith, All that the Father hath are mine. The Father hath the Diuine nature and Godhead in him, Ergo Christ hath the same, and so he is God. For saith Paule, in him dwelleth all the fulnesse of the Godhead bodilie, & we are complete in him, which is the head of all rule and power.

14. Prose. All things that the Father doeth, the same doe I saith Christ, for the Father giueth eternall life, to as manie as beleeue in him, and so doth Christ. Wherefore seeing that the Father and the Sonne haue all one action, nedes must it followe then, that they be of one nature, and so is one God with him, as he himselfe affirmeth, saieng: The Father and I are one, & teacheth vs also to beleeue, that the Father is in him, and he in the Father.

Certaine of the Arrians Obiections that Christ is not God, aunswered.

Obiection.

1. Obiect. The Father saith Christ, is greater then I. Christ ye see in this place hath graunted himselfe to be inferiour vnto the Father, wherefore it cannot be said, that he is all one God equall with him.

Aunswere.

Forasmuch as there are two natures in Christ, the nature of God and man, as is before sufficientlie proued; I aunswere that by his diuine nature, he is God equall, and all one with the Father, as he himselfe said, I and the Father are one.

But

But as touching his humaine nature he was lesse then the father. And therefore he said, the Father is greater then I. But how ỳ this Scripture ought thus to be vnderstood, we shall se that Saint Paule will declare the selfe same thing in effect in one sentence. Iesus Christ saith he, when he was in the shape of God, thought it no robberie to bee equall with God, neuertheless he made himselfe of no reputation, taking on him the shape of a seruant, and was found in his apparel as a man, &c. Heere we see that forasmuch as he was in the shape of God, he was equall with God, and inasmuch as he was in the shape of man, he was lesse then the father, for he made himself of no reputation. Thus ye doe see the sentence they bring forth is verie true, and yet maketh nothing for that purpose they alleadge it. But if they list to cauill about this word shape or likenesse of God, therefore he was not God, for it is one thing to be in the shape and likenesse of GOD, and another to bee GOD. To that I aunswere, that as he saith, he was in the shape of GOD, so he saith also that he toke on him the shape of a seruant, and was found as a man. And if they will proue him hereby not to bee God, so on the other side I will proue him not to be man, because he toke on him the shape of a seruant, and was found as a man, and the one is euen as true as the other, which if it shuld bee graunted, the whole work of our saluation should be of none effect. Thus do you see of what force this argument of theirs is. ii. Natures in Christ.

Obiection.

Christ saith all power is giuen vnto me in heauen & earth. And againe, the Father loueth the sonne, & hath giuen al things into his hand. Thus see we the Father giueth, and the sonne receiueth, and greater is he that giueth, then he that receiueth, wherefore it cannot be, that he should be equall, and all one God with the Father. 2. Obiect.

Aunswere.

This obiection maie be answered like as the other, ỳ Christ was equall with his Father as touching his diuinitie, & lesse then the Father as concerning his humanitie. In the which humanitie he receiued all things of his Father, but as touching his diuinitie, he created and made all thinges, and giueth the selfe same gifts to men that the Father giueth. For Saint

Iohn saith: the worlde was made by him, and as manie as receiued him, to them gaue he power to bee the sonnes of God. Thus see we the Scripture which they alleadge, serueth nothing for their purpose.

Obiection.

3. Obiect. S. Paule. 1. Cor. 15. 25. saith: Then commeth the end, when Christ hath deliuered vp the kingdome to God the Father, whe he hath put downe all rule, all authoritie and power. For hee must reigne vntill he put all his enimies vnder his feet. For as much then as Christ shall deliuer vp his kingdome to God the Father, and shall reigne vntill he put all his enimies vnder his feete, needs it must be graunted that his kingdome shall haue an end, whereby it is euident that he is not God.

Aunswere.

The kingdome of Christ doth consist in conquering our auncient enimie the diuell, vnder whom we were a long time in bondage, & in that he should die to redeeme the people, and so together in one, and so to ascend vp on high, and to leade awaie captiuitie captiue, to sit on the right hand of God, to make intercession for vs, and last of all to sit in iudgement on all flesh, whereof part is alreadie done, and the other part is a doing, & part to be done. For first ỹ redemption of man is alreadie done and wrought by his death and passion. Againe, euen vnto this daie, he fighteth in his members against Satan the enimie of God, and reigneth as a king in the heartes of them that be his, beside this, he continuallie maketh intercession for vs. And the last daie, he shall as a righteous Iudge, reward them that be his, with eternall lyfe, but the vngodlie with death euerlasting. All the which beeing done, this kingdome of his shall cease. For he shall deliuer it vp vnto his Father, & so haue an end. For it shalbe no longer needfull, forasmuch as the saluation of man, shall there be altogether finished and made perfect. But doth it nowe followe, that although this kingdome of his shall haue an end, that then he shall cease to reigne, and haue no kingdome? By the selfe same reason maie it bee proued, that God the Father was without a kingdome, all the while ỹ this kingdõe of Christ hath continued, for Christ saith: All power is giuen me of my Father. Here ye see that the

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Father gaue all power and authoritie vnto Christ, Ergo the Father was without power and authoritie for the time that Christ had it. The which I am well assured, that no man that is in his right minde will bee content to graunt.

And beside all this, we haue the plaine testimonie of Scripture, that the kingdome of Christ is euerlasting. For the Angell said, Of his kingdome there shall bee no ende. Thus if the Scripture be well weied, it maketh nothing at all for their purpose. Luk. 1.33

What Christ hath done for vs.

Christ is the Sauiour of the world. Iohn. 4. 42. Christ is the Sauiour. Luke. 2. 11. Christ died for vs. Rom. 5. 6. Christ died for our sins. Rom. 4. 25. Christ bought vs with his bloud. 1. Pe. 1. 17. Christ washt vs with his bloud. Apo. 1. 5. Christ offered himselfe for vs. Gal. 1. 4. Christ bare our sinnes vpon his back. Esay. 53. 11. Christ came into the world to saue sinners. 1. Tim. 1. 15. Christ came into this world to take awaie our sins. 1. Iohn. 3 5. Christ was the price that was giuen for vs and our sins. 1. Timo. 2. 6. Christ hath paied our debt, for he died for vs. Coll. 2. 14. Christ is our sanctification. 1. Cor. 1. 30. Christ is our redemption. 1. Cor. 1. 30. Christ is our peace. Coll. 2. verse. 14. Ephe. 2. 14. Christ hath pacified the Father of heauen for vs. Rom. 5. 1. Christ is ours, and all his. 1. Cor. 3. 22. Christ hath deliuered vs from the lawe, from the diuel, and from hell. Coll. 2. 14 The Father of heauen hath forgiuen vs our sinnes for Christs sake, or anie other like the same, which declare vnto vs the mercie of God. 1. Iohn. 1. 7. In the booke of Mar. fol. 1110

CHRISTIAN.

The definition of a Christian.

HEE that will expresse the name of a Christian, must bee such a man as excelleth through the knowledge of Christ and his doctrine, in modestie & righteousnesse of minde, in constancie of life, in vertuous fortitude, and in confessing of sincere pietie toward the one and the onely vniuersall God.

Eusebius. fol. 8

The right Christen man consenteth to the lawe that it is righteous, and iustifieth God in the lawe. For he affirmeth that

that God is righteous and iuſt, which is the author of the law. He beléeueth the promiſes of God, and iuſtifieth God, iudgeing him true, and beléeuing that he will fulfill his promiſes. With the lawe he condemneth himſelfe and all his déedes, and giueth all the praiſe to God. He beléeueth the promiſes, and aſcribeth all truth vnto God, thus euerie where iuſtifieth he God, & praiſeth God. Tindale, fol. 380

Where the name of Chriſtian began.

Act. 11. 26 The Diſciples at Antioch were the firſt that were called Chriſtians. ¶ They that beléeued in Chriſt were afore this called Diſciples, and beganne firſt to be named Chriſtians at Antioch, which name we haue of our Lord Ieſus Chriſt, in whom we beléeue, and béeing partakers of his ſpirite, doe reioyce in our ſaluation purchaſed vnto vs by him. Therfore we muſt take héede, that we doe not by our vncleane conuerſation pollute and defile this moſt excellent name, and ſo giue occaſion vnto the heathen, for to miſreport and blaſphemie it.

Sir. I. Cheeke.

A Chriſtian after the Popes religion.

After the Popes Catholike religion, a true Chriſten man is thus defined: Firſt to be baptiſed in the Latine tongue, (where the Godfathers profeſſe they cannot tell what.) Then confirmed by the Biſhop: the mother of the childe to be puriſied. After he be growne in yeares, then to come to the Church, to kéepe his faſting daies, to faſt the Lent, to come vnder Benedicite, that is, to be confeſſed to the Prieſt, to do his penance. At Eaſter to take his rightes, to heare Maſſe & diuine ſeruice, to ſet vp candles before Images, to créepe to the Croſſe, to take holie bread and holie water, to go on Proceſſion, to carrie his Palmes and Candles, and to take Aſhes, to faſt the Imber daies and vigils, to kéepe his holie daies, and to paie his tithes and offering daies, to go on pilgrimage, to buie pardons, to worſhip his maker ouer the Prieſts head, to receiue the Pope for his ſupréeame head, and to obeie his lawes, to receiue S. Nicholas Clarkes, to haue his beads, and to giue to the high Altar, to take orders if he will be a Prieſt, to ſaie his Mattins, to ſing his Maſſe, to lift vp faire, to kéepe his vowe, and not to marrie: when he is ſicke to be aneled, and take the rightes of holie Church, to be buried in the Churchyard, to be rong

for

for, to be long for, to be buried in a Friers coate, to finde a foule Priest, &c. Booke of Mar. fol. 44.

How the Christian maie warrant himselfe the forgiuenesse of his sinnes.

Saint Hilarie in his 5. Canon vpon Mathew saith: It is Gods will that we should hope without anie doubting of his vnknowne will, for if the beliefe be doubtfull, there can be no righteousnesse obteined by beleeuing. And thus we se that according to S. Hilarie, a man obteineth not forgiuenesse of his sinnes at Gods hand, except he beleeue vndoubtedly to obteine it. And good right it is it shuld be so. For he that doubteth is like a waue of the sea, which is tossed & turmoiled with the winde. And therefore let not such a one thinke to obteine anie thing at Gods hand. S. Hilarie

Let such foolish imaginations (saith Saint Austen) murmure as much as it listeth, saieng: Who are they? How great is that glorie? By what desert hopest thou to obteine it? I answere assuredlie: I know in whom I haue beleeued, & I know that he (of his great goodnes) hath made me his sonne, I know he is true of his promise, and able to performe his word: for he can doe what he will. And when I thinke vppon the Lordes death, the multitude of my sinnes cannot dismaie me, for in his death doe I put all my trust. His death is my whole desart, it is my refuge, it is my saluation, my life and resurrection, & the mercie of the Lorde is my desart, I am not poore of desart, so long as the Lord of mercie faileth me not. And sith the mercies of the Lord are manie, manie are also my deseruinges. The more he is of power to saue, the more am I sure to be saued. S. Austen.

The same Saint Austen talking with God in an other place saith, that he had dispaired by reason of his great sinnes, and infinit negligences, if the worde of God had not become flesh. And anone after he saith these wordes. All my hope, all the assurance of my trust, is setteled in his precious blond, which was shed for vs, and for our saluation. In him my poore heart taketh breath, & putting my whole trust in him, I long to come vnto thee O Father, not hauing mine owne righteousnesse, but the righteousnesse of thy sonne Iesus Christ. In these two places S. Austen sheweth plainlie, that the Christian must not be afraide, but assure himselfe of righteousnesse by

by grounding himselfe, not vpon his owne workes, but vpon the precious blood of Iesus Christ, which cleanseth vs from all our sinnes, and maketh our peace with God.

S. Barnard S. Barnard in his first sermon vpon the Annuntiation saith most euidentlie, ý it is not inough to beleeue that a man can haue forgiuenesse of his sinnes, but by Gods mercie, nor anie one good desire or abilitie to doe so much as one good worke, except God giue it him: no, nor that a man can deserue eternall life by his workes, but if God giue him the gift to beleeue. But beside all these things (saith Saint Barnard) which ought rather to be counted a certeine enteraunce and foundation of our faith. It is needfull that thou beleeue also, that thy sinnes are forgiuen thee, for the loue of Iesus Christ, &c.

CHVRCH.

What a Church, or the Church is.

To the seauen Churches. ¶ A Church is properlie
Apoc. 1.4. a Companie or Congregation of Christen folkes, redeemed by the blood of Christ, which suffer themselues to be ruled by Gods word, and are alwaies in this world mingled with the vngodlie & vnbeleeuers, & therefore being knowne onelie vnto God. They be preserued vnder the protection of Christ their Shepheard, that they maie not perish with this world. Therefore whersoeuer we see Gods word sincerely preached & heard, and the Sacraments ministred according to Christs institution, it is not to be doubted but ther is some church of God, considering that his promise cannot deceiue, which is: Wheresoeuer two or three be gathered together in my name, there am
Mat. 18.20 I in the middest of them. Marl. fol. 7.

If we take the Church in generall, it signifieth assembly or companie. But when we speake of the Church of God, we take it not onelie for the assemblie and companie of all sorts of people, but for a companie and assemblie of men, the which God hath chosen from others, & hath consecrated and sanctified them vnto himselfe in his sonne Iesus Christ by his holie spirit, for this cause she is called holie, & the communion of saints, & they be all the true faithfull, which by faith are made members of Iesus Christ, which is the holie one of holinesse, the which hath giuen his holie spirit to his Church to sanctifie it.

And

And therefore S. Paule doth call all Christians saints. Viret.

The verie true Church of God is not a felowship gathered in a consent of exterior things and ceremonies, as other politike felowships be: but it is a felowship gathered together in ỹ vnitie of faith, hauing the holie Ghost within them to sanctifie their spirits, which doth set their trust onlie in the redemption promised thē in Christs blessed bloud, & this church by Christ is made without spot or wrinkle. D. Barnes, fol. 313.

The Church (saith Lyra) doth not stand by reason of spirituall power or secular dignitie, for many Princes & many Popes & other inferiour persons, haue swarued from the faith, wherfore the church doth stand in those persons, in whom is ỹ true knowledge and confession of faith and veritie. Lyra.

Lyra in Math. Chap.

The holie church are we (saith Augustine) but I do not say are we, as who should say, we that be here alonelie that heare me now, but as manie as bee here faithfull christen men in this church, ỹ is to say, in this citie, as manie as be in this region, as many as be beyonde the sea, as manie as be in all the whole world, for from the rising of the Sunne vnto the going downe of ỹ same, is the name of God praised. So is the church our mother. Augustinus.

August. sermo. 99. de tempore.

Saint Paule calleth the church the spouse of Christ, for that she ought in all things to giue care to the voice of the Bridegrome. *Ephe.* 1.

Likewise he calleth the church the piller of the truth, for that that she staieth hir selfe onlie by the word of God, without which word, the church were it neuer so beautifull, should bee no church. 1. *Tim.* 3. 15.

The holie church is, all they that haue bene, and that nowe are, and alwaies to the end of the world shall bee, a people the which shall endeuour them to know & to kepe the commandements of God, dreading ouer all things to offend God, and louing and seeking most to please him, &c. Booke of Mar. 632.

The church (saith Lambart) I doe take for to be all those that GOD hath chosen or predestinate to be inheritours of eternall blisse and saluation, whether they be temporall or spirituall, king or subiect, bishop or deacon, father or childe, Grecian or Romaine, &c. Booke of Mar. fol. 1276.

Lyra.

Augustine.

Lambart.

Of

Of whom the Church began.

When Adam and Eue his wife had taken comfort of Gods promises, which was, that Christ should come of the womans sæde, to redæme the world from sinne, death, and hell, then they beléeuing the same stedfastlie in their heartes, were the beginning of the true Church. Lanquet.

What the Church is holie and Catholike.

Holie. On this consideration (saith Saint Austen) the Church is holy and Catholike, not because it dependeth on Rome, or anie other place, nor of anie multitude obedient to Rome (both which are donatistical) but Quia recte credit in Deum, because it beléeueth rightly in God. I. Bridges, fol. 543.

Catholike The Fathers began to call this true and right teaching, the Church of Christ, the catholike Church which is as much to saie, as vniuersall. Augustine to his cosin Severinus: This is (saith he) the catholike Church, wherevpon it is also called Vniuersal Catholice in Græke, because it is spred throughout al ỹ world. Isichius vpon Leuiticus. For the vniuersal Church (saith he) is Hierusalem, the citie of the liuing God, which conteineth the Church of the first begotten, written in heauen. And Gelasius vnto Anastatius the Emperour: The same is called, saith he, the Catholike Church, which is by a pure, cleane, and vndefiled fellowship sequestred from all the vnfaithfull, and their successours and companions, otherwise there should not be a difference giuen of God, but a miserable, mingle mangle, &c. Musculus, fol. 258.

Cipriane the Bishop and Martyr in his booke De simplicitate Clericorum saith: The Church is one which is spread further and further abrode by fertile increase: euen as there are manie beames of the Sunne and but one light, and manie boughes of a tree, yet but one stocke grounded vpon a stedfast roote: And where as manie brookes issue out of one spring, though the number seeme to be increased by the abundaunce of store, yet it is but one at the head. Plucke a beame of the Sun from the Globe, that one once separated is voide of light: Breake a bough from the Tree it can bring forth no fruite. Cutte a Brooke from the Springe, and hauing cutte of, it dryeth vp. Euen so the Church lightened with Gods light, which is spread euerie where, neither is the vnitie

tie of the bodie seperated, she extendeth her braunches with plenteous increase throughout all the earth, she sendeth out her plentifull riuers all abrode. Yet is there but one head and one spring, and one mother plentifull with fertile succession &c

Bullinger, fol. 841.

How the Church is made cleane by Christ.

If the seare of God haue deliuered you, then are yee truelie deliuered. *Iohn. 8. 36*

You are washed, you are sanctified, you are iustified in the name of Iesus Christ, and in the spirit of God. *1. Co. 6. 11*

Of Christ is the Church made faire, first she was filthie in sinnes, after ward by pardon and grace, was she made faire. *Cleane* *August. de verbis Dom. ser. 50*

D. Barnes, 253.

How the Church hath spots and wrinkles in her.

The whole Church praieth, Lorde forgiue vs our sinnes, wherefore she hath spottes and wrinkles, but by knowing of them, her wrinkles are stretched out, & knowledging, her spots be washed awaie The Church continueth in praier, that shee might be cleansed by knowledging of her sinnes, and as long as we heere liue, so standeth it. And when euerie man departeth out of this bodie, all such sinnes are forgiuen him, which ought to be forgiuen him. For they be forgiuen by dailie praier, and he goeth hence cleansed. And the Church of God is laide vp in the treasure of God for golde, and by this meanes the Church of God is the treasure of our Lord without spotte or wrinkle. Sequitur. Let vs praie that God maie forgiue vs, and that we maie forgiue our debters, seeing it is said, And it shall be forgiuen vnto you. Wee saie this dailie, and dailye we doe this, and this thing is done dailie in vs. We are not heere without sinne, but we shall depart without sinne. *Aug. de ver. Apost ser. 29* *Spots and wrinkles,*

D. B. fol. 254.

How it is said aright that the Church cannot erre.

The Church is the piller and foundation of the truth, how then can it erre? Wee aunswere briefflie (saith Musculus) wee doe knowe right well, that the Church is the onelie and welbeloued spouse of Christ, the kingdome of heauen, ỳ it is ruled by the mastetie and leading of the holie spirit, and that wee bee alwaies taught by his anoninting, and that it is the piller and *1. Tim. 3 15.*

foundation of the truth. But these saiengs do perteine not vn-
Not erre. to all particuler Churches, but vnto that onelie vpright and catholike church, which is the communion of the Saints and elect throughout all the worlde, which doth beléeue in Christ their Lord and spouse, in all ages. And touching this ther is no variaunce, there is none of vs that saie, that the catholike church hath erred in the faith of Christ. For how can it erre when it followeth Christ, and walketh not in darknesse, but hath the light of life? Christ hath not forsaken it, nor neuer will forsake it, all our whole strife is vpon the particular churches, which be mingled with good and euill together. They not onelie can erre, but also haue erred, and doe erre yet in manie points, &c. Musculus. fol. 267.

Augustin Saint Augustine in his preface vpon the 47. Psalme alleadgeth this place of the Apostle in this wise. Therefore wée must vnderstãd by the second of the sabboth, none but ỳ church of Christ, but the church of Christ in his Saintes, the church of Christ in them which be written in heauen, the church of Christ in them which doe not yælde vnto temptations of this world, for they be worthie to beare the name of ỳ firmament. Therefore the church in them which be strong (of whom the Apostle saith, Wée which be strong beare with the infirmities of the weake) is called the firmament: whereof it is song in the Psalme: Let vs heare, let vs knowe, let vs sound, let vs glorie, let vs reigne. For heare you and knowe, that the same also is called the firmament by the writing of the Apostle: which is (saith he) the church of the liuing God, the piller and firmament of truth. Thus saith Augustine.

Chrisostome doth expound this place in this sort. Not as ỳ Iewish church: for this is that which conteineth the faith (that is to saie, the piller and establishment of the church) and ỳ preaching. For truth is the piller and establishment of the church, this saith he. He maketh not the church to be the piller & establishment of the truth, but ỳ truth of ỳ church, &c. Mus. fo. 268

The popes law 24. quest. arecte in gloso. To proue that the congregation of faithfull men, is ỳ church that cannot erre, heare their owne law. The whole church cannot erre: Againe. The congregation of faithfull men must néeds be, which also cannot erre. ¶ This church which is spred abrode throughout all the world, and standeth in the vnitie of

faith-

faithfull christen men, is the church that God suffereth not to erre in those things that belong to saluation. D.B. fol. 254.

How the Church is knowne.

Whereas the word of God is purelie and sincerely preached, & the Sacraments orderlie ministred after the blessed ordinance of Christ. And wheras men do patientlie suffer for the veritie. And the hearers doe applie their liuing to Christ doctrine, and with meeknesse receiue the holie Sacraments, these be good and present tokens to iudge vpon, that there be certeine members of Christs church, and to proue this, read the doctors following.

Our mother holie church (saith Augustine) throughout all the world scattered farre and wide in her true head Christ taught, hath learned not to feare ỹ contumelies of the crosse, nor yet of death, but more and more is she strengthened not in resisting, but in suffering. Augustin

They that be in Iudea, let them flie vnto the mountaines, that is to saie, they ỹ be in Christendome, let them giue themselues to the scriptures, for in that time in the which heresies haue obteined into the church, there can be no true probation of christendome nor no other refuge vnto christen men, willing to knowe the veritie of faith, but by the Scriptures of God. Afore by manie waies was it shewed, which was the church of Christ, and which was the congregation of the Gentiles. But now there is none other waie to them ỹ will know, which is the verie true church of Christ, but onely by Scriptures. By works first was the church of Christ knowne, when the congregation of christen men, either of all or of manie were holie, the which holinesse had not the wicked men. But nowe christen men are as euill or worse then heretiks or Gentiles: yea, & greater continence is found among them, then among christen men. Wherefore he ỹ will knowe which is the verie church of Christ, how shal he know but by ỹ scriptures only? And therefore our Lord considering that the great confusion of things should come in the latter daies, for that cause cõmaunded he that christen men willing to reserue the stablenesse of the true faith, shuld flée vnto none other thing, but vnto ỹ scriptures. For if they haue respect vnto other things, they shall bée damned & shal perish, not vnderstãding which is ỹ true church. *Ma.* 24. 16 Chrisostome in opere imperf. Mountaines.

The same Doctour saith: It can no waie bee knowne, what is the Church, but onelie by the Scriptures. Againe, Homi. 49. Christ commaundeth, that who so will haue the assuraunce of true faith, seeke to nothing else but vnto the Scriptures. Otherwise if they looke to anie thing else, they shall bee offended, and shall perish, not vnderstanding which is the true Church, and by meanes hereof, they shall fall into the abhomination of desolation, which standeth in the holie places of the Church.

Augustin. There bee certeine bookes of our Lord, vnto the authoritie whereof each part agreeth: there let vs seeke for the church: Thereby let vs examine and trie our matter. Againe, hee saith in the same Chapter: I will ye shew me the holie church, not by decrees of men, but by the word of God.

August. de vnit eccl. cap. 3.

Augustin. The question or doubt is, where the Church should bee, what then shall wee doe? Whether shall we seeke the Church in our owne wordes, or in the wordes of her head, which is our Lord Iesus Christ? In my iudgement we ought rather to seeke the Church in his words, for that he is the truth, and best knoweth his owne bodie. August. de vnit. eccle. Chap. 2.

Augustin. Whether of vs be Scismatikes, wee or you, aske not me, I will not aske you: Let Christ be asked that hee maie shewe vs his owne Church. Augustine cont. litter. Petilium. li. 2. chap. 85.

Chrisostome. In times past (saith Chrisostome) there were manie waies to knowe the church of Christ, that is to saie, by good lyfe, by myracles, by chastitie, by doctrine, by ministring the Sacraments But from that time heresies did take holde of the church, it is onelie knowne by the Scriptures which is the true church. They haue all things in outward shew, which the true church hath in truth. They haue Temples like vnto ours, &c. Wherefore onely by the Scriptures doe we knowe which is the true church.

Verses.

Hoc est nescire, sine Christo plurima scire,
Si Christum bene scis, satis est, si cætera nescis,

Englished.

Englished.

This is to be ignorant, to know manie things without Christ: If thou knowest Christ well, thou knowest inough, though thou knowest no more.

What is meant by the militant, and triumphant Church.

When doe diuide the true Church of Christ into the militant & the triumphant church. So that the militant church should be of them which doe yet trauaile in this mortall flesh, & do striue with Satan, the flesh and the world. The triumphant, of them which are passed to heauen, and haue ouercome all manner of their enimies. In this sort Augustine placeth the Angels also. These bee not two churches, but the parcels of one selfe same church, of which the one is alreadie gone to that dwelling of heauen, the other doth follow euerie daie, vntil that at ỹ last, in the end of the world they shall bee both ioyned together, & liue euerlastinglie in blisse, with Christ our Sauiour. Militant. Triumphant.

Musculus. fol. 255.

Who is the true head of the true church.

And he hath made subiect (saith the Apostle) all things vnder his feete (he speaketh of Christ) and he hath giuen him to be the head ouer all things, to that church which is his bodie, the accomplishment of him which fulfilleth all things in all men. Againe, But let vs (saith he) follow the turth in loue, and in all things grow in him, which is the head, that is to saie, Christ, in whome if the whole bodie be ioined and compact together in euerie ioint of aide and reliefe, according to the working of euerie part in his proportion, it maketh vp the increase of the bodie, to the building vp of it selfe by charitie. Againe, You wiues be subiect vnto your own husbands, as to the Lord. For the husband is the wiues head, euen as Christ is also the head of the congregation, and the same which ministreth saluation to the bodie. And in an other place, All thinges were created by him and for him, and he is before all thinges, & by him all things haue their being, and the first begotten of the dead, that he might haue the preheminence. *Ephe.* 1. 22. *Ephe.* 4. 1. Head. *Ephe.* 5. 13.

How the church is vnspotted.

Albeit that Paule doe call the spouse of Christ vnspotted

and not berated with anie wrinkles or moules: Yet doth it not followe that the faithfull sinne not, as ỹ vnskilfull Anabaptists chatter. For then had Iohn bene a liar in writing, If we saie we haue no sinne we deceiue our selues, and the truth is not in vs. 1. Iohn. 1. 8. And where as the same Iohn saith, He that is of God sinneth not, neither can sinne. Iohn. 3

Vnspotted 9. And whereas Saint Paule telleth vs, that Christs Church is vnblameable: The cause is this, that although the godlie and the faithfull be sinners, and do datlie offend, yet notwithstanding, their peace maker and bridegrome Iesus Christ, laieth not their sinnes to their charge by reason of their wedding garment, that is to saie, of their beliefe in him. Wherefore those that by this and such other like places doe gather with ỹ Pelageans to proue the perfectnes of the church in this life, they maie bee disproued without anie trouble, &c.

Marl. vpon the Apoc. fol. 293.

How the Church receiued not her first preaching of the Gospell from Rome.

Eusebius fol. 28. saith, that Saint Marke the Euangelist first erected congregations and taught the Gospell at Alex-

Not from Rome. andria.

Nicephorus saith, that S. Marke went preaching ouer all Aegypt, Libia, and Sireni, and Pentapolis, & the whole countrie of Barbarie, in the time of the Emperour Tiberius, which was at the least fiue yeares before Peter came to Rome. Therefore it cannot be true that the Church receiued from Rome, the first preaching of the Gospell.

How the Church is hidden.

In Helias time the Church was not knowne vnto men, but vnto God onelie, for else Helias would not haue said, that he was left alone. And this is plaine inough by that which the text hath, namelie that God saith, Reliqui mihi, I haue reserued to me. 7000. Marke that he saith, God hath reser-

Hidden. ued to himselfe, to his owne knowledge, as I doubt not, but an hundred yeares agoe, God had his. 7000. in his proper places, though men knew not thereof. Bradford.

It is it (saith S. Austen) that is sometime darkned and couered with multitude of offences, as with a Cloude: Sometime in calmenesse of time appeareth quiet & free: Somtime

is

is hidden and troubled with waues of tribulations and temptations. He bringeth forth examples that oftentimes the strongest pillers, either valiantlie suffered bamishment for the faith, or were hidden in the world. Caluin in his insti. 4. li. Chap. 2. Sect. 3.

Obiection.

Where was your church in such and such yeares?

Aunswere.

I answere out of my Crede thus, I beléue that there hath bene, is, and shall be an holie catholike Church. My senses cannot shew it, and therefore I beléue it. It is not necessarie that we shall from time to time, sée the church. But we ought to beléeue from time to time, that there is an holie church. Scripture saith: Thou art verilie a hidden God. So the church is oftentimes hidden. The husband of an hidden condition, and the spouse of an hidden condition. Christ was in the middest of them, and they knew it not The church was in the middest of them and they knew it not, &c.

How the Church is not aboue the word of God.

Obiection.

How can a man come to the knowledge of the word of God, but as they be taught by the Church?

Aunswere

The Church by premonstration declareth what is the word of God: Ergo is the Church aboue the word of God? This argument is not good. No more then if you would say: Iohn Baptist doth shew Christs cōming to ỳ people, Ergo Iohn Baptist is aboue Christ. Or as if I should shew the king to one who knew him not, and tell him this is he, by and by you shoulde say, that I was aboue the king. Hemmyng. Aboue.

How the Church hath no authoritie to reforme the Scriptures.

The Scriptures of God hath authoritie to reforme ỳ church, but the church hath no authoritie to reforme the Scripture. Christ reformed the errours of the church in his time by the Scriptures, saieng vnto the Scribes & Phareses, Scriptum est, S. Paule reformed the Corinthians in his time, for misvsing the holie communion by ỳ scriptures, saieng, I deliuered you that thing that I receiued of the Lord. Iewel against Cole.

How the authoritie of the church moued Saint Austen to beleeue in Christ.

I would giue no credence (saith S. Austen) vnto the gospell, if the authoritie of the catholike church did not moue me. ¶ Gerson the chauncellour of Paris, a right excellent famous man in his time, doth in his second booke, De vita spirituali, like a discrete, profound, learned clarke saie, that Saint Austen in this place taketh the Church for the primitiue congregation of those faithfull christen men, that heard and sawe Christ, and were his record bearers. For when ther crept out diuerse sundrie Gospels in the church, while the Apostles and Disciples of Christ were yet liuing, they that had seene Christ himselfe, and had heard his Apostles, could testifie which were right and true, and which were not.

Saint Austen moued to beleeue.

Saint Austen before he was conuerted was an heathen man, and a Philosopher, full of worldlie wisdome, vnto whom the preaching of Christ is folishnesse, saith S. Paule. 1. Cor. 1. 18. And he disputed with blinde reasons of worldlie wisdome against the christen. Neuertheless the earnest liuing of the christians according to their doctrine, and the constant suffering of persecution and aduersitie for their doctrine sake, moued him and stirred him to beléeue, that it was no vaine doctrine, but that it must néeds be of God, in ỳ it had such power with it. For it happeneth that they which will not heare the word at beginning, are afterward moued by the holie conuersation of them ỳ beléeue, &c. Read. 1. Pet. 3. 1. 1. Cor. 16. Tim.

How the church is our Mother.

Mother.

Christ is our Father, as the Church his sponse is our Mother. As all men naturallie haue Adam for their father, & Eue for their mother, so all spirituall men haue Christ for their Father, and the church for their mother. And as Eue was taken out of Adams side, so was the church taken out of Christs side, whereout flowed blond, for the satisfaction and purging of our sinnes. D. Harpsfield in the booke of Mar. fol. 1791.

August. li. 4. de sin. cap. 10. in Epist. post Col. contra donat

He shall not haue God to be his Father, which acknowledgeth not the church to be his Mother. Moreouer, without the church (saith Saint Austen) be the life neuer so well spent, it shall not inherit ỳ kingdome of heauen. ¶ This is not ment of the

the Popish Church, but of the holie, catholike, or vniuersall Church, which is the communion of Saints, the house of God, the citie of God, the spouse of Christ, the piller and stay of the truth: out of this Church there is no saluation indeede.

N. Ridley.

How the Church is visible.

The Church is none otherwise visible, then Christ was heere on earth, that is by no exteriour pompe or showe, that setteth Visible
hir forth commonlie, and therfore to see hir, we must put on such eies as good men put on to see Christ, when he walked heere on earth: for as Eua was of the same substaunce that Adam was of, so was the Church of the same substaunce that Christ was of, flesh of his flesh, and bone of his bone, as Paule saith, Ephe. 5. 30. Loke therfore how Christ was visiblie known to be Christ, when he was heere on earth, that is by considering him after the word of God, so is the Church knowen.

Bradford.

Markes whereby the Church is knowen.

The Church (saith the Papists) hath three markes, vnitie, antiquitie and consent. These three (saith the Aunswere) maie Markes
be as well in the euill as in the good, as well in sinne as in vertue, as well in the Diuells church as in Gods Church. As for example, Idolatrie among the Israelites had all these three. Chrisostome telleth plainlie, that the Church is well knowen, tantummodo per Scripturas, alonelie by the Scriptures.

Bradford.

Master Caluine saith: This honour is meete to be giuen to the word of God, and to his Sacrraments, that whersoeuer we see the word of God trulie preached, and God accrording to the same trulie worshipped, and the Sacraments without superstition administred, there we maie without all controuersie conclude the Church of God to be. And a little after, So much we must esteeme the word of God and his Sacraments, that whersouer we may finde them to be, there we certainelie know the Church of God to be, although in the common life of men, manie faults and errours be found.

Whitegift. fol. 81.

Of the Church of Antichrist the Pope.

The tyrannie of the Popes Church, sheweth them not to

Hilarie cō tra Arianes

be Christs Church. The Church (saith S. Hylarie) doth threaten with banishments and imprisonments, and the compelleth men to belæue hir which was exiled and cast into prison. She hangeth on the dignitie of their fellowship, the which was consecrated by ỹ threatnings of persecutors: she causeth priests to flæ, that was increased by the chasing away of Priests. She glorieth that she is loued of the world, the which could neuer be Christs, except the world did hate hir.

Antichrist Church.

Moreoue that the spirituall araie and gorgeous apparrell that is vsed in the Popes Church, doth not make the Church. S. Barnard saith thus: They be the Ministers of Christ, but they serue Antichrist. They go gorgeouslie araied of our Lords goods, vnto whom they giue no honour. And of these commeth the decking of harlots that thou sæst daillie, the game-plaiers disguisings, and kings apparrell. Of this commeth golde in their bridles, in their saddles, and in their spurres, so that their spurres be brighter thē the Altars. Of this commeth their plenteous wine presses, and their full sellers, belking from this vnto that. Of this commeth their Tonnes of sweete wines. Of this bæ their bagges so filled. For such things as these be, wil they be rulers of the Church, as Deacons, Archdeacons, Bishops, and Archbishops, &c. D. Barnes. fol. 256.

Obiection.

Hath God (saith the Papists) forsaken his Church a thousand yeares, and were all our fathers deceiued before Luther was borne, such antiquitie, vnitie and vniuersalitie, was it al in errour? &c.

Aunswere.

Was the world deceiued so manie hundred yeares? Why should it not? The Lord ordeined, that there should come an apostacie, and generall fall from the faith of Christ: that the world might be seduced with the man of sin: whose age began in the Apostles time, and shall not vtterlie die, till the date of Christ. Thus the Lord appointed, and so let it be, for all things are for his glorie. Deering.

Of the vniuersall Church. ¶ Loke Vniuersall.

CIRCVMCISION.

What circumcision doth represent.

Cir-

Circumcision representeth the promises of God to Abraham on the one side, and that Abraham and his seede should circumcise and cut of the lusts of their flesh on the other side, to walke in the waies of the Lord. Tindale. fo. 6.

There be two Circumcisions, the one outward, made in the flesh by mens hands, cutting awaie a round peece of the skinne of the secret members. And this Circumcision was not necessarie to salvation, after the Gospell was openlie preached after Christs passion, but was abrogated and left as indifferent and not necessarie to salvation. The other Circumcision was the inward Circumcision by ẏ spirit of God, by ẏ which ẏ whole bodie is mortified & put away clerelie by the spirit & by faith in Christ. And this Circumcision is necessarie to salvation. ii. Circumcisions

L. Ridley.

Circumcision is nothing of it self, it signifieth ẏ blessed seede, in which al nations are blessed. And it signifieth ẏ circumcision of the hart, which consisteth in ẏ spirit, & not in ẏ flesh. D. Heynes.

The Nazares did contend, no Nation to appertaine to the Church of God, unlesse they were circumcised. Paule & Barnabas said, that all as well Gentiles as Jewes, if they beleeve in Christ, should be saved without circumcision. D. Heynes.

Circumcision was the holie action, whereby the flesh of the fore-skinne was cut awaie for a signe of the couenaunt that God made with men. Or to describe it more largelie, Circumcision was a marke in the priuie members of men, betokening the eternall Couenaunt of God, and was ordeined by God himselfe, to testifie his good will towards them that were circumcised, to warne them of regeneration and cleannesse, and to make difference betwixt the confederates of God and other people or nations. Bullinger. fol. 355.

What was ment by Circumcision.

Lactantius, lib. Instit. 4, chap. 17. saith thus: The meaning of Circumcision was, that we should make bare our breasts, to wit, that we shoulde liue with a simple and plaine dealing heart, because that part of the bodie which is circumcised, is partlie like to a heart, and is therefore part of the priuitie. And the cause why GOD commaunded to make it bare, was, that by that signe he might admonish vs, not to haue a couered hart, ẏ is, that we should not couer within the secretes

of

of our conscience and crime whereof we ought to be ashamed. And this is the Circumcision of the heart, whereof the Prophets speake, which God hath translated from the mortall flesh, to the immortall soule. For the Lord being whole set, fullie minded, according to his eternall godnesse, to haue a care for our life and safegarde, did set repentaunce before our eies for vs to follow, as a waie to bring vs thereunto. So that if we make bare our hearts, that is, if by confession of our sinnes we satisfie the Lord, we should obtaine pardon: which is denied to the proud, and those that conceale their faults, by God, who beholdeth not the face as man doth, but searcheth the secrets of the breast.

How Circumcision is the signe of the Couenaunt.

Act.7.8. And he gaue him the couenaunt of Circumcision. ¶ Circumcision is not the Testament, but a sacrament or holie signe

Signe. of the couenaunt. That is to saie of promise that God made to Abraham, saieng: I will be thy God, and the God of thy seede after thee. Sir. I. Cheeke.

Why Christ was circumcised.

Christ. Why was Christ circumcised, seeing he is exempted from the number of sinners? This doth S. Paule expound to the Galathians. 4.4. where he saith: When the fulnesse of time was come, God sent his sonne borne of a woman, made subiect to the Lawe, that he might redeeme those that were vnder the Law. Wherefore as he was borne for vs, so was he circumcised for vs. Neither was it his will to abolish Circumcision before hee had made his present Sacrifice vpon the Altar of the crosse: by which doing he bare witnesse, that Circumcision was a Sacrament ordeined of God. Hemmyng.

Why Circumcision was marked in the member of generation.

Member. Out of Augustine in diuers places we gather, that therfore God would haue it so, to put vs in minde, that Originall sinne is by generation traduced from the parents into vs: And that euen as the forefskinne being cut off in the Parent, doeth notwithstanding returne againe into the childe which is begotten, so Originall sinne being remitted vnto the parents budded vp againe in the children which are brought forth, &c.

Pet. Mar. vpon the Rom. fol. 85.

How

How the Iewes circumcise their children.

Iewes.

Whilest the Iewe circumcise the Infant, there standeth one by, with a little vessell full of earth or of dust, whereinto they thrust the foresl kinne being cut off, as though the Diuel sæmed by that meanes to haue his meate. For the Lord said vnto the Serpent, euen straight waie at the beginning: vpon thy breast shalt thou crepe, and earth shalt thou eate. They sæme to thinke that the Diuell hauing thus gotten his meate, departeth from the childe, and will not afterward trouble him anie more.

Pet. Mar. vpon the Rom. fol. 87.

How the Aegyptians circumcise their children.

Aegyptians.

The Aegyptians (saith Ambrose) circumcised not in the eight daie, as God had commaunded, but in the 14 yeare, for that Ismael at that time receiued Circumcision, which manner also it is most likelie the Arabians followed, for at this day, the Turkes also are circumcised at that age. Although the Aegyptians (as the same Ambrose affirmeth) were wont also to circumcise their women kinde, and that in the 14. yeare as they did their males. And of this thing they gaue this reason, that they would by this signe signifie, that lust is to be restrained, which in either kinde at that age, beginneth chiefelie to be kindeled. But God commaunded, that onelie the male kinds shuld be circumcised: and yet were not the women of the Hebrues, counted either straungers from the Church, or from the Couenaunt: for they are alwaies numbred together with the men: they that were vnmarried with their Fathers, and the married with their husbands, &c.

Pet. Mar. vpon the Rom. fol. 87.

Obiection.

The people in the wildernesse ceased from Circumcision notwithstanding it was commaunded. *Iosua. 5. 5.*

Aunswere.

They had Gods speciall dispensation so to doe, for they were in continuall trauaile from place to place, and could abide no labour being newlie circumcised, but they made no lawe that circumcision should be quite abolished. Lyra.

They looked dailie to remoue at the Lordes commaundement, which thing they that were newlie circumcised, could not doe

doe without great daunger. Geneua.

CLOVDES.

How God did couer himselfe with cloudes, when he spake to the people.

SVch is the vnspeakable power, & the high maiestie of God, that like as Princes doe appeare and shew themselues in goodlie Tabernacles or houses and palaices richlie hanged and princelie adourned, so the Cloudes serue vnto God to compasse him about, when he speaketh vnto men. As the Prophet saith: Posuit tenebras latibulum suum in circuitu eius, tabernaculum eius tenebrosa aqua in nubibus aeris. He hath made darknesse to be vnto him as it were a secret closet or priuie chamber, his Tabernacle that compasseth him round about, is darke water & thicke Cloudes of the aire. And to make this as plaine as can be made to our dull senses, read the 19. of Exodus, and there shal ye finde it written, that when God gaue the Lawe to the people of Israel, he appeared to Moses vpon the top of Mount of Sinai, in a thicke Cloud, compassed about with smoke and flames of fire, by the which straunge sight, God declared his presence, and also his power vnto the hard hearted people of the Iewes. Likewise in the third booke of Kings the 8. Chapter, we read that after the time king Salomon had builded the Temple, almightie God to declare his presence to be readie to heare their praiers, and to accept their Sacrifice made in that place, filled the Temple at none daie with a darke Cloud, so that the Priests could not stand and minister because of the Cloude. Also in the new Testament, ye shal read in the 17 of S. Mathew, ỹ when Christ vouchsafed to giue to the Apostles a tast of his heauenlie glorie, before he should goe to the suffering of his passion: to the ende that they should more stronglie & constantlie abide in those bitter stormes of temptation, when he should be spitted at, and reuiled of the Iewes: our Sauiour did transfigure and chaunge the state of his naturall bodie, into the clerenesse & brightnesse and glorioussnesse of his heauenlie bodie, that he should haue after his Resurrection, in such wise ỹ his face did shine, as bright as the Sunne, and his garments that he did weare vpon his bodie, were as white as Snowe, and with him was seene Moses and Helias talking with him, Et ecce nubes lucida obumbrauit

Exo. 19.18

3. Re. 8.10

Mat. 17.3

eos,

eos, And behold a cléere Cloud did shadow them and close them in, and out of the Cloud was heard a voice saieng: Hic est filius meus dilectus, in quo mihi bene complacui, ipsum audite. This is my beloued Sonne, for whose sake I am pleased and pacified, toward all them that beléeue in him, and will hearken vnto his doctrine, ipsum audite, heare him. Furthermore in the first chapter of the Actes of the Apostles, we read that a Cloud compassed and closed in the bodie of our Sauiour Iesus, ascending vp into heauen, and so toke him out of the sight of the Apostles. Thus by these manifest places of Scriptures conferred together, ye see euidentlie the wordes of the Prophet put in practise, when he saith: The Lorde hath made the darkenesse his secret closet, and the Cloudes of the aire his Tabernacle, to compasse him round about. Act. 1.9 Psa. 18.11

Ric. Turnar.

How the Cloudes are called Gods pauilions and Chariots.

The Cloudes and all the cope of heauen, are tearmed Gods Paulions or Tents. And diuers times it is said, that ẏ Clouds are his Chariots nametie because he guideth them and maketh them to goe forward, or els doth as it were walke vpon them to make his triumphs. Thus you see how God is presented vnto vs as a Prince, in that he dieth the Heauens as his Palaice, and his maiestie sheweth it selfe there. Againe, the Clouds are as ye would saie, the pillers of his paulion, to the end we shuld be the more moued to consider the royall workmanship. Then seeing it is so, let vs learne to yeld God that which is his owne, and let not his glorie be defaced through our vnthankfulnesse.

Cal. vpon. Iob. 672.

COCKATRICE EGGES.

The meaning of the place following.

THey breede Cockatrice Egges, and weaue the Spiders web. Esay. 59.5

¶ To breede Cockatrice Egges, is to go about that which is mischieuous and wicked, & to weaue the spiders web, is to go about vaine and trifling things which are of no value, although they seeme neuer so excellent vnto the doers. T.M.

¶ Whatsoeuer commeth from them is poyson, and bringeth death. Geneua.

COLDE.

COLDE.

What it is to be colde

I Would thou wert either hotte or colde. ¶ In some mens opinion, to be colde, is as much as to be vtterlie void of faith: and to be hot is to perſiſt ſtedfaſtlie and ſtoutlie in faith, that is worke full by loue: and to be luke warme, is nothing els but to be a counterfetter and diſſembler, that is to ſaie, to be hot and faithfull to outward appearaunce, & inwardly to be void of faith. Marl. vpon the Apoc. fol. 67.

I know by thy works that thou art neither hot nor cold, &c. ¶ Thy works are euidentlie open before me (ſaith the Lord) & I knowe them in their kinde: I ſée thou art neither cold nor hot: thou art neither a full Infidel, nor a full beléeuer, neither a perfect Pagan, nor a perfect Chriſtian, thou art neither conſtant in thy faith, nor yet all without faith. Outwardlie thou art hot, but within thou art cold as yce. Inwardlie thou abhorreſt ỹ word of God, yet doſt thou not outwardlie condemne it. I wold thou wert either cold or hot, either a Chriſtian or none at all, either a perfect louer of the veritie, or els, a ful hater of it, & not a diſſembling Hypocrite as thou art, iudging euill good, and good euill, calling darkneſſe light, & light darkneſſe, making ſower ſweete, and ſweete ſower, allowing fables and lies, and contemning the wiſedome of God. None is ſo farre from the kingdome of heauen, as is a falſe Chriſtian. Much ſoner is he conuerted to the truth that is all colde or all without faith, then he that vnder the colour and pretence of Gods lawes, maintaineth errors and lies. Forſomuch therefore as I finde thee betweene both, & neither of both, halfe colde halfe hot, and neither fullie cold nor hot, neither faithfullie giuen to Gods word, nor all whole without it, but a falſe and gloſing hypocrite, I will begin to vomit thee as a morſell out of ſeaſon, & ſpew thee out of my mouth, as a thing out of kinde. Thou ſhalt not be digeſted. Neither ſhall my word allow thee, nor my promiſe admit thee to reſt with Abraham, Iſaac and Iacob in the kingdome of heauen. But thou ſhalt be throwen forth into vtterior darknes, wheras ſhalbe weeping & gnaſhing of teeth. I will caſt thee out, deteſt thee, & abhorre thee. For much worſe are they that abuſe or deſpiſe ỹ gift of God, then they which neuer receiued it, &c. Bale vpon the Apoc.

COALES OF FIRE.

What the meaning of S. Paule is in this place.

For in so doing, thou shalt heape hot coales of fire vppon his head. ¶This place maie be vnderstood two manner of waies: either that our gentle kindnesse towards our enimie, shalbe vnto him a cause of great damnation, and so by the coales we shall vnderstand the vengeaunce of God, or that our enimie being ouercome by our gentlenesse, and as a man might saie, being kindeled with loue, might repent, and become our friend. Sir. I. Cheeke. *Ro.* 12. 20.

¶Either thou shalt wound him with thy benefit, or els his conscience shall beare him witnesse, that Gods burning wrath hangeth ouer him. Geneua.

¶Thou shalt as it were by force ouercome him, insomuch that his owne conscience shall moue him to acknowledge thy benefites, and his heart shall be inflamed. Geneua. *Pro.* 25. 22.

¶After this sort doth Salomon paint out the wrath of God, that hangeth ouer a man. Beza.

COMFORTLES.

The meaning of this place of Iohn.

I Will not leaue you comfortlesse. ¶Some vnderstande this, of the returne of Christ vnto his Disciples after his Resurrection. But other some a great deale better, referre the same vnto the comming of the holie Ghost. As if Christ should haue said: ye shall thinke when I am gone from you in my bodelie presence, that you are Orphants without a Father: but if you consider the matter well, I will neuer leaue you. For I will come vnto you with the spirit of consolation, which shall helpe you with fatherlie affection in all aduersities. So beneficiall shall my departure be vnto you, so great profite shall my death bring vnto you. Marl. *Iob.* 14. 18.

COMMAVNDEMENTS OF GOD.

How they be impossible for man to fulfill.

If thou wilt enter into life, keepe the Commaundements. *Mat.* 19. 17.

¶Remember that when God commaundeth vs to do anie thing, he doth it not therefore because that we of our selues can

doe that he commaundeth, but that by the Lawe we might sée and know our horrible damnation and captiuitie vnder sinne, and therefore should repent and come to Christ & receiue mercie, and the spirit of God to lose vs, strength vs, and to make vs able to doe Gods will which is the Lawe. Now when he saith, if thou wilt enter into life, kéepe the Commaundements, is as much to saie, as, he that kéepeth the commaundements, is entered into life. For except a man haue first the spirit of life in him by Christs purchasing, it is impossible for him to kéepe the commaundements, or that his heart should be lose or at libertie to lust after them, for of nature we are enimies vnto the lawe of God. Tindale, fol. 76.

Obiection.

If our frée will (saith fleshlie reason) can doe no goodnesse, what néede God to commaund so manie good things, what néed God to giue those Commaundements that he knoweth wel to be impossible for vs, and if they be impossible, what right is in him that damneth vs for that thing that is impossible for vs to doe?

Aunswere.

It is a great presumption to enquire a cause of our makers will, or to murmure against his holie ordinaunce, which maie not be chaunged. And if he do giue vs commandements which be impossible for vs (by our owne naturall strength) to kéepe: he doth it, that we thereby might knowe our weaknes, & so to séeke and call to him for helpe. As S. Austen declareth well in these words, saieng: If a man doe perceiue that in the commaundements is anie thing impossible, or els too hard: let him not remaine in himselfe, but let him runne vnto God his helper, the which hath giuen his commaundements to that intent, that our desire might be stirred vp, & that he might giue helpe, &c. Héere we sée S. Austen saith, that the commandements be impossible for our strength, but we must call to God for strength. D. Barnes.

Augustin

Augustin

Whereas S. Augustine hath these saiengs: That God neither could commaund things that were impossible, because he is iust, nor would condemne man for that he could not auoide: And that God would neuer condemne the slothfull seruaunt, if he had commaunded that he coulde not atchieue: And also that God who is iust and good, could neuer commaund things

that were impossible to be done: yet in his booke of retractions, whereas he better aduising himselfe, writ on this wise: All the commaundements (saith he) are accompted to be done, when that is pardoned which is not done.

A reason of the Pelagians, aunswered.

The Pelagians did reken that they had got a great victorie, when they had made this carnall reason, that God would condemne nothing that were impossible: of this reson did they glorie and triumph, and thought they must nædes haue some naturall strength and power to fulfill the Commaundements of God, seeing that God would commaund nothing impossible to man. Pelagians reason.

Aunswere.

The Pelagians (saith S. Austen) thinke that they knowe a wonderfull thing, when they saie, God will not commaund that thing, the which he knoweth is impossible for man to doe. Euerie man knoweth this. But therfore doth he commaund certaine things that we cannot doe, because we might know, what thing we ought to aske of him. Faith is she that by praier obtaineth that thing the Lawe commaundeth. Briefelie, he that saith, if thou wilt thou maist kæpe my Commaundements, in the same booke a little after saith: Ye shall giue me kæping in my mouth. Plaine it is that we maie kæpe the Commaundements if we will. But because our will is prepared of God, of him it must be asked, that he maie so much will, as will suffice vs to doe them. Truth it is that we will when we will, but he maketh vs to will, that thing which is good. Here S. Austen saith, that the Commaundements of God, be impossible to our naturall strength, and therefore be they geuen, that we should knowe our weaknesse, & aske strength to fulfill them, for faith by praier obtaineth strength to fulfill the impossible commaundements of the lawe. Here haue we also that God moueth vs, and causeth vs to be good willers, and giueth vs a good will, or els we would neuer will but ill.

D. Barnes.

You saie, Gods Commaundements are easie, and yet ye are able to shewe vs no man that euer fulfilled them altogether. Hier. cont Pelagia.

Againe. Sette not thy face against Heauen, to mocke fooles eares with these wordes, Bee and can be. For who

will graunt you, that a man can doe that thing, that no man euer was able to doe. Iewel.fol. 317.

A prophane example.

Scelurus Scitha, when he gaue his children euerie one a faggotte, commaunding them to breake it, knewe right well before, that they were not able to doe it, and yet in so doing, he did both fatherlie and wiselie, to the intent his children might learne thereby, to see their owne weakneſſe, and not to truſt to their owne priuate strength too much.

¶ Loke. Lawe. Free-will.

COMMON.

How and when all things wer in common among the people.

When the Disciples of Christ were few in number, and liued al in one place at Hierusalem, they had all things common, whereof continued but a while, as it doth appeare by S. Paul, which he exhorteth ẏ Corinthians to giue almes to the poore liberallie, 1. Cor. 16. And also willeth Timothy that he charge them which are rich in this world, to be redie, to distribute vnto ẏ necessitie of their brethren. 1. Tim. 6. which needed not at al, if all things had ben common among thẽ. D. Whiteg.

Of Common praier. ¶ Loke. Praier.

COMMVNION.

Of the receiuing of the Communion.

Cano. 10. de conf. De conf. dist. 1. cap Epis.

The Canons of the Apostles, do excommunicate them which being present at ẏ Common praier, do not also receiue the holie Communion. And vnto the same agreeth the decree of Anacletus: When the consecration is done (saith he) let all such communicate, as intend not to be excommunicate. H. Latimer.

Augustin

Augustine testifieth of his owne time: The Sacrament (saith he) of this thing, of the vnitie of the Lords bodie, is some where dailie, some where by certaine distances of daies prepared vpon the Lords Table, ẏ is there receiued at the Table, to some vnto life, to other some vnto destruction. And in ẏ first Epistle to Ianuarius: some doe dailie communicate of ẏ bodie & bloud of the Lord, some receiue it at certaine daies: in some places, there is no daie lette passe, wherein it is not offered: in

in some other places onlie vpon the Saterday and the Sunday. And in some other places neuer but on the Sundaie. But forasmuch as the common people was (as we haue said) somwhat slacke, the holie men did call earnestly vpon them with sharpe rebukings, least they should seeme to winke at such slothfulnesse. Such an example is in Chrisostome vpon the Epistle to the Ephesians. It is not said vnto him that dishonored the banket, Wherefore didst thou sit dolone? But, Wherefore didst thou come in? Whosoeuer is not partaker of the mysteries, hee is wicked and shameleſſe, for that he standeth heere present. I beseech you, if anie be called to a banket, washeth his handes, sitteth down, seemeth to prepare himselfe to eate, and then doth tast of nothing: shall he not shame both the banket and the maker of the banket? So thou standing among them that with praier doe prepare themselues to receiue the holie meate, hast euen in this that thou hast not gone awaie, confessed that thou art one of the number of them, at the least thou doest not partake: had it not bene better that thou hadst not bene present. Thou wilt saie, I am vnworthie, therefore neither wast thou worthie of the Communion of praier, which is a preparing to the receiuing of the holie mysterie.

Cal. in his Insti. 4. li. cap. 17. Sect. 45.

How the Sacrament at the Communion ought to be receiued in both kindes.

WE haue found (saith Gelasius) that some receiuing onely the portion of the holie bodie, doe abstaine from the Cup, let them without doubt (because they seeme to be bound with I wot not what superstition,) either receiue the Sacraments whole: for the deuiding of this mysterie is not committed without great sacrilege. Both kindes.

Cal. in his Inst. 4. b. cap. 17. sect. 49.

Reasons made of the Catholikes to proue a Communion in one kinde. Aunswered.

1. Reason.

Christ brake bread to his Disciples in Emaus, and vanished out of their sight, before he toke the Cup & blessed it. Of which place they gather ỳ the communion was ministred in one kinde. One kind

Aunswere.

S. Augustine, Gregorie, Iulianus, Dionisius, Lyra, Winford with others, saie it was not the Sacrament, but the breaking

of bread, there was hospitalitie and enterteining of strangers. Their words be these. First S. Augustine saith, because they were giuen to hospitalitie, they knewe him in breaking of the bread, whom they knewe not in the expounding of the Scriptures. Gregorie saith, they laie the table and set forth bread and meate, and God, who they knewe not in the expounding of the Scriptures, they knew in breaking of bread. Dionisius, He toke bread and blessed it, but he turned it not into his bodie, as he did at his Supper, but onelie as the manner is, to saie grace or to blesse the meate. Antonius Iulianus, He toke bread, blessed it, brake it, and gaue it to them, as his manner was before his passion. Lyra saith: They knewe him, for that he brake the bread so euen, as if it had bene cut with a knife. Winford. It cannot be gathered (saith he) neither by the texte of S. Luke, nor by the Glose, nor by the auntient Doctours, that the bread that Christ brake after his resurrection, was the consecrate or sacramentall bread, & therfore I saie, that foolishlie & by consequence, that falselie he alledgeth S. Augustin to his purpose. Thus by these authorities it is proued not to be the sacrament. In ỳ text ther is no mention made of consecration, neither yet ỳ either Christ himself or the Apostles did eate the bread.

2. Reason.

The breaking of bread, in the 27. of the Acts of the Apostles by S. Paule, they affirme to be the Sacrament.

Aunswere.

If S. Paule gaue the Sacrament being at that time in perill of shipwracke, he gaue it onelie to Infidels that knew not Christ. And Chrisostome enlarging S. Pauls words, saith thus: I praie you take some sustenaunce, it is behouefull that ye so do, ỳ is to saie, take some meate, lest perhaps ye die for hunger.

3. Reason.

Egesippus witnesseth of S. Iames, that he neuer drank wine, but at our Lords Supper.

Aunswere.

S. Hierom saith, that S. Iames continued Bishop in Hierusalem, the space of 30. yeares vntill the seauenth yeare of Nero. If it then be true that Egesippus writeth of S. Iames that he neuer dranke wine but at our Lords Supper, then it must nedes follow, ỳ being bishop in Hierusalem ỳ space of 30. yeres,

he

he neuer laid Masse, or els consecrated in one kinde, which thing by Gelasius is counted Sacrilege.

4. Reason.

Melciades Bishop of Rome ordeined that sundrie Hosts should be consecrated and sent abroad among the Churches & Parishes, that Christen folkes should not be frauded of the holie Sacrament, whereof they doe gather a Communion in one kinde, because the wine could not be so conuenientlie caried.

Aunswere.

Whereas the maintainers of the Communion in one kind, make so great a matter of the carieng of the wine, defrauding the people of one kinde of Christs institution, marke this that followeth. S. Hierom writing of Exuperius Bishop of Tholouse in Fraunce, saith thus: There was no man richer then he that caried the Lords bodie in a wicker basket, and his bloud in a glasse. Also Iustinus Martir declaring the order of his Church in his time, saith thus: Of the things that be consecrate (that is the bread, water and wine) euerie man taketh part, the same things are deliuered to the deacons to be caried vnto them, that be awaie. Here ye see it was a common vsage in those daies, to carie the Sacrament in both kindes.

5. Reason.

The Councell of Nice decreed, that in the Church where neither Bishoppes nor Priests were present, the Deacons themselues, bring forth and eate the holie Communion, which cannot be referred (saie they) to the forme of wine, for cause of sowring and corruption if it be long kept.

Aunswere.

Rufinus writeth in this sort: In the presence of the priests, let not the Deacons deuide or minister the Sacrament, but onlie serue the Priests in their office. But if there be no Priest present, then let it be lawfull for the Deacon to minister. Here is no mention made of these words: Let them bring it forth themselues and eate. Which wordes in verie deede, is neither found in the Greeke, nor in the decrees, nor in the former edition of the Councell, nor yet alledged by Gratian. Therefore the meaning of the Counsell of Nice is, not that the Deacons shall goe to the Pix, and take the Sacrament reserued, and eate it. But in the absence of the Priest, they might consecrate the

holie mysteries, and deliuer the same vnto the people, as maie be gathered by the words of Rufinus before rehearsed.

6. Reason.

Women receiued the Sacrament in a linnen cloth. Tertulians wife receiued it at home before meate. S. Cipriane saith, a woman kept it at home in a chest. These examples they alledge, to proue that the people receiue the Sacrament in one kinde and not in both.

Aunswere.

That women and other kept the Sacrament and caried it about them, and that in both kindes, is manifestlie proued by these Authorities following. Gregorie Nazianzene writing of his Sister Gorgonia, saith thus: If hir hand had laied vp anie token of the pretious bodie and of the blood mingling it with hir teares, &c. Heere hee saith, shee had laied vp both parts. Againe, Amphilochius saith, that a certeine Iewe came and receiued among the faithfull, and priuelie caried part of either home with him, how or wherein it is not written. Truly, the three examples aboue rehearsed, are nothing els but meere abuses of the Sacrament, and therefore as it appeareth by Saint Cipriane, God shewed himselfe by myracle, to be offended with it, fraieng the woman that so had kept it, with a flame of fire. And it was decreed in the Councell holden at Cesarea Augusta in Spaine, that if a man receiued the Sacrament, and eate not the same presentlie in the Church, he should be accursed for euer.

7. Reason.

Basil (saith Amphilochius) being once made Bishop, besought God, that he might offer vp the vnbloudie Sacrifice with his owne words: he fell in a traunce, came againe to himselfe, & so ministred euerie daie. On a certaine night, Christ with his Apostles came down to him from heauen, brought bread with him, awoke Basil, & bad him vp and offer the Sacrifice. Vp he rose, was straight at the Altar, said his praiers as he had written them in his paper, lifted vp the bread, laid it downe againe, brake it in peeces, receiued one, reserued another to be buried with him, hung vp the third in a golden Doue. And all this was done, Christ & his Apostles being still present: who came purposelie from heauen, to helpe Basil to Masse.

Amphilochius.

Aun-

Aunſwere.

This ſtorie is a mere fable put forth vnder the name of Amphilochius, as ſhal appeare by the circumſtaunce & weighing of the likelihod. Baſile beſought God that he might make the ſacrifice with his owne words. And ſhall we thinke he had more fancie to his owne wordes then he had to the words of Chriſt? He awoke, ſtode vp, and ſodeinlie was at the Altar at midnight. What ſhall we thinke he was the Sextine there, or laie all night like Elie & Samuel in the Church, and yet being ſo famous a Biſhop, had no man to tend vpon him. He diuides the bread, and laide by the third part of it in a golden Doue that hang ouer the Altar, which Doue was not yet readie made: For it followeth immediatly in the next lines: After Baſile had done thoſe things, and had communed with Euboliꝰ and other mo, the next daie he ſent for a golde-ſmith, & made a Doue of pure golde. If this Doue were made before, howe was it made afterwarde, and if it were not made afore, howe could it hang ouer the Altar? or how could Baſile put his bread therein before it was made? and to what end was the bread ſo kept in the Doue? and wherein or where was the other third part kept, that Baſile thus reſerued purpoſelie to be buried with him, which portion in the end of ſeuen years, he receiued in his death bed. Now iudge what kinde of bread ẏ would haue ben, after ſeuen yeares kéeping, to be giuen to a ſick man. The true Amphilochius was a godlie and worthie Biſhoppe. But this Amphilochius which wrote the ſtorie of Thomas Becketts life, 700. yeares before he was borne, was a manifeſt and an impudent lyar. Iewel.

Bucers opinion of the communion bread.

The third Chapter (ſaith he) is of the ſubſtance, forme, and breaking of bread, which all doe well inough agrée with the inſtitution of Chriſt, whom it is manifeſt to haue vſed vnleuened bread, and eaſie to be broken. For he brake it and gaue it to his Diſciples péeces of the bread broken. Touching ẏ forme and figure, whether it were round or ſquare, there is nothing declared of the Euangeliſt. And becauſe this bread is commonlie vſed for a ſigne, not for corporall nourihment, I ſée not what can be reprehended in this deſcription of the bread which is in this booke, except ſome would peraduenture haue it thicker,

ker, that it maie the moze fullie repzesent the fozme of true bzead. D.W.fol.594.

CONCOMITANCIA.

A new word deuised of the Papists.

AFter that a new religion was deuised, it was necessarie foz aide of the same to deuise new wozdes: Whereas Chzist saith: This is my bodie, they saie, this is my bodie and my bloud. Whereas Chzist saith, This is my bloud, they saie, this is my bloud and my bodie, and in either part they saie is whole Chzist, God and man. If ye demaund how they knowe it, they saie, not by the wozd of God, but by this new imagination of Concomitancia.

CONCORD.

A definition of concord.

COncozd is a sure consent of mindes and wils in anie matter, so that whatsoeuer God saith, to will the same, whose parent and concernatrice similitude, as farre fozth as the nature of thinges doe beare and suffer, bzingeth all thinges to vnitie.

Who is the mother of concord.

Similitude by interpzetation is called likenesse, and it is named among learned men to be the mother of concozd, because that whereas men be of like faith, there is peace and vnitie, and whereas they be not, there is strife and debate.

A praise of concord.

Salust, called (as I maie vse Saint Austens wozdes) Historicus veritatis, that is to saie, a wziter of true stozies, saith: that by concozde, small substaunce doth increase. And againe, by discozde, most greate riches will waste awaie and come to naught.

Publius a wziter of merrie verses, neuertheless full of wise sentẽces, affirmeth weak helpsto be made strong, by sure consent. The Psalmograph oz the wziter of Psalmes, commending concozd as a necessarie thing, saith: Behold how good and ioyfull a thing it is, foz bzethzen to dwell together in vnitie. And in the last end of the Psalme it followeth, there hath the Lozd pzomi-

ſed his bleſſing and life for euermore.

Can Giuſta a Scithian, which made or builded the dominion of the Tartarians, exhorting his xii. ſonnes, (which dieng he left behind him) vnto concord, as vnto the only ſure ſtabilitie of the publike weale, by the example of a ſheafe of Arrows, which being ſurelie bound together, none of them was able to breake a ſunder. But the ſhaftes being loſed one from an other, they did verie eaſilie cracke them in peeces.

Chria Serterius (by the like example afore) did bring his hoaſt into a concord, ſhewing that the ſtrongeſt men of warre, could not drawe out the haires of an horſe taile all at once, but taking the weake haires diuided aſunder, they might ſone pull them out one after an other, without anie paine.

Bibliander.

CONCVBINE.

How a Concubine is taken in holie Scripture.

A Concubine and an whore (after the manner of our Engliſh ſpeach) is all one. For we in England do vnderſtand by a Concubine, a woman that is not married, & yet ſecretlie & vnlawfullie kæpeth companie with anie man, as though ſhée wer his wife. But the Scripture doth not ſo take this word Concubine. As by theſe examples. Abraham was a good man & yet he had both a wife & two concubines: For Sara was his obedient & louing wife, & Agar & Ketura were his concubines, as it is expreſſlie written in the 25. of Geneſis on this wiſe: Abraham beſide Sara had an other wife called Ketura, by Agar he had onlie one ſonne, by Ketura he had fiue ſonnes. Now when Abraham died, he gaue his inheritaunce and his chiefe poſſeſſions to Iſaac: Filijs autem concubinarum largitus eſt munera. But vnto the ſonnes of his concubines Abraham gaue rewards and legacies, and yet was Abraham no fornicatour, nor Agar neither Ketura were no whores. Alſo in the. 8. Chapter of Iudicum, ye reade that Gedeon had 70. ſonnes. Hée had one named Abimelech, Natus de Concubina, whoſe name (as Ioſephus ſaith) was Droma.

This Abimelech when his Father was dead, he laboured by the

the helpe of his kinred by his mothers side to be made king. And to the end he might atteine vnto the crowne, he slew .69. of his owne naturall brethren. Nowe marke, Gedeon was a iust and a godlie man, high in Gods fauour, he therefore would not, and againe hauing so manie wiues of his owne, he néeded not to haue kept Drona which is called his concubine, as a priuie whore. Therefore it must be taken that Concubina is not taken In malem partem, for an harlot and an whore, but euerie woman which is, Serua aut ancilla & a libero homine ducta in vxorem concubina dicitur. For ye shall vnderstande that in the olde time, bond men and bond women were counted so vile, that they were neither taken nor vsed as men and women be, but bought and solde as a bullocke or an horse is. And if it so happened ỹ a bond man & a bond woman did marrie together, it was not counted nor called matrimonie, but Contubernium, a companie kéeping, as an horse and a mare, & as a bull & a cow doth, & yet such companie kéeping, if it were betwéene a man and a woman not prohibited by the law of God, it were before him good and lawfull matrimonie, but by the ciuil lawe of men, it were no matrimonie, because that ỹ children begotten betwéene such a Father and such a mother, were not in their power nor at the commaũdement of their parents, but at their Lords commaundement. And if they and their parents did get anie goods, the children should not inherit but the Lord. And moreouer if a frée man did marrie a bond woman, this lawfull wife should not be named a wife, but a concubine, and her children should not inherit their Fathers landes, but onelie receiue such moueable goods, as their Father would giue them by his Testament. And after that sort did Abraham deale with the sonnes of Agar and Kethura, which were no whores, but his lawfull wiues. Neuertheless, because they were bond women before he married them, therfore they were called his concubines. So likwise Salomon had 700. wiues, that is. 700. Quéenes, which were frée women borne, and. 300 concubines, which were also his lawful wiues, but because they were not frée women borne, therefore they are called concubines. R. T.

The difference betweene a wife and a concubine.

Take

Iudic.19.1

Toke to wife a concubine of Bethleem Iuda. ¶ This difference was betweene the wife and the concubine, that the wife was taken with certeine solemnities of marriage, and her children did inherit. The concubine had no solemnities in marriage, neither did her children inherite, but a portion of goods or moneie was giuen vnto them, The Bible note.

Gen.22.24

And his concubine called Reumah. ¶ Concubine is oftentimes taken in the good part, for those women which were inferiour to the wiues. Geneua.

CONCVPISCENCE.

What concupiscence is.

COncupiscence is, that euil inclination and nature, which we haue of the olde man, which draweth vs to euill as GOD Gen.8.21. saith in Genesis. The imagination of mans heart is euill from his youth.

Concupiscence is a motion or affection of the minde, which of our corrupt nature doth lust against God and his lawe, and stirreth vs vp to wickednesse, although the consent or déede it selfe doth not presently followe vpon our conceit. For if the déed doe followe the lust, then doth the sinne increase by steps and degrées. Bullinger, fol.325.

How concupiscence is sinne.

Against concupiscence of the flesh, Saint Paule is forced to mourne and crie out on this wise: I sée an other lawe in my members, fighting against the lawe of my minde, and leading mée prisoner vnto the lawe of sinne. And againe, O wretched man that I am, who shall deliuer me from this bodie of death. Rom.7.23 24.

Saint Ambrose saith: Non inuenitur in vllo homine, &c. There is not found in anie man such concord betweene the flesh and the spirit, but that the lawe of concupiscence which is planted in the members, fighting against the lawe of the minde. And for that cause the words of Saint Iohn the Apostle are taken as spoken in the person of all Saints: If we saie we haue no sinne, we deceiue our selues, and the truth is not in vs. Ambrose

Saint Austen saith also: Concupiscencia carnis, &c. The concupiscence of the flesh, against which the good spirit lusteth, Augustin

is both sinne and the paine of sinne, and the cause of sinne: Againe he saith, Quamdiu viuis, &c. As long as thou liuest, there must needs be sinne in thy members.

One of the Popes principall doctors writeth thus: Augustinus tradet hanc ipsam concupiscentiam, &c. S. Augustine teacheth vs that this same concupiscence planted in our bodie, in them ý be not regenerate by baptime, verilie & in plaine manner of speach, is sinne: and that the same concupiscence, is forgiuen in baptime, but is not vtterly taken awaie.

Albertus Pighius

Against Saint Paule and these holy Fathers. S. Ambrose and Augustine, the late Counsell of Trident hath decreed thus: Hanc concupiscentiam quam Apostolus, &c. The concupiscence which the Apostle Saint Paule sometime calleth sinne, this holie counsell declareth that the catholike church neuer vnderstood it to be called sinne, for that it is so indeede, and in proper name of speach in them that be baptised: but because it is of sinne, and inclineth vs to sinne. And if anie man thinke the contrarie, accursed be he. So that by this degree S. Ambrose, S. Austen, and other holie fathers, that haue written the same, are all accursed.

Counsell of Trident

Iewel. fol. 217. and. 218.

CONFESSION.

When confession first began.

LOthernus Leuita a Doctor of Paris, being once made Bishop of Rome, and named Innocent the third, he called together at Rome a generall counsell called Lateranense, in which he made a lawe, which Gregorie the ninth reciteth in his decretall of penance & remission li. 5. chap. 12. almost in these verie words: Let euerie person of either sere after they are come to yeares of discretion, faithfullie confesse alone, at least once in a yeare, their sins vnto their owne proper Priest: and do their endeuour with their owne strength to doe the penance that is enioyned them: receiuing reuerently at Easter at the least, the Sacrament of the Eucharist, vnlesse peraduenture by ý counsel of their owne Priest, for some reasonable cause, they thinke it good for a time, to abstaine from receiuing it: otherwise in this life, let them be prohibited to enter into the church, & when they are dead, to be buried in christen buriall.

Of

Of confession to God. And against auricular confession.

Delictum meum cognitum tibi, & iniusticiã meam non abscondi, &c. I haue reknowledged my sinnes vnto thée, and mine vnrighteousnesse is not hid. ¶ S. Austen vpon this place hath a verie prétie saieng: Marke (saith S. Austen) Quando homo detegit, Deus tegit: si homo agnoscit, Deus ignoscit. Whensoeuer man discloseth his sinnes, then God doth close and shut it vp: If man doe confesse his sinne, God doth forgiue his sinnes. Manie men by this place of the Prophets haue gone about to stablish secret confession, which some doe call auricular confession, where the Prophet by his owne expressed words do declare that he speaketh héere of the confession that a sorrowfull sinner maketh to God, saieng: Delictum meum cognitum tibi feci. O Lord, to thée haue I declared my sinne, and thou hast forgiuen it me. This confession as S. Hilarie saith, is nothing els but a continuall calling to remembraunce of our sinnes, with a true repentant heart for the same. That man or woman doth onely confesse themselues vnto God, which in his heart & in his spirit héeing pricked and afflicted, doth vtterly detest and abhorre his olde filthie life, defieth & donieth himselfe, hateth his owne doings, and doth wholie consecrate himselfe both bodie and soule vnto God, doth care for nothing but to fashion his life, vnto the will and pleasure of God, who so hath not this minde, this spirit and this purpose, when he confesseth him vnto God, he is but a mocker of God.

Ric. Turnar.

Psal. 32. 5.

If we doe confesse our sinnes, he is faithfull & iust to forgiue vs our sinnes, &c. ¶ S Austen doth expound this: If thou tell not God what thou art, God doth condemne that which he shall finde in thée: wilt thou not ý he shall condemne thée, condemne thou thy selfe: Wilt thou haue him pardon thée, acknowledge thou thy self, that thou maist saie vnto God: Turne away thy face from my sinnes, and saie also the words vnto him of the same Psalme, for I doe acknowledge my wickednesse. Thus saith Austen. M. 218.

1. Iob. 1. 9.

What haue I to do with men (saith Augustine) to heare my confession, as though they were able to heale my diseases. They be a curious kinde of men, that will séeke to knowe an other bodies

Aug. in his 10. bo. of conf. & 3. cha.

bodies life, and be slowe to amend their owne. Whie doe they seeke to heare of me what I am, which will not heare of another man what they bee? And how doe they know when they doe heare me tell of my selfe, whether I doe saie true or no: For no man doth knowe what is done within man, but the spirit of man, which is in man. Thus saith Augustine.

Musculus. fo. 228.

Chrisostome. I saie not vnto thee, that thou shouldest bewraie thy selfe abrode openlie, neither yet accuse thy selfe before other, but I will they obeie the Prophet which saith: Shewe vnto the Lord thy waie (that is) the manner of thy liuing. Therfore confesse thy sinnes before God, confesse thy sinnes before ỳ true Iudge with praier, for the wrong that thou hast done, not with thy tongue, but with the memorie of thy conscience.

Chrisost. in his. 3. Homi. vpon the. 12. to the Hebre.

Chrisostome. It is not now necessarie to confesse, other beeing present, which might beare our confessions. Let the seeking out of thy sinnes be in thy thought, let this iudgement be without the presence of anie bodie: let onelie God see the making of thy confession. God which doth not vpbraide thee for thy sinnes, and cast them in thy teeth, but loseth them in thy confession.

Chrisost. in his ser. of conf. and repen.

Chrisostome. Beware thou tell anie man thy sinnes, least he cast them in thy teeth: reuile thee for them. Neither doe thou confesse them vnto thy fellow seruant, that he might tell thy faultes abroade, but to him which is thy Lord and maister, which also careth for thee, to him that is kinde and gentle, and thou shewest thy woundes vnto him that is a Phisition.

Chrisost. in his 4. ser. ad Lazarus.

Chrisostome I doe not call thee before men for to discouer thy sinnes, vnfolde thine owne conscience before God, shew thy woundes and stripes vnto the Lorde who is the Phisition, and praie him to remedie it: he it is which doth not checke, and which gentlye healeth the poore sicke persons. Chrisostome in the fift homili. of the incomprehensible nature of God against the Anomians.

The Church of Rome doth commaund to confesse all our sinnes, not excepting anie.

Aunswere.

Dauid

Aunswere.

Dauid saith: who can tell how oft he offendeth: O cleanse thou me from my secret faults. Psal. 19. 11.

Peter powred forth teares, not praieng in voice: I doe finde that he did weepe and lament, but I doe not finde what hee hath said: I doe reade of his teares, but I reade not of satisfaction. Saint Ambrose of the repentaunce of S. Peter, in his 46. Sermon. *Mat.* 26. 75.

Jesus Christ did heale him that had the leprosie, and sayde vnto him: Goe, shew thy selfe vnto the Priest, and offer that which Moses commaunded in the lawe for thy healing: O thing neuer heard: The Lord healed the disease, yet neuertheless, hee did send them to the lawe of Moses: Wherefore dio he so: For none other cause, but that the Jewes might not reproue him as a transgressour of the lawe. Chrisostome in the 12. Homilie of the Cananite. *Mat.* 8. 4.

Blessed Rheuanus, a man of great reading and singular iudgement, writeth thus: Tertulianus, &c. Tertulian of this priuie confession of sinnes, saith nothing, neither doe we reade that the same kinde of priuie confession in olde time was euer commaunded. Bea. Rheua in argum. li. Ter. de penit. Be. Rheua.

Erasmus saith thus: Tempore Hieronimi, &c. It appeareth that in the time of Saint Hierome (which was 400. yeares after Christ) secret confession of sins was not yet ordeined, which notwithstanding was afterward wholesomely & profitably appointed by the church, so ỹ it be well vsed, as well by ỹ Priest, as by the people. But herein certeine diuines, not considering aduisedly what they saie, are much deceiued: for whatsoeuer the auncient fathers write of generall and open confession, they wrest and drawe the same, to this priuie and secret kinde, which is farre, of an other sort. Erasmus.

It is better said (saith the Glose) that confession was appointed by some tradition of the vniuersall church, then by anie authoritie or commaundement of the new or olde Testament. Glose.

De poenit. dist. 5. in poeni. in glossa.

Of three manner of confessions to men, allowed by Gods word.

There maie be an open confession made vnto men, as that was which S. Paule made vnto Timothie. I thanke the Lord 1. confession.

Christ Jesus O brother Timothie for that he hath made mée strong, and hath now committed vnto me the office of Apostleship, to bée a preacher of the Gospell: which béeretofore haue bene a blasphemer of Christ, a railer & a persecuter of the Gospel, a verie sturdie & bloudie Tyrant, against all them ý beléeued in him. To this manner of confession maie bée reduced, such godlie talke and godlie confession, as sicke men haue oftentimes, when they lie vppon their death bed. Cantantes Cygnea cantionem. Singing swætlie (as the prouerbe saith) lyke Swannes and Signets, which song, albeit all their lyfe time it is most mournefull and vnpleasant to be heard, yet against death almost contrarie to nature, their song is most swéete and pleasant. So oftentimes they which haue bene greate and grieuous sinners, then they beginne to singe the swéete song of the Signet, then they crie & confesse openly their sinnes, their naughtie doings, their malice against their innocent brother. They are not ashamed of anie thing, that maie saue their soules, and turne to the glorie of God.

2. confession. The second confession is made but seldome, the more is the pitie, but ought to be made vnto man, and that verie oft, euen so oft as one christen man offendeth an other, but vnderstand ye of the offence giuen, and not taken. For of them that be offended without a cause, they must be made at one againe without amends. And as Christ said to the Pharesies. Sinite illos, quia cæci sunt & duces cecorum. If the offender bée grieued with the preacher or with the magistrate, neither the preacher nor the magistrate in that case is bound to reconcile or confesse himselfe to his brother, whome he hath offended with true seruing of God, and so in such like. But in all other cases, where we hurt our brother by our déed or word, we must harken & to obeie the voice of Christ: Si frater tuus aliqui aduersus te, &c. In all such cases wée must followe the counsell of S. Iames: Confitemini alter alterum peccata vestra, & orate pro invicem vt saluemini, Confesse & reconcile your selues one to an other, and doe praie one for an other, that ye maie be saued: Both these kinds of confession made vnto man, whether it bée the open confession or secrete confession betwirt neighbour, and neighbour, bée verie godlye, wholesome and profitable.

The

The third confession, which commonlie is called Auri- 3. confes-
cular confession, after the opinion of that great learned Lawier, sion.
Gratianus (by whose studie the booke of the Canon lawe called the Decrees was made, a man that liued about a 400. yeares a goe) was deuised and ordeined by godlie Bishoppes, to make the people the more afraide and ashamed of their sinnes. The deuise was good and godlie. Nevertheless this constitution and ordinaunce, was neuer begunne nor receiued in the vniuersall Church, but onelie in this our Occidentall Church. The Greckes and Orientall Church, were euer free from this secret confession: wherefore wee must needes graunt that this confession was without Gods owne making from the beginning, but onely deuised by good Fathers and godly Bishoppes, for to bring the laye and vnlearned people, to the more feare of GOD, and knowledge of their duetie vnto him, and to their neighbour: And for the better performaunce of this their purpose, they ordeined that hee that shoulde heare anie mans confession, shoulde haue these foure properties. First, to bee Foure pro-
a man of honest and godlye conuersation: Second, a secrete perties of
keeper, no babler nor talker. Thirdly, a wise discrete man, a cõfessor
and fourthlye, a man learned in Gods lawes. This was wonderfully godlie begunne, and prospered well, and did much good. Till it chaunced at the Citie of Constantinople, in the dayes of a Bishoppe called Nectarius, the next Bishoppe there, before Saint Iohn Chrisostome, that a certeine noble woman of blonde, and faire of skinne and bone, which had bene there in the Church of Constantinople, commaunded by the Priest that had heard her confession, to resort dailie to the Church for a certeine space, there to watch in fasting and prayer. This Priest intended well, he thought that such an enterance and beginning of a new life should haue done that ladye good, which by subtiltie of the diuell & wickednesse of man, turned cleane contrarie, as thus: A certeine Deacon of that church Deacon.
fell in familiaritie with that woman, more then godlinesse & honestie required. To be short he laie with her, & did stuprate her. The matter was tried and confessed, whereupon a great outcrie & wonderment was made against the Deacons & Priests of Constantinople: insomuch Nectarius the Bishop deposed the Deacon from ministrie, & for a quieting of the people, and stop-

ping of their mouths, commaunded confession to bee free, and at euerie mans libertie, whether he would be confessed or no. Thus for a while confession was left, till within processe of fewe yeares, carnall libertie and licentious liuing had so much ouerwhelmed the worlde, that the Fathers of the Occidentall Church, for the greate loue they did beare vnto the people, thought themselues bounde to restore confession againe, but without anie scrupulus burden of impossible enumeration of sinnes, without the opinion of dampnation, to hang ouer their heads which had not bene confessed, but toke and vsed it as a meane to giue good counsell vnto the ignorant people. Thus it continued manie yeares in the Occidentall Church, whereby the people were brought to great amendement of lyfe, by the true searching of their consciences, and againe, to greate knowledge of God, through the godlye counsell that was then giuen them by the learned Fathers, and godlie Counsellers: manie men that were robbed and wronged (by that meanes) had their goods and good name restored to them againe. All this was done so long as the olde Canon was obserued, that is, no man to heare confession, except he had ỳ foure properties aforesaid, so long this discipline was had in great estimation, and did much good. But after that wicked Rome with dispensations, had in the stæd of learning nourished ignorannce, for diligence, slouth and idlenesse, for wisdome and wise counsailers, lowtish lobbes and ignorannt dawes: In stæde of good counsaile and amendement of lyfe, had clogged the consciences of men with enumeration of sins, with manie moe like inconueniences, almightie God the louer of truth, the spouse of his Church, hath stirred vppe in euerie Realme learned men to inueigh against these abuses. So that now we are left free againe, euerie man to confesse or not to confesse, as shall seeme to him good and most for his owne comfort. Thus ye see what beginning this secret or auricular confession had, what increase, & at the last what decrease againe.

Ric. Turner.

Trip. hist. li. 9. Sozomenus reporteth that this constitution of Bishops was diligentlie kept in the west Churches, but specialliе at Rome. Whereby he sheweth that it was no vniuersall ordinaunce of all Churches. But he saith, that there was one of the Priestes peculiar-

peculiarlie appointed to serue for this office. Whereby he doth sufficientlie confute that which these men doe falsely say, of the keies giuē for this vse vniuersallie to ỳ whole order of Priesthode. For it was not the common office of all Priests, but the speciall dutie of some one that was chosen thervnto by the Bishop. The same is he whom at this daie in all Cathedrall churches they call Penitentiari, the examiner of hainous offences, and such whereof the punishment perteineth to good example. Then hée saith immediatlie after, ỳ this was also the manner at Constantinople, till a certeine woman, faining ỳ shée came to confession, was found so to haue couloured vnder that pretence, the vnhonest companie that shée vsed with a certeine Deacon. For this act, Nectarius a man notable in holinesse, and learning, Bishoppe of that Church, toke awaie that custome of confessing. Héere let these asses lift vp their eares. If auricular confession were the lawe of God, how durst Nectarius repell and destroie it? Will they accuse for an heretike and schismatike Nectarius a holie man of God, allowed by the consenting voice of all the olde Fathers? But by the same sentence they must condempne the Church of Constantinople, in which Sozomenus affirmeth that the manner of confessing was not onelie lette slippe for a time, but also discontinued euen til within time of his remembraunce. Yea, let them condemne of apostacie, not onelie the Church of Constantinople, but also all the East Churches, which haue neglected that lawe, which (if they saie true) is inuiolable and commaunded to all Christians.

Cal. 3.b. chap. 4. Sect. 7.

A Monks opinion of confession.

In the daies of king Henrie the fourth, there was a Monke of Feuersam, which men called Moredome, that preached at Canterburie at the crosse within Christs church Abbeie, and saide thus of confession: That as through the suggestion of the fiend, without counsell of anie other bodie, of themselues manie men and women, can imagin and finde meanes & waies inough to come to pride, to theft, to lecherie, and to other diuerse vices: In contrariwise this Monke saide: Since the Lord God is more readie to forgiue sinnes, then the fiend is, or maye bée of power to moue anie bodie to sinne: then whosoe- Monke.

uer will shame and sorrow heartelie for their sinnes, knowledgeing them faithfullie to GOD, amending them after their power and cunning without counsell of anie other bodie, then of God and himselfe (through the grace of GOD) all such men and women maie finde sufficient meanes to come to Gods mercie, and so to be cleane assoiled of all their sinnes.

Booke of Mar. fol. 645.

CONFIRMATION.

What confirmation was.

COnfirmation was that Ceremonie, which the Apostles did vse, when they laide their handes vpon those which receiued the holy Ghost after they were baptised of them, and was likewise ordeined by the auncient Fathers: For the Bishoppes doe vse vppon those children which were baptised in their infancie, and were afterwarde instructed a newe in Christes religion, when they came to bee younge men, that they might in their owne person, and with their owne tongue allowe and confesse their faith publiklie.

F.N.B. the Italian.

This was the matter (saith hee) in times past, that the children of christians should bee sette before the Bishop, after they were come to yeares of discreation, that they might perfourme that which was required of them, that beeing of age did offer themselues to Baptime. For these sate amonge the Cathecumeni, vntill (beeing rightlye instructed in the mysteries of faith) they were able to vtter a confession of their faith before the Bishoppe and the people. The infants therefore that were baptised, because then they made no confession of faith in the Church: at the ende of their childehoode, or in the beginning of their youth, they were againe presented of their parents, and were examined of the Bishoppe according to a certeine and common forme of a Catechisme. And to the intent that this action (which otherwise ought of right to bee graue and holie) might haue the greater reuerence and estimation, there was added also a ceremonie of laieng of handes, so the childe was dismissed, his faith being approued with a solempne blessing. The auncient Fathers

make

make often mention of this order. Pope Leo. If anie man returne from heretiks, let him not againe bee baptised, but let the vertue of the spirit (which was wanting) be giuen vnto him by the laieng on of the Bishops hands. Here our aduersaries will crie, that it is rightlie called a Sacrament, where the holye Ghost is giuen. But Leo himself, doth in an other place expound what he meaneth by these words: He that is baptised (saith he) of heretiks, let him not be rebaptised, but let him be confirmed with ỹ inuocation of the holy Ghost, by the imposition of hands, because he receiued onely the forme of baptime without sanctification. Although I doe not denie that Hierome is somewhat herein deceiued, that he saith that it is an Apostolicall obseruation, yet he is most farre from these mens follies. And he mitigateth it, when hee sayth that this blessing was graunted onelye to the Bishoppe, rather for the honour of Priesthood, then by the necessitie of the lawe. Wherefore such an imposition of hands which is simplie in stead of a blessing, I commend, and would wish it were at these dayes restored to the pure vse.

Cal. in his insti.

In the fift Sect of his fourth booke, Caluine writeth thus: But the latter age hath counterfet confirmation, in stead of a Sacrament of God, the thing it selfe beeing almost quite blotted out. They feine this to bee the vertue of confirmation to giue the holye Ghost, vnto the increase of grace, which was giuen in Baptime, to innocencie of life, to confirme them vnto battell, which in Baptime were regenerate vnto lyfe. This confirmation is wrought with annointing and this forme of wordes, I signe thee with the signe of the holye Ghost, and I confirme thee with the ointment of saluation, in the name of the Father, and of the sonne, and of the holie Ghost, &c. And in confuting this manner of confirmation and imposition of hands, hee procedeth on in this fift Sextio, and in the first.

Abuse of confirmation.

D.W. fol. 777.

CONIVRING.

Of coniuring the Diuell out of infants in Baptime.

The Apostles vsed not the coniurings in Baptime, wherby they doe coniure the diuell to goe out from the infants that should be baptised. This they do also altogether without anie example of Christ or ỳ Apostles, not onelie as concerning the ceremonie of Baptime, but also of other. For which of them euer coniured Satan to depart out of him ỳ was subiect vnto sinnes, and possessed of him, not in bodie, but in minde? The Apostles deliuered such as were possessed with Diuells, commaunding the spirits to goe out in the name of Iesus Christ, but we read not, that they did anie such thing with sinners. And I thinke that our aduersaries be not so mad, to saie ỳ infants be corporallie possessed of Satan, for Christ should haue driuen out the euill spirites out of them which were brought vnto him, which thing for all that he did not. But if they saye that this is done because of originall sinne, in respect whereof infants be in bondage of the kingdome of Satan, then I praie you, why did not Christ so vnto the publicans & sinners, & the Apostles vnto all them which they baptised, beeing also conceiued & borne in sinne: I know (saith Musculus) that this coniuring was in the Church in the time of Ciprian & Augustine, but I seeke not what the fathers did, but what Christ did institute, and what the Apostls did. *practice,*

Musculus. fol. 291.

CONSCIENCE.

What conscience is.

The conscience verilie is the knowledge, iudgement, & reason of a man, whereby euerie man in himselfe, and in his owne minde, being made priuie to euerie thing, ỳ he either hath committed or not committed, doe either condemne or acquite himself. And this reason procéedeth frõ God, who is both prompt, & writeth his iudgements in the hearts and mindes of men. Bullinger.

What Saint Paules meaning is by this.

1 Tim. 4. 1. Hauing the conscience seared with an hot yron. ¶ Their dull consciences first waxed hard: then after, canker, and corruption bred therein: Last of all it was burnt with an hotte yron, so that he meaneth such as haue no conscience.

Geneua.

Whose

¶ Whose conſcience wared ſo hard, that there grew an hard fleſhlineſſe ouer it, and ſo became to haue a Canker in it, and now at length, required of verie neceſſitie to be burned with an hot yron.

¶ Tindale applieth this place to falſe Teachers, whoſe conſciences being ſeared be witneſſes vnto themſelues, that for their bellie ſake, and deſire of filthie lucre, they hide the truth and ſtabliſh lies. Tindale.

CONSECRATION.

What Conſecration is.

GIuing of thanks vnto God for ẏ death of his onlie begotten Son Ieſus Chriſt, is the true Conſecration. Sir. I. Cheeke. *Ma. 26. 16*

Conſecration ſignifieth the whole action of the Supper, and not the turning of the Elements. Booke of Mar. fol. 1538.

Doctor Redman being ſicke at Weſtminſter, was among other things aſked this queſtion, by one Maſter Wilkes, what Conſecratio was: it is (quoth Doctor Redman) tota actio in miniſtring the Sacrament, as Chriſt did inſtitute it: All the whole thing done in the myſterie as Chriſt ordeined it, that is Conſecratio. Thus farre D. Redman.

CONTEMPT.

How Contempt is defined.

COntempt conſiſteth chiefelie in three things: for either wee contemne onelie in minde when we deſpiſe anie man, and their goods, or when we doe them anie diſcommoditie, not thereby to ſeeke our owne gaine, but onlie to reioice at their diſcommoditie: or laſtlie when we adde words or deedes, which haue ignominie or contumelie ioined with them.

Pet. Mar. vpon. Iudic. fol. 166.

CONTENTION.

Of the Contention betweene Paule and Barnabas. ¶ Luke. Paule.

CONTINENCIE.

What Continencie is.

COntinencie is a vertue or power of the mind, receiued from the ſpirit of God, which ſuppreſſeth affections, and doth not in

anie wise permit vnlawfull pleasures. This is conuersant and doth shew it selfe in the common and vsuall talke of men, in pleasures that are allowed, in apparell, in buildings, and dwelling houses, in meate and drinke, and in other things also, &c.

Bullinger. fol. 237.

CORNELIVS.

How Cornelius was iustified by faith, and not by workes.

Act. 10. 4. COrnelius, thy praiers and thine almes, are come vp into remembraunce before God, &c. ¶ The praiers and almes of Cornelius pleased God before he was baptised, but without faith God cannot be pleased. Cornelius therefore (as Bede trulie noteth) had faith, whereby his praiers and almes pleased God, for (saith he) he came not to faith through workes, but to workes through faith.

The Bible note.

Psa. 143. 2 & 130. 3. ¶ Inasmuch as by workes no man can be saued, as the psalmist openlie affirmeth: In thy sight none that liueth can be iustified. And againe: If thou loke on our iniquities, Lord who shall be able to beare them. No christen conscience dare be so hardie, as to attribute saluation of this man Cornelius, to his praier and fasting, for first ye see he was a Gentile vncircumcised, not keeping the lawe, nor once thinking thereon, and therefore must be iustified by faith that came by hearing the glad tidings preached in Christ, and therefore must we loke to the words of Luke, in the beginning of this Chapter, where he saith that he feared God, which thing he could not haue done, neither yet haue praied nor giuen almes, except he had beleeued. For how should he haue called on him, on whom he beleeued not. Thus are we compelled to ascribe his calling vnto faith, out of which these fruites of praier and fasting proceeded, speciallie seeing that Saint Paule affirmeth that whatsoeuer is not done of faith, the same is sinne. The christen then, and such as will the Scriptures to be true in all places, & to expound one terte that another maie agree with it, do right well know that his calling & our saluation is freelie giuen of God for his son Christs sake, and not for the deseruing of our workes. And because faith can receiue this great and free benefite of God, and beleeue it to be true, and workes neither can beleeue it, neither discerne it, therefore

therfore it is ascribed vnto faith and not to workes. If prayer or fasting or the holiest worke vnder heauen could saue, Christ had neuer néeded to haue suffered such grieuous paines, but vterly died in vaine. Neither should God freelie chuse vs, but our workes should chuse him. Vnderstande therefore, that by his workes was he not called, but by Faith, out of which his workes sprong, which faith, God freelie gaue him, as he calleth and saueth vs all. Good workes must we do as this man did, and that with all loue and earnestnesse, and thereto are we bound, and without them can it not be knowen, whether we be verie christen or no, no more then we can knowe a good Tree to be good, and neuer felte his fruite. But we maie in no condition ascribe iustification or saluation to them, for as saith Christ: When ye haue done all ye can doe, saie ye are vnprofitable seruaunts, but to faith which onelie can receiue the benefites of Christ, and beléeue that he alone hath deserued forgiuenesse for the sinnes of all the world. The Apostles were heere first taught and certified by the holie Ghost, of the conuersion of the Gentiles.

Tindale.

CORNER STONE.

¶ Luke. Stone.

CORRVPTION.

From whence our corruption commeth.

ADam was not created in the corruption which is spoken off heere, but he purchased it of himselfe. For God found all the things to be good which he had made. Man therefore who is the excellentest of all creatures, was not marred after that fashion, till he had withdrawen himselfe from God. But when he had once seperated himselfe from the Fountaine of righteousnesse, what coulde remaine vnto him but naughtinesse and corruption. Thus wee see from whence all our naughtinesse proceedeth, & that we ought not to blame God for the vices whereunto we be subiect, and vnder which we be holde prisoners, according to the Scripture which saith, that wee be solde vnder sinne, and become the bonde slaues of Satan. Wée must not

not blame God for this, but we muſt learne to knowe that it is the heritage which we haue from our father Adam, and therefore we muſt take the whole blame to our ſelues before God, &c.

Cal. vpon Iob. fol. 274.

COVETOVSNES.

What Couetouſneſſe maketh men to doe.

COuetouſneſſe is the rote of all euill. 1. Tim. 6. 10. Couetouſneſſe is Image ſeruice. Col. 3. 5. It maketh men to erre from the faith. 1. Tim. 6. 10. It hath no part of the kingdome of Chriſt and God. Ephe. 5. 5. It hardened the heart of Pharao, that the faith of the miracles of God, could not ſinke into it. It made Balaam which knewe all the trueth of GOD to hate it, and to giue moſt peſtilent counſell againſt it. It taught the falſe prophets in the olde Teſtament, to interpret the Law of God fallſie, &c. It kept Iudas in vnbeliefe, &c. And compelled him to ſell Chriſt vnto the Scribes and Phareſies, for couetouſneſſe, is a thing mercileſſe. Couetouſneſſe made the Phariſies to lye on Chriſt, to perſecute and falſelie to accuſe him. It made Pilate, though he found him an Innocent, yet to ſlaie him. It cauſed Herode to perſecute Chriſt in his cradle. It maketh hypocrites, to perſecute the truth againſt their owne conſcience, &c. Finallie, Couetouſnes maketh manie (whom the truth pleaſeth at the beginning) to caſt it vp againe, and to be afterwarde the moſt cruell enimies thereof, after the enſample of Symon Magus. Act. 8.

Tindale. fol. 230.

2. Pet. 2. 3 Through Couetouſneſſe ſhall they with fained wordes make marchandiſe of you, &c. ¶ Falſe Prophets muſt nedes be among vs, and alſo preuaile, and that becauſe we haue no loue vnto the truth. And Couetouſneſſe is the father of them, and their preaching confidence in workes, is the denieng of Chriſt.

Tindale.

¶ This is euidentlie ſeene in the Pope and his Prieſts, which by lies and flatteries, ſel mens ſoules, ſo that it is certaine, that he is not the ſucceſſour of Symon Peter but of Symon Magus.

Geneua.

COVNCELS.

Of a Councell a little before that Chriſt reuealed himſelfe.

There

THere was a Councell gathered together at Hierusalem, a little before y Christ reueled himselfe, to chuse a Priest in the rowme of one that was deceased. Loke how manie letters there are in the Hebrue tongue, so manie Priests there were in the Temple: to wit, 22. The manner was to register in a certaine booke reserued in the Temple, the date of the election, the name of the elected, the name of his father, of his mother, and of his Tribe. Whilest that they thought some on one man, some on another, ther stepped forth a Priest one of the multitude, & said: My wil is that Iesus the sonne of Ioseph the carpenter be elected Priest, who, though he be young in yeares, yet passeth he in vtteraunce, wisedome, and manners. I I thinke trulie there was neuer seene in Hierusalem such a one, both for eloquence, life and manners, the which I am sure all that inhabite Hierusalem doe knowe as well as I. The which was no sooner spoken, but was allowed of, and the partie (I meane Iesus) chosen to be a Priest. They doubt of his Tribe, againe they wer therin resolued. They call for his parents to register their names. The Priest that fauoured Iesus, made aunswere that Ioseph his father was dead, yet Mary his mother was a liue. She was brought before them, she affirmed that she was his mother, and that Iesus was hir sonne. But she said moreouer that hée had no father on earth, that she was a Virgin, and the holie Ghost had ouershadowed hir. They sent for the Widwiues, and also for such as had bene present at the birth, she was found to be a virgin. In the ende, they concluded with one voice, that hée should be registred, Iesus the Sonne of God, and of Mary the virgin. We remember moreouer Iosephus to haue said, that Iesus sacrificed in the Temple together with the Priests. Hereupon also it fell out, that as Iesus entered into the Synagogue of the Iewes, the booke was deliuered vnto him, where he read of the Prophet Esay: whereby we gather, that if Iesus had not bene Priest among the Iewes, the booke would not haue bene deliuered vnto him. Neither is it permitted amongst vs Christians, for anie to read holie Scripture in the open assemblie, vnlesse he be of the Cleargie. So farre Suidas, as he learned of a Iewe.

A Councell of the Scribes and Pharisies.

The Scribes and the Pharisies gathered a Councel at Hie- Scribes.
rusalem,

rusalem, and sent from them Scribes, Pharisies and Leuites, vnto Iohn Baptist to know who, and what he was. Ioh. 1. 19.

A Councell of the high Priests and Pharisies.

High Priests

The high Priestes and Pharisies gathered a Councell in the hall of the high Priest, to aduise them what was best to be done touching the doings of Christ. If they let him alone, then feared they least the Romanes came and toke their place & nation. They decreed therein, that whosoeuer knewe the place of his abode, he should enforme them thereof: they decreed also, that whosoeuer confessed Christ, should be excommunicated, they consulted how they might put Lazarus to death, and how they might take Iesus by subtiltie and kill him. Then Iudas went in to them, and said, what will ye giue me, & I will deliuer him into your hands, and they appointed him 30. peeces of siluer.

Iohn. 12. 12. Mat. 26. 3.

A Councell of the Scribes, Pharisies, and Elders.

Pharisies

The Scribes, Pharisies & Elders, hearing that Christ was risen from the dead, gathered a Councell for to suppresse the rumor thereof, and concluded that a peece of moncie should be giuen to the souldiers, for saieng that his disciples stole him away by night.

Mat. 28. 12.

Councells helde of the Apostles.

Act. 1. 12. The Apostles immediatelie after the Ascension of our Sauiour, returned from Mount Oliuet to Hierusalem, and there assembled together for the election of one to succede in the rome of Iudas the traitor, where they chose Mathias.

Act. 6. 1. A Councell is summoned of the Apostles and disciples of Christ at Hierusalem, for the remouing of the tumult risen betweene the Grecians and the Hebrwes, about the contemning of their widowes, wherein they chose 7. Deacons.

Act. 15. The Apostles, Elders and Bretheren, gathered a Councell at Hierusalem, Anno. 4. Claudij, to determine what was to be done, touching the doctrine sowed by certaine bretheren of the Pharisies, which came from Iudea: affirming that Circumcision was necessarie & the obseruation of the Lawe. This newes Paule, Barnabas and Titus brought vnto them. Gal. 2. Where they decreed, that the faithfull should abstaine from things offered to Idolls, from bloud, from that that is strangled, and from fornication, the which they published by their letters vnto the

Church

Church of Antioch, Syria and Cilicia: with Silas and Iudas, which accompanied Paule and Barnabas. Beda. Lyra.

Iames Bishop of Hierusalem, Paule and the Elders summoned a Councell at Hierusalem for the remouing of the slaunder bruted by the Iewes of Paule, that he was no obseruer of the Lawe, that he spake against Moses, wherefore, for the remouing of this suspition, and for the winning of the bretheren the Councell decreed that Paule should cleare him, and purifie himselfe, according vnto the Lawe, yelding a little for a time vnto the Ceremonies of the Lawe. Act. 21.

Of certaine generall Councells.

At Nicena was called a generall Councell in ỳ which the Emperour Constantine was present with 318. Bishops, by whome was determined against Arrius, that the Sonne was equall with the Father. Which decree was confirmed by the Emperour, and Arrius with 6. Bishops banished. This Councell willing to reforme the life of man, did set certaine lawes, the which certaine men would haue had a Lawe, to be brought in, that the Bishops, Priests, Deacons and Subdeacons, should not lie with their wiues which they had married before their consecration. But Paphuntius a Confessour (being vnmarried himselfe) did withstand them, and said that their marriage was honourable, and it was pure Chastitie for them to lie with their wiues. So that the Councell was perswaded, not to make anie such law, affirming it to be a grieuous occasion, both vnto them and also vnto their wiues of fornication. The Councel did allow this sentence, so ỳ nothing was decreed as concerning this thing, but euery man was left to his own free wil, & not bound of any necessitie. ¶ Here is to be noted, that this holy Councell, did not recken it an vnpure & filthie thing for a Bishop or a Priest to companie with his wife, but to graunt that it is a pure & a cleane chastitie, for a Priest to companie with his wife. Also at this Councell it was decreed, that the Patriarkes of Alexandria and Antiochia, should haue like power ouer the Countreies about those Cities, as the Bishops of Rome, had ouer the Countreies about Rome. D. Barnes.

A Councell was holden at Sardis, where 300. Bishops approued the Actes of Nicene Councell. But the Bishops of the East refused to be in their companie, and assembled them Sardis.

at

at Philipolis: where they curſed the ſentence of the foreſaide Councell of Nicene. Cooper.

Eliberis. A Councell helde at Eliberis in Spaine, in the time of Conſtantine, decreed that the Vſurer ſhould be excommunicated, that Tapers ſhuld not burne in the daie time in Churchyards, that women ſhould not frequent vigills, that Images ſhould be baniſhed the Church, that nothing ſhould be painted on the wall to be worſhipped, that euerie one ſhould communicate thrice in the yeare. Tom. 1. concil.

Images baniſhed.

Gangreus In the Councell of Gangreus this decree was made: If anie man doe iudge or condemne a Prieſt that is maried, that he maie not by the reaſon of his mariage doe ſacrifice, but will abſtaine from his Maſſe by reaſon thereof, curſed be he. The occaſion of this Councell was this: There was a certaine heretike called Euſtachius, the which did among other hereſies teach, that no maried man ſhould be ſaued. Alſo he taught that prieſts which did marrie ought to be deſpiſed, and in no wiſe for to handle the bleſſed Sacrament. D.B.

The ſixt Sinode. In this Councell it is written on this wiſe: Conſidering that it is decreed among the lawes made by them of Rome, that no Deacon nor Prieſts ſhall companie with their wiues: therfore we notwithſtanding that decree, following the rules of the Apoſtles, and the conſtitutions of holie men, will that from this daie forth, mariage ſhall be lawfull, in no wiſe diſſoluing the matrimonie betweene them and their wiues, nor depriuing them their familiaritie in time conuenient. Whoſoeuer therfore ſhall be found able of the order of Deacons, Subdeacons, or of prieſthood, we will that no ſuch men be prohibited, to aſcend the dignities aforeſaid, for the cohabitation of their wiues. Nor that they be conſtrained, at the receipt of the orders, to profeſſe chaſtitie, or to abſtain from the companie of their lawfull wiues. It followeth, if ante man preſume therefore againſt the Canons of ỹ Apoſtles, to depriue Prieſts or Deacons from the copulation and fellowſhip of their lawfull wiues, let ſuch a man bee depoſed. Semblablie both Prieſts and Deacons which putteth away their wiues, vnder ỹ colour of holines, let them be excommunicate, but if they continue in the ſame, let them be depoſed. ¶ Note how this Councell, doth condemne by name the Popes Decrees, which hath commaunded ſpirituall men to forſake

their

their wiues. D.Barnes.

A Councell was assembled at Arminium, in the which 200. Bishops of the West established the Councell of Nicene. But the Arrians would not agree therevnto. The Bishops of ỹ East, by the commaundement of Constantius, helde a Councell at Necomedia, and from thence were transferred to Seleucia, and there indeauoured to confirme the heresie of the Arrians. Arminiũ

In the third Councell at Carthage, it was decreed, that the Cleargie in their yeares of discreation, should either marrie or vowe chastitie: that the chiefe Bishop should not be called the Prince of Priests, or highest Priest, but onlie the Bishop of the chiefe Sea. Tom.1.concil. Carthage

A Councell helde at Hippo. Anno Domini. 417. decreed that Bishops and Priests should loke well vnto their owne children: that no Bishop should appeale ouer the Sea: that the Bishop of the head Sea, should not be called the chiefe Priest: that no Scripture be read in the Church, but Canonicall. Tom.1.concil. Hippo Scripture

A Councell holden at the citie of Pize, where both Gregorie and Benet were deposed, and Alexander the 5. chosen Bishop of Rome. Gregorie and Benet that deposition notwithstanding helde stil the title of Papalitie, and so were there 3 Bishops, vntill the comming of Constaunce. Cooper. Pize 3. Popes

By procurement of the Emperour Sigismound, a great Councell was holden at Constaunce, for ỹ vnion of the Church, which continued for the space of 4. yeares. To what profite of the Church, let him iudge, that hath diligentlie read the Histories of that time, with the Acts of the Councell and well considered what thereof ensued. In this Councell were 3. Bishops deposed, the doctrine of Wickleffe condemned, with Maister Iohn Hus and Hierom of Phrage adiudged to be burned, for preaching against the Bishop of Romes vsurped power. At this Councell it was enacted, that no faith is to be kept with heretikes. Cooper. Cõstaũce Wickliffe Hus Hierom No faith

The second Councell of Nice, was 781. yeare after Christ, holden by a multitude of idolatrous, flattering and vnlearned Priests, which to fede the humour of that wicked Empresse Irene, were gathered together, not in the name of Christ, but against Christ, &c. And against this vnlearned and blasphemous Nicene.2 Images restored

Councel, Carolus Magnus wrote a booke, in which he confuteth that grose heresie of adoration of Images.

Basile

About the yeare of our Lord 1435. was kept the Councell of Basile, without anie profite to the Church and to the great trouble and disquieting of the same. For there was a long season horrible contention among the Prelates and Bishops ther assembled, whether the authoritie of the Romane Bishop were of more power then a generall Councel or not. Insomuch that of diuers learned Bishops and other, it was concluded that the Bishop of Rome was an Heretike, and by their consents was deposed, because he would not obey the authoritie of the generall Councell. Eugenius the Bishop perceiued that the Councell entended diuers things contrarie to his prerogatiue, endeuoured by all meanes possible to delaie the same councell, or to transfer it to some other place, wher more fauour shuld be shewed him, as at Bouenia, Ferraria, Florentia, or other where, but by the aduertisement of the Emperour, he graunted it to procæde at Basile. But there present he would not be for nothing. At this Councell Eugenius was deposed, and Amodius Duke of Sauoie in Fraunce chosen in his place. But Eugenius notwithstanding continued still as Bishop, and would not resigne.

The Pope an Heretike.

A Duke made Pope.

Cooper.

Ferrare

This Councell by reason of a great Pestilence was transferred to Florence, where the Christians of Arminia and India consented to the Romane church, and the Greekes agræd that the holie Ghost procæded from the Father and the Sonne, that there was a Purgatorie, that the Sacrament ought to be celebrated onelie with vnleauened bread made of wheate, and that the Bishop of Rome was Peters lawful successour, and Christs glorious Vicar on earth, to whome all the world ought to obaie, which they neuer consented to before this time, neither at this time did long continue in that belief.

The Popes supremacie graunted.

Cooper.

Milinetani.

In the Councell of Milinitani, it was decræd, that if a Clearke of Afrike would appeale out of Afrike beyonde the Sea, he should be taken as a person excommunicate.

In the generall Councell of Constantinople the first, it was decræd, that euerie cause betwæne anie person, should be determi-

determined within the Prouinces, where the matters did lie: and that no Bishoppe should exercise anie power out of his owne Dioceese or Prouince. And this was also the minde of holie Saint Cipriane, and of other holie men in Africa.

Therefore the Pope hath no such Primacie giuen him, either by the wordes of Scripture, or by anie generall Councell, nor by common consent of the holie Catholike faith.

And the Apostles and Elders came together, to reason of this matter. Act. 15.6.

¶ When Councells be gathered in the name of Christ, there is no doubt but Christ is in the middes of them and with his spirite doth assist them. But if they be gathered in their owne name, that is to saie, to set forth their owne glorie, they are vtterlie destitute of the Holie Ghost, and whatsoeuer they doe decree or sette forth, ought to be esteemed none otherwise, but mens doctrines, and traditions.

Sir. I. Cheeke.

How Councells maie erre.

THe Councell maie erre, as it hath erred concerning the contract of Matrimonie Inter raptorem & raptam. And the saieng of S. Hierome was afterward preferred aboue the statute of the Councell, as it is proued 36. Question 2. Tria. For in things concerning the faith, the saieng of a priuate man, is to bee preferred aboue the Pope, if hee haue better reasons and Scriptures out of the olde and new Testament for him, then the Pope hath. Neither it can helpe that the Councell cannot erre, because that Christ did praie, that the faith of the Church should not faile: for I aunswere to this, that though the generall doe represent the whole vniuersall Church, yet neuertheless in verie deed, ther is not the vniuersall Church, but representatiue. For the vniuersall Church standeth in the election of all faithfull men throughout the whole world, whose head and spouse is Christ Jesus. And the Pope is but the Vicar of Christ, and not the verie head of the Church. This is the Church that cannot erre. Erre.

The Councells that maie be gathered together in euerie prouince, must without doubt giue place to the authoritie of ỳ full

Councells which be gathered of all Christendome. And also these full Councells oftentimes must be amended by the full councells that came afterward, if anie thing be opened by experience that was before shut, and if anie thing be knowen, that was afore hidden. And this must be done, without anie shadowe of superstitious pride, without anie boasted arrogancie, without anie contention of malicious enuie, but with holy meeknesse, with holie peace, & with christen charitie. ¶ Here Saint Augustine saith plainlie, that the full Councells maie erre, and maie be reformed. D. Barnes. fol. 248.

Of wicked Councells.

Psa. 33.10 Councells that be wicked, the Lord breaketh, as the Prophet Dauid saith: The Lord breaketh the councell of the heathen, and bringeth to naught the deuises of the people.

Gen. 11.7 The councell of the builders of Babel is confounded.

Gen. 37.7 The councell of Iosephs brethren is letted.

Num. 22 The councell of Balaac is turned.

2. Reg. 15 The councell of Absalom against Dauid his father, is destroied.

2. Re. 17.7 The councell of Achitophel taketh none effect.

2. Esd. 4.7 The councell of Sanabalat & Tobiah against the building of Hierusalem is disappointed.

Esther. 3.8 The wicked councell of Haman, is his owne destruction.

Iob. 3.10 The councells and deuises of the wicked are ouerthrown. Esay. 7.3.

Mat. 27. 63. The councell of the Pharesies and Priests, &c. preuailed not.

Act. 5.17. *&* 9.23. The councell of the Priests and Saduces against the Apostles prosper not.

CRETA.

Of the description of this Ile.

Tit. 1.5. THis Ile doth lie betweene the part of Greece called Peloponesus and the Rhodes. It hath one the North part the sea Aegeum and Cretense. On the South the Sea of Aegypt & Africa. It is now called Candie. In this Ile was Iupiter nourished: whom ỹ Panims named their chiefe God. There Minos raigned, & Rhadamāthus gouerned vnder him wᵗ most exquisit iustice, as ye may read in their places, of whose lawes other cōtreies

tries take their first patterne: yet notwithstanding the people of that countrie were noted of olde Authours to be vicious and shamefull liars, as Epimenides wrote in a verse recited by S. Paule in his Epistle to Titus, saieng: The Cretians alwaie bene liars, vngracious beasts and slouthfull paunches.

Eliote.

Euen one of their owne Prophets said: The Cretians are alwaies liars, euill beasts, slowe bellies. ¶ He calleth Epimenides a Philosopher or Poet, whose verse heere he reciteth, a Prophet, because the Cretians so esteemed him, and as Laercius writeth, they sacrificed vnto him as to a God, forsomuch as he had a meruailous gifte to vnderstand things to come: which thing Satan by the permission of God, hath opened to the Infidells from time to time, but it turneth to their great condemnation. 1. Tim. 1. 4. *Tit. 1. 12*

Geneua.

CRIE.

What it is to crie vnto the Lord.

Wherefore criest thou vnto me. ¶ To crie vnto the Lord, is to praie vnto him with full heart, and feruent desire, as Moses heere did, and yet spake neuer a word, and so doth this word crieng and making of noise signifie, throughout all the Psalmes. And in the Psal. 5. 2. *Exo. 14. 19*

T.M.

¶ Thus in temptations, faith fighteth against the flesh, and crieth with inward gronings vnto the Lord.

Geneua.

¶ This crie is to be vnderstood, not of the sound of his voice, but of the earnest affection of his heart.

The Bible note.

What it is to crie from the endes of the earth.

From the endes of the earth will I crie vnto thee, &c. ¶ To crie from the endes of the earth is, being in a farre Countrie to sigh with affection, and pray with feruent desire, to come out of the tribulation and aduersitie, wherein we are oppressed in those farre Countreies, and to be brought againe to the place where we would wish vs. Read the 3. of the Kings, the 8. chap. ver. 47. Dauid was driuen into the vtmost Coasts of all Israel, both when Saule and Absalom persecuted him, and therefore saith he, How farre soeuer I be outlawed, yet will I call vpon the Lord, and trust surelie to obtaine my request. *Psa. 61. 2*

¶ From the place where I was banished, being driuen out of the Citie and Temple by my sonne Absalom.

Geneua.

CROSSE.

How the Crosse of Christ is not to be worshipped.

SAint Ambrose (against the opinion of Damascene) speaking of the finding of the holie crosse by Helene Constantines mother, saith: Inuenit ergo Helena titulum, &c. Helene therefore did finde the title, she worshipped the king and not the wood verelie. For this is an errour of the Gentles, & a vanitie of the vngodly: but she worshipped him ý hung vpon the wood, which was written in the title. ¶ Here we sée that to worship euẽ the verie crosse that Christ did hang vpon, it is an errour of the Gentles, and a vanitie of the vngodlie. Now if the crosse that Christ died and hung vpon, and did imbrue with his bloud, maie not be worshipped vnlesse we will runne into the errour of the idolatrous heathen, and into the vanitie of the vngodlie: how much lesse ought the other crosses, that are onlie made after the figure and likenesse of it, be worshipped.

I. Veron.

How the Crosse was esteemed among the Aegyptians and Romanes.

The crosse among the Aegyptians was had in such estimation, that they did set it vpon the breast of their Gods. And among the Iewes and Romanes, the death vpon the crosse, was reputed and taken for ignominous and shamefull.

Of bearing the Crosse.

Seneca rehearseth, that this was an olde Prouerbe, when they exhorted anie man to suffer aduersitie, Followe God. By which they declared, that then onlie men trulie entered vnder the yoake of God, when he yelded his hande and backe to GODS correction.

Caluine in his Institutions 3. booke. chap 8. sect. 4.

CROVVNE OF GOLD.

What is vnderstood by the Crowne of golde, that Dauid speaketh of heere.

Posuisti

POsuisti in capite eius corona de lapide precioso, Thou hast sette a Crowne of pure golde vppon his head. Applieng these wordes of the Prophet vnto Christ, of whom the whole Psalme is chiefelie spoken, we cannot verefie these wordes by him literallie. Thou hast set a Crowne of golde vpon his head. Indeede we reade, how hee was crowned with a Crowne of sharpe Thornes vppon his head, but neuer with a Crowne of golde: For hee said when the people would haue made him a King: Regnum meum non est de hoc mundo, My kingdome is not of this world. To applie therefore these wordes of the Prophet vnto Christ, we must vnderstand by the Crowne of golde, the great victorie that Christ had ouer the Diuell, the World, Death, Damnation and Hell. And if we will apply this place of the verse to the members of Christ, which be all iust liuers and faithfull beleeuers, then wee must vnderstande by the Crowne of golde, the ioie and glorie euerlasting, that is prepared for vs in Heauen. This glorie, this life, doeth Saint Paule call in sundrie places a Crowne. Bonum certamen, &c. I haue fought a good fight (saith he) I haue fulfilled my course, I haue kept my faith: from henceforth, there is laid vp for me a Crowne of righteousnesse, which the Lord (that is a righteous Iudge) shall giue me at that daie, not to me onelie, but to all them that loke for his comming. Psa. 21. 3

They that goe about to verifie these wordes of the Prophet (Thou hast sette a Crowne of golde vppon my head) literallie they doe alleadge for it, the glorious victorie that GOD gaue to Dauid ouer the Ammonites, whose King, Dauid toke prisoner, and did weare his Crowne of golde. This Crowne of golde which Dauid gotte in Battell, is thought to bee the Crowne whereof mention is made, when the Prophet saith, Posuisti in capite, &c. But for as much, as the Psalme is a Propheticall Scripture, which taketh place to the ende of the world in all other godlie Kings as well as Dauid, and speciallie is most verefied in Christ, and in all his true members, therefore it is better and more sound interpretation to vnderstand by the Crowne of golde the heauenlie glorie of the life euerlasting.

Ric. Turnar.

What is meant by the Crowne that Iob speaketh of.

Iob. 19.9 And taken the crowne awaie from my head. ¶Rabi Abraham vnderstandeth by the crowne, the dignitie that commeth to the rich, by the meanes of their riches, for all men haue the rich in honour: although some vnderstand thereby his children, as in the Prouerbes. 17.2. The Crowne of olde men are their childrens children. Other vnderstand the dignitie that came vnto him of his wisedome and cunning. So Iobs meaning is, that of a worshipfull and rich man, he became poore & despised. T.M.

¶Meaning his children, and whatsoeuer was deare vnto him in this world. Geneua.

CRVELTIE.

From whence this word crueltie is deriued.

THis word Crueltie is deriued either of this Latine word Cruor, which signifieth bloud, wherin cruell men like best to delight, either of Crudæ carnis, which signifieth rawe flesh, which fierce and barbarous people sometime do eate, and may be defined to a vicious habite, wherby we are inclined to sharp and hard things aboue reason.

Pet. Mar. vpon Iudic. fol. 12.

CVBITE.

What the measure of a Cubite is.

A Cubite with the Grecians is two foote, but with the Latines a foote and a halfe. Some alleadge the cause of this difference to be, because the measure may be extended from the elbowe to the hande, beeing sometimes closed and sometimes open or stretched forth.

Pet. Mar. vpon Iudic. fol. 16.

CVP.

The sundrie significations of this word, Cup.

Apo. 14.10 IN the Cup of his wrath. ¶The transposing of the word Cup from his owne proper signification, both in good part & in euill, is verie rife in the Scripture, for God hath allotted vnto

vnto euerie man his portion of prosperitie or aduersitie by measure certeine, and he shall drinke it whether he will or no. In this sentence following, it is taken in euill part: The spirit of tempest is the portion of their cup. Psal. 11. 6. that is to say, vengeance is the reward, that God hath ordeined for their wickednesse. In these sentences following it is taken in good part: The Lord is the lot of my part and of my cup. Psal. 16. 5. that is to saie, he is my appointed heritage: Also my ouerflowing cup. Psal. 23. 5. that is to saie, the goods which God hath giuen vnto me as my lot, are abundant. Moreouer, Christ saith, Can ye drinke of the cup that I shall drinke? Math. 20. 22. by which wordes Christ demaunded of the sonnes of Zebedie, whether they were able to endure the crosse and torments that he should suffer, for so is meant by drinking of the cup that he shuld drinke of. A. Marl. vpon the Apoc. fol. 210.

The meaning of this place following.

Are ye able to drinke of the cup that I shall drinke of. *Mat. 20. 22.*
¶ This is spoken by a figure, taking the cup, for that which is conteined in the cup. And againe the Hebrues vnderstande by this word cup, sometime the manner of punishment which is rendered to sinne, as Psal. 11. 6. or the ioie that is giuen to the faithfull. As. Psal. 23. 5. and sometime a lotte or condition. As Psal. 16. 5.

What the Cup of the new Testament signifieth.

This Cup is the new Testament in my bloud. This Cup or Chalice is the new Testament, that is, this Cup or Chalice which I deliuer vnto you, doth signifie the new Testament. *Luk. 22. 20* *Fulgentius.*
¶ Here it is plaine, the Cup is not the new Testament, but doth signifie the new Testament. Therefore the bread is not the bodie, but doth signifie the bodie. I. Frith.

¶ The signe of the new Testament, which is established and ratified by Christs bloud. Geneua.

¶ As the Cup is ỹ new Testament, so the bread is the bodie of Christ. By the new Testament, he vnderstandeth the forgiuenesse of sinnes. Heb. 8. 12. But the Cup doth onelie represent vnto vs the new Testament, that is to saie, the forgiuenesse of our sinnes, that we haue in the bloud of Christ.

Sir I. Cheeke.

¶ Héere is a double Metonymia. For first the vessell is taken for that which is conteined in the vessell, as the Cup for the wine which is within the Cup. Then the wine is called the Couenant or Testament, whereas in déede, it is but the signe of the Testament, or rather of the bloud of Christ, whereby the Testament was made, neither is it a vaine signe, though it be not all one, with the thing it representeth.

Beza.

What is meant by the Cup of saluation.

Psal. 116. 13. I will take the Cup of saluation, and call vpon the name of the Lord. ¶ In the lawe they vsed to make a banket, when they gaue solempne thanks vnto God, and to take the Cup and to drinke, in signe of thankf-giuing.

Geneua.

¶ I will take the Cup, &c. ¶ In token of my deliuerance.

The Bible note.

¶ He alludeth to the manner that was vsed vnder the law. For when they gaue solempne thanks vnto God, there was also a feast made, whereat was made an holie drinking in token of gladnesse, and because this doing was as a Sacrament of their deliuerance out of Aegypt, hée tearmed it the Cup of saluation.

Caluine.

Of the cup of blessing.

1. *Cor.* 10. 16 Is not the Cup of blessing which we bless, partaking of the bloud of Christ, &c. ¶ That is to saie, they that doe eate of the bread and drinke of the Cup of the Lord with thankfgiuing, are the Communion of the bodie and bloud of Christ, that is to saie, the congregation of them that are washed in the bloud of Christ, béeing made his bodie and members.

Sir I. Cheeke.

The Cup of blessing. ¶ Of thankesgiuing, whereupon that holye banket was called Eucharist, that is, a thankesgiuing. Is it not the Communion, &c. ¶ A most effectuall pleadge and note of our knitting together with Christ, and ingrafting to him.

Beza.

Is not the Communion, &c. ¶ The effectuall badge of our coniunction and incorporation with Christ.

Geneua.

How the Cup is taken for the drinke in the Cup.

Drinke

Drinke of it all, for it is my bloud of the new Testament. Mat. 26. 2
¶ For it is (that is to saie) the drinke that is in the Cup, or if ye list, the Cup is my bloud of the new Testament, taking the Cup for drinke, by a manner of speaking vsed in all tongues, as when we saie, I haue dronke a Cup of good wine, wee take there the Cup for the wine, my bloud of the new Testament, that is to saie, my bloud, for whose shedding sake, this new Testament and couenaunt is made vnto you, for the forgiuenesse of sinnes. Tindale.

How by the Cup is signified Christs passion.

Ye shall drinke of my Cup. ¶ By the Cup and Baptime be Mat. 20. 2
vnderstood his bitter passion and death, as he himselfe testifieth a little after, saieng: Let this Cup passe from me.
Sir I. Cheeke.

How the Cup is taken for the crosse of affliction.

Are ye able to drinke of the Cup, &c. ¶ He setteth the crosse Mat. 20. 22
before their eyes to drawe them from ambition, calling it a Cup, to signifie the measure of the afflictions, which God hath ordeined for euerie man. The which thing also he calleth baptime. Geneua.

Of the Popes golden Cup.

Hauing a Cup of golde in her hand. ¶ Hee speaketh of vnto- Apoc. 17. 4
ward and counterfet doctrine. The Pope boasteth himselfe to haue the Scripture: but he corrupteth it with his bloudie glosses, and maketh men to drinke of the troubled or rather stinking water of puddles, in stede of Gods pure wordes which is the meate and drinke of our soules. These blasphemous and abhominable decretals which the Romish Antichrist serueth his guests withal, are yet extant, howbeit y he serueth them in a golden Cup, that is to wit, vnder the name of Christs Vicarship, vnder the coulour of the Gospell, and vnder such glorious names, as that all things proceede of the instinct of the holye Ghost, and that hee cannot erre, &c. This is the golden Cuppe which hath beguiled manie, &c. The Popes cup.

Marl. vpon the Apoc. fol. 242.

CVRSE.

What this word curse importeth.

As

AS concerning this word curse, let vs marke that it giueth vs not scope to wish the mischiefe or confusion of the partie (I meane through desire of vengeaunce, as oftentimes wee be so carried awaie by our passions, as there reigneth nothing in vs but heart burning and bitternesse, or at least wise, a foolish and vndiscrete zeale) But whereas it is sayd that Eliphas cursed the wicked mans house: it importeth nothing else, but that he held him to that which the scripture teacheth and sheweth vs. And therefore it is not for vs to bee Iudges, for it were too great a rashnesse, if we should take so much preheminence vpon vs as to saie: O that man shall make an euill ende, or such a man shall come to shame. A man must not presume so farre, but it belongeth to God onelie to curse or to blesse.

Cal. vpon Iob. fol. 80.

Of two manner of curses.

Gen. 27. 13 Vpon mee bee thy curse my sonne. ¶ There are two manner of curses in the Scripture, the one is in the soule, that perteineth to the soule, as sinne and wickednesse. And the other to the bodie, as all temporall miserie, and wretchednesse. As Gen. 3. and Deut. 23.

T. M.

Of the curse of good men.

Iudic. 9. 7. What strength the curse of holy men, oppressed with wrong hath to bring the vengeaunce of God vpon the oppressors, may
4. Re. 2. 24 appeare by Ioathan the sonne of Ierobaal: and likewise by Eliseus the Prophet.

4. Re. 2. 24 And cursed them in the name of the Lord. ¶ Perceiuing their malicious heart against the Lorde, he desireth God to take vengeaunce of that iniurie done vnto him.

Geneua.

The meaning of this place following.

Iere. 48. 10 Cursed be he that doth the worke of the Lord negligentlie, and cursed be he that keepeth backe his sword from shedding of bloud. ¶ The Hebrues expound this of the Chalders, that they should haste to destroie the whole kingdome of the Moabites: as though the text should meane thus much: Cursed bee hee that negligently performeth the vengeance of the Lord, that spareth these most wicked Moabites, and that withholdeth his sword from shedding of their bloud.

T. M.

¶ Hee sheweth that God would punish the Chaldeans, if they did not destroie the Aegyptians, and that with a courage, and

calleth

calleth this executing of his vengeaunce against his enimies his worke: though the Chaldeans sought an other end.

Geneua.

What Gods curse is. ¶Loke God.

CVSTOME.

A definition of custome.

Custome (saith Ostiensis) is an vse agreeing with reason, allowed by the common institution of them that vse it, whose beginning is time out of minde, or which is by a iust time prescribed and confirmed, so that it is by no contrarie act interrupted, but allowed with contradictorie iudgement. This is (as he thinketh) a full definition. But in that hee saith, that that vse ought to bee agreeing with reason, it is not sufficient. But first it is to be said that it ought to agree with the word of God, for that is to be counted for the chiefe reason. Afterward it must be allowed by the institution of the people, and of whose beginning there is no mention, or that it is prescribed by a iust time, and appointed by the lawe, neither is interrupted by anie contrarie action. For if a Iudge or Prince shall giue iudgement against it, the custome is broken. As it also happeneth in prescription is cast out of his possession, or the matter is called into lawe, & the matter is in plead, the prescriptiō is broken. Also the allowing of the contradictorie iudgement ought to be had, that is, whē one part alleadgeth the custome, and an other part denieth it. If it be pronounced on the custome side, that doth confirme it. But all these things as I haue before saide, must be reckoned vnto the rule of Gods word.

Pet. Mar. vpon Iudic. fol. 190.

Of vicious customes, and what difference is betweene a lawe and a custome.

In the countrie of Taurus, there was a custome to kill straungers and guestes. The Persians had a custome neuer to deliberate of waighty matters, but in feastes, and when they were dronke. Among the Sauromates there was a custome, that when they were drinking, they solde their daughters. These prescribe not, when they are manifestly vicious and ill. But that custome prescribeth, which is neither against the worde of God, nor the lawe of nature, nor the common lawe. For the

right

right of custome commeth by the approbation and secret consent of the people. Otherwise whie are we bounde vnto lawes? But because they were made, the people consenting and agreeing vnto them. For this is the difference betweene a custome and a lawe, because in the one is a secrete assent, but in the other an open assent. Wherefore such customes cannot bee reckoned without daunger. Aristotle in Politicis, admonisheth that men which haue learned to doe sinister things, ought not to bee compelled to doe thinges derlere. Wherefore in thinges indifferent and of no great value, custome is to be retained. It is an olde Prouerbe, Lawe and Countrie, for euerie region hath certeine customes of their owne, which cannot easilie bee chaunged. But it is sayd, when they are against the word of God, or against nature, or the common lawe, they are not prescribe. For then are they not onelie customes, but beastlie cruelties.

Pet. Mar. vpon Iudic. fol. 189.

How custome must yeeld to the word of God, and to truth.

It is chieflie to be considered howe the Apostle layeth the Oracle of God against an olde receiued custome. We are taught by this example, that such is the authoritie of Gods worde, that vnto it all thinges which were instituted of men, of a godlie zeale and holye intent, ought to giue place, as sone as they seeme anie waies to make against the will of God. Therefore their obstinacie is verie peruish and pernicious that goe about to reteine these Ceremonies in the church, which it appeareth haue beene deuised by foolish men, for the confirmation of superstition, and are verie derogatorie to the merites of Christ. They thinke it a daungerous matter to alter or chaunge anie thing. But it is much more daungerous to sticke to the obseruation of olde errours with the losse of saluation. And wee ought to remember that the obedience of faith is the ende of true christianitie, which requireth of vs to denie our selues, and to resigne and yelde vp all our thoughts and iudgementes, vnto the will and power of God. Gualter vpon the words of Saint Peter to Cornelius men. vz. But God hath shewed me that I should not call anie thing common or vncleane, &c.

After

After the truth is once found out, let custome giue place vnto the truth, let no man set custome before the truth and reason, for reason and truth putte euermore custome to silence. Augustin

If you laye custome for your selfe, ye must remember that Christ sayth, I am the waie, the truth, and the life: he saith not, I am custome, and doubtlesse anie custome bee it neuer so auncient, neuer so common, yet must it needes yelde vnto truth. Gregorie.

If onelie Christ must be heard, we maie not weigh what anie man hath thought good to doe that hath bene before vs, but what Christ hath first done which is before all, for wee maie not followe the custome of man, but the truth of God. Specially for that God saith by the Prophet Esaie, they worshippe me in vaine, teaching the commaundements and doctrines of men. Cipriane.

CVSTOMES.

What customes are.

CUstomes are these which are paide of Merchaundises, and of those things which are either carried out or brought in.

Pet. Mar. vpon Iudic. fol. 263.

CVT OF.

What is meant by this cutting of.

And will cut him of. ¶ To wit from the rest, or will cutte him into two parts, which was a most cruell kinde of punishment. Wherewith as Iustine Martir witnesseth, Esay the Prophet was executed by the Iewes. The like kinde of punishment we reade of. 1. Reg. 15. 33. and Dani. 3. 29. Beza.

DAIE.

How the daies were first called, and after chaunged.

THe Iewes did call the whole weeke Sabbatum. As we reade in the Gospell, where the Phareisie boasted himselfe of

right of custome commeth by the approbation and secret consent of the people. Otherwise whie are we bounde vnto lawes? But because they were made, the people consenting and agreeing vnto them. For this is the difference betweene a custome and a lawe, because in the one is a secrete assent, but in the other an open assent. Wherefore such customes cannot bee reckoned without daunger. Aristotle in Politicis, admonisheth that men which haue learned to doe sinister things, ought not to bee compelled to doe thinges derlere. Wherefore in thinges indifferent and of no great value, custome is to be retained. It is an olde Prouerbe, Lawe and Countrie, for euerie region hath certeine customes of their owne, which cannot easilie bee chaunged. But it is sayd, when they are against the word of God, or against nature, or the common lawe, they are not prescribe. For then are they not onelie customes, but beastlie cruelties.

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of his fasting, saieng: Ieiuno bis in Sabbato: I fast twice euerie weeke. And like as the Iewes did call the whole weeke Sabbatum, so did they call the feast, and the chiefe daie of the weeke Sabbatum, the Sabboth daie. And the nert daie they called Prima Sabbati. As we maie perceiue by the wordes of the Euangelist Saint Mathewe, saieng: Vespere autem sabbati quæ lucescit in prima sabbati, venit Maria Magdalena, & altera Maria videre sepulchrum. Upon the Sabboth daie at night, which dawneth vpon the first of the sabbots, came Marie Magdalene, and an other Marie, to behold the Sepulchre: and that same daie that Saint Mathew calleth Prima Sabbati, Saint Marke in the 16. Chapter doth call it Vna Sabbati, saieng: Cum transisset Sabbatum, Maria Magdalena & Maria Iacobi & Salomi emerũt aromati, vt venientes vngerent Iesum, & valde mane vna Sabbatorum veniunt ad monumentem orto iam sole. These places doe proue that the Iewes did vse to call the first of the weeke, Prima Sabbati, and the second daie, Secunda Sabbati, the third, Tercia Sabbati, the fourth, Quarta Sabbati, the fift, Quinta Sabbati. And the first which we call Fridaie, they did call Sexta Sabbati, vell dies parascenes: the daie of preparation to the Sabboth. The Gentiles following the Hebrues in the number of daies, concerning the weeke they did yet chaunge the names of the daies, according to the names of their Gods which they did weekelie worship, Primum dicabant sole, secundum lunæ. The first daie in the honour of the Sunne (which they did count the giuer of light) they did call Dies soli, Sundaie. The second in ỹ honour of the Moone, which they did count the giuer of the bodie, they did call Dies lunæ, Mundaie. The third daie in the honour of Mars, whome they did worshippe as the giuer of lustie courage, they did call Dies Marti, Tuesdaie. The fourth day in the honour of Mercurie, to whome they did ascribe the gift of wisdome and eloquence, they did cal Dies Mercurij, Wednesdaie. The fift daie in the honour of Iupiter, to whome they did ascribe the gift of temperaunce, soberneſſe, and discreation, they did call it Dies Iouis. Thursdaie. The sixt daie in the honour of Venus the Goddesse of loue, they did call Dies Veneris, Fridaie. The seauenth daie in the honour of God Saturne, the promoter of men to lumpish lowring and heauie dulnesse, they called it Dies Saturni, Saterdaie.

Saterdaie. Now Siluester Bishoppe of Rome, about a 300. yeares after the ascention of Christ, made manie lawes and decrees ecclesiasticall, of the which this was one, that the daies of the weeke should lose their olde name. The day which before was called Dies Solis, should now be called Dies Dominicus, & Mundaie, be called Feria secunda, Tuesdaie, Feria tertia, Wednesdaie, Feria quarta, Thursdaie, Feria quinta, And Fridaie, Feria sexta. The name of Saterdaie he reteined stil, onely altering the feast into Sundaie. Siluister.

¶ This word Feriæ is alwaies used in the plurall number, and neuer in the singuler number as Siluester did abuse it. Hæ Feriæ, arum, in latine, be properly called all daies of rest, which we call holidaies. Ric. Turnar. Feriæ.

¶ Fabian and other Chronicles tell, that when the Saxons inuaded the realme, and ther were 7. kings ruling heere at once, they brought with them two Idols, the one called Wed & the other Fria. Or els as other write, it was a noble Captaine and his wife, which for their worthinesse were made Gods, and when they had ouercome the English men, they made two daies in the weeke to be called, Wednesdaie and Fridaie, by the names of their false Gods or Captaines, and so to bee worshipped, which names be kept still. Wensday Fridaie.

What is meant by the daie heere in this place.

For the daie shall declare it, and it shall bee shewed in fire. 1. Co. 3. 13

¶ Daie heere signifieth the time when God bringeth to light things that is hid. By fire vnderstand exquisite and perfect true iudgement, the which when it hath opened the fault and errour, affliction of forethinking and repenting doth followe. Saint Paule intreateth heere of preachers that succeeded him, when he was departed from the Corinthians. He had laied a good foundation, let other take heed (saith hee) what they build thereon. If they build things worthie for Christ, their works wil remaine and abide, euen when it is seene in the light, which thing he signifieth when he saith, the daie shall declare it, but if they bring in Jewish fashions, they shall happelie deceiue for a time, but at length their deceit shall be opened, as soone as it is begunne to be examined with true and sincere iudgement, which is signified by this word fire. Thus doth Erasmus expound this place in his Annotations vppon these wordes, Haie and Stubble.

proving also by the authoritie of Ambrose, Hierome, and other olde authours, that it maketh nothing for Purgatorie, though manie haue wrongfullie laboured, to wrest it to that purpose. Tindales

¶ The daie, &c. ¶ As the time which is, when the light of the truth shall expell the darknesse of ignorance, then the curious ostentation of mans wisdome shal be brought to naught. Geneua.

How good daies are to be esteemed.

Eccles.7.10 Saie not thou what is the cause that the daies in the olde time, were better then they bee now, for that were no wise question. ¶ Good daies are not to be esteemed by prosperitie, but by vertue and true religion, as the daies of Christ, are better then the daies of Moses. The Bible note.

Whie it was called the daie of sweete bread.

Mat.26.17 In the first daie of swéete bread. ¶ They were called the daies of swéete bread, because that by the space of seauen daies, no leauened bread was vsed among the Iewes, where they kept their Easter, Exo.12.15. Sir. I. Cheeke.

This was the fourtéenth daie of the first moneth: and the first daie of vnleauened bread, should haue bene the fiftéenth, but because this daies euening (which after the manner of the Romanes was referred to the daie before) did belong to the Iewes manner to the daie following, therfore it is called the first daie of vnleauened bread. Beza.

What is meant by the daie of Madian.

Esay.9.4. As the daie of Madian. ¶ By the daie of Madian is meant the daie wherein Gedeon with three hundred men slue an innumerable multitude of the Madianites, as ye read Iudic.7. then fought the Lord for him, and deliuered the people from bondage. Euen so hath he now deliuered vs from the captiuitie of the diuell, death and hell by Christ. T. Mi.

Daie of of Madian

¶ Thou ganest them perfect ioie by deliuering the tyrants that had kept them in cruell bondage, as thou diddest deliuer them by Gedeon from the Madianites. Geneua.

Of the daie of dome called the last daie.

(saith Saint Austen) for the possibilitie of mine vnderstanding, doe testifie and declare, that neither the daie nor the moneth, nor yet the yeare of the comming of the Lord, can bee knowne. Augustin

Againe, we dye in daily trouble and sore vexe our selues to reckon and define, how many yeares there remeth of the worlde. Augustin

As for mee (saith Saint Austen) I dare not verily number and count the time of the Lords comming, that is looked for in the end. And a little after in the same Epistle hee saith: To recken therefore the times that we maie knowe when the ende of the world, or the comming of the Lord shall bee, seemeth to me none other thing, then to goe about to knowe that that hee himselfe saith, that no man maie knowe. And truelie the opportunitie of that time shall not be vntill the Gospell be preached in all the world, for a witnesse vnto all the world. Augustin

August. ad Hesichin. 79. Epist.

It is not for you to knowe the times of the season, which the father hath put in his owne power. Actu. 1. And of that daie and houre knoweth no man, neither Angell, neither power, nor the sonne, but the Father alone. Math. 24. 36. And that that is written, that the daie of the Lorde commeth as a theefe, doth manifestlie declare that no man ought to take vpon him the knowledge of y time by anie computation of yeares. For if that after 7000. yeares, that daie shall come, then euerie man by reckoning of these yeares, maie learne his comming. How shall this bee then? For the sonne of man knoweth it? Which thing verilye is so spoken, because that by the sonne of man, they learne not this, not that to him he knoweth it not, but after that phrase of speach in Deut. 13. 3. Your Lorde GOD tempteth you, that he maie knowe (that is to saie) that he maie make you to knowe. Arise Lorde, that is to saie, make vs arise. When it is sayde then, that the sonne of man knoweth not this daie, not that hee knoweth not, but that hee maketh them not to knowe, to whome it is expedient not for to knowe it (that is) he doth not reuele or open this vnto them. What manner of presumption is that, the which by the computation of yeares, hopeth most certeinlye vppon the daie of the LORD, after 7000. yeares:

let vs therefore willinglie be ignorant of that thing, that the Lord would not haue vs to knowe.

Augast. vpon the 6. Psalme.

Hierome. After the resurrection, Christ being demaunded of his Disciples of the last daie, he answered plainlie: It is not for you to knowe the times and iudgements, which the Father hath put in his power, when he saith, It is not for you to knowe, he sheweth that he himselfe doth knowe, but it is not expedient for the Apostles to knowe. That thereby being alwayes vncerteine of the comming of the Lord, that they maie so daily liue, as though they should the nert daie be iudged.

S. Hier. vpon the. 24. of Math.

Of the obseruing of daies. ¶ Luke Obseruing.

DAGON.

What Dagon was.

WHat this Dagon was, it is not verie well knowne, howbeit as farre as maie be iudged by the Etimologie of the word, it was some God of the Sea. For Dag in Ye brue signifieth a fish. And that both the Grecians and the Latines worshipped Gods of the sea it is certeine. For they had Neptune, Leucothea, and Triton. Aboue the bellie (as they saie) it had the forme of a man, and downeward it ended in the forme of a fish. Such a God worshipped the Philistines.

Leucothea was the Goddesse called of Matura & Aurora

Pet. Mar. vpon Iudic. fol. 234.

1. Sam. 5. 4. In the temple of Dagon. ¶ The Idoll of the Philistines, which from the bellie vpward was like a man, and from the bellie downeward had the forme of a fish.

Geneua.

DAMNATION.

How this word is vnderstood in this place.

1. Tim. 5. 12. They will marrie, hauing damnation. ¶ Saint Paule doth not heere speake of euerlasting damnation, but by this word damnation doth rather vnderstand the shame that those wanton widdowes shall haue in the worlde for breaking of their promise. Ambrose. Erasmus. If this place bee well vnderstode, it is able alone to ouerthrowe all the monkish vowes.

Sir. I. Cheeke.

DAN-

DAN.

Whie the tribe of Dan is left out, and whie he is likened to the Pope.

The Tribe of Manasses is put in, and the Tribe of Dan is left out quite, the reason whereof the Fathers haue rendered to be this: namelie, that Antichrist shoulde bee borne of the Tribe of Dan, according to Iacobs prophesie: Dan is an Adder in the waie. Gene. 47. 17. which thing agreeth verie well by mysticall signification, (that is to saie, by the interpretation of the name) vnto Antichrist, that is to saie, the Pope. For the worde Dan signifieth a Iudge. This doth Antichrist chalenge to himselfe, insomuch as hee makes his bragges, that hee alone maie iudge all men, and no man maie iudge him. Distinct. 40. 61. Papa. Wherein according to Paules iudgement, ought to bee at the discreation of the sitters, that is to saie, of the Church. 1. Cor. 14. 29. He that heareth not the church, must (as our Sauiour saith) bee counted as an heathen and a publicane. Math. 18. 17. *Apoc. 7. 6.*

Marl. vpon the Apoc. fol. 108.

DANIEL.

Wherefore he set open his window when he praied.

AND the windowes of his chamber toward Hierusalem were open, &c. ¶ Because hee would not by his silence shew that he consented to this wicked decree, hee sette open his windowes toward Hierusalem when he praied, both to stirre vp himselfe with the remembraunce of Gods promises to his people when they should praie toward the Temple, and also that other might see, that he would neuer consent in heart nor deede for these few daies, to anie thing contrarie to Gods glorie. *Dan. 6. 10*

Cal. vpon Dani. and Geneua.

Wherefore he abstained from the kings meate.

But Daniel purposed in his heart, not to bee polluted with the portion of the kings meate and drinke. ¶ Heere some doe doubt whether anie such matter were in the meate and the drinke, that Daniel ought to abstaine from them. For this seemeth some note of superstition, and we knowe that all thinges are pure, vnto the pure, which rule is true in all worldes.

Againe we doe reade no such thing of Ioseph. And it is verie like that Daniel afterward did vse such meates when hée was in his great authoritie with the king: wherefore this was not alwaies obserued of Daniel, and therefore it maie séeme now either an vnaduised zeale, or too much singularitie. To this maie be aunswered, that God alloweth it in Daniel, and in his fellowes, as it were by myracle, preserving them faire liking in their mourning and straite diet, and therefore it is not to be doubted, but by Gods spirit they wer thus at ỳ first moued to abstéine for a time from the kings delicates, and so to record that they were exiles and captiues brought from the holie citie and the holie kinred of Abraham into an idolatrous countrie and people, whose manners were abhominable vnto them, and so they count their fine meates and deintie fare, pollution and abhomination for the consequence that woulde haue ensued, if they had grædelie giuen themselues vnto them. For Daniel knew the daunger, that they should haue bæne corrupted with heathenish manners, if they had thus at ỳ first giuen themselues vp to haue bene abused with sumptuous fare and princelie dishes. Wherefore abstéining from them he kæpeth his minde in reuerence to God, he reteineth the remembraunce of his owne state and countrie, hæ disapointeth the King of his craftie purpose, and groweth into more credit through Gods prouidence.

Cal. vpon Daniel.

¶ Not that he thought anie religion to be in the meate and drinke, for afterwarde hæ did eate. But because the King should not entice him by this swæte poison to forgette his religion and accustomed sobrietie, and that in his meate and drinke, hæ might dailye remember of what people he was. And Daniel bringeth this into shewe, how God from the beginning assisted him with his spirit, and at length called him to be a Prophet.

Geneua.

DARKNESSE.

Of the darkneſſe that was in the land of Iewrie, at the death of Chriſt.

Darkneſſe

Darkneſſe ouer the land, &c. ¶ Not ouer the whole earth, but this darkneſſe was ouer Iudea onelie or Hieruſalem. For if this darkneſſe had bene ouer the whole worlde, it woulde haue ben thought a natural Eclipſe, and ſo not regarded of men. But to haue Iudea couered with darkneſſe, and the Sunne to ſhine in other places, was a more notable myracle. Tertulian doth affirme in this Apologitico, that this darkneſſe of the Sunne was written in the booke of auncient monuments of ỹ Romans. For Pilate (as he writeth in an other place) had foreſhewed all theſe things vnto Tiberius. Euſebius alſo in his Chronicles maketh mention of this darkneſſe of the Sunne, and of the earthquake, by the which manie houſes in Bethania fell downe. Hee bringeth in Philogontis, the writer of the Olimpiades, for his witneſſe. There want not ſome which write that this darknes was ouer the whole world, beeing lead thervnto by the writing of Philogontis and Oroſius deſcribing peraduenture thoſe things which were kept of this matter in the monumentes of the Romanes, beeing written and foreſhewed (as we ſaid euen nowe) by Pilate vnto Tiberius. But although this was brought forth by one or two writers, yet notwithſtanding ỹ hiſtorie of their times was ſo common, that ſuch a notable myracle could not be buried in ſilence, of ſo manie which diligentlie obſerued thoſe things, which were not ſo well worthie to be remembred. *Mat.27. 45.*

Marl.fol.726.

What is vnderſtood by darkneſſe in this place.

And the darkneſſe comprehended it not. ¶ This darkneſſe, that is to ſaie, the vnfaithfull which doe ſit alwaies in darkneſſe, and in the ſhadow of death, doe all that they can to darken and put out the beames of this Sunne, but they ſhal neuer preuaile. Pſal 9. Eſaie. 29. Abdy. 1. *Iohn.1.5.*

Sir I. Cheeke.

They could not perceiue nor reach vnto it, to receiue any light of it, no, they did not ſo much as acknowledge him. Beza.

What is meant heere by darkneſſe.

And men loued darkneſſe, &c. By darkneſſe is heere meant the ignorance of Chriſt, and whatſoeuer elſe worldlie men loue moe then Chriſt. For they which are not borne of God, as they cannot heare the word of God, ſo it is neceſſarie ỹ they prefer *Iohn.3.19.*

the ignorance of Christ, before they knowledge him, and so to loue darkneſſe more then light.

Marl. vpon Iohn. fol. 82.

DAVID.

Of Dauids praiſe to king Saule by Doeg.

1. Re. 22. 9 DOeg one of the chiefe about Saule hated Dauid, and praiſed him to Saule, not of loue, but of hatred, thinking that for as much as Saule was now vexed with a diuell, he might kill Dauid at one time or other, but God turned it to good.

Lyra.

The cauſe whie Dauid was vnknowne, both to Saule and Abner.

1. Re. 17. 55 Saule ſaid to Abner, whoſe ſonne is this younge man? and Abner aunſwered, as thy ſoule liueth O King I cannot tell. ¶Saule knewe not Dauid now, although he had bene in ſeruice with him afore. And the matter that brought out Saule of knowing of Dauid, was his beard, which was now growne, and did chaunge the ſight of his face verie much. And whie did Abner ſaie, that he knew not Dauid, ſeing hee was in ſeruice with him before. Anſ. It might bee that Abner did not know Dauid, for that he was captaine of the kings armie, and alwaies occupied in the kings affaires, in the extreame partes of his dominion and not at home during the ſmall time of Dauids being with king Saule.

Lyra.

Of Dauids comming to Ahimelech the Prieſt.

1. Re. 21. 1 When Ahimelech ſawe Dauid come ſo ſodeinlie, & ſo haſtelie vnto him, and alſo alone, he meruailed not a little thereat, and ſaide: Quare tu ſolus, & nullus eſt tecum? Whie art thou alone and no man with thee? Here it ſeemeth that Dauid had no bodie with him, but himſelfe alone, when he came to Ahimelech, but that is not ſo, for the text ſaith afterward, if thy ſeruants be cleane fro women: So that it appeareth that he had men with him, but yet verie few, in compariſon of them that he was wont to haue. And therefore Ahimelech ſaith, Whie commeſt thou alone. The Euangeliſt S. Mathew alſo ſaith, haue ye not read what Dauid did when he was an hungred, and they that were with him, how he entered into the houſe of God, and did eate the ſhew breads which were not lawful for him

him to eate, neither for them which were with him, but onelie for the Priests. Heere it is plaine, that he came not to Ahimelech alone. Ric. Turnar.

Of Dauids lie to Ahimelech.

The king hath commaunded me a certaine thing, &c. ¶ These infirmities that we see in the Saints of God, teach vs that none hath his iustice in himselfe, but receiueth it of Gods mercie. 1. Re. 21. 2. Geneua.

¶ This lie that Dauid made to Ahimelech Priest of Nob, and such like infirmities as we see in the Saints of God, maie teach vs, that no man is iust of himselfe, but receiueth all iustice at Christs hand. The Bible note.

Why the people flocked to Dauid.

And there gathered vnto him, all men that were in combe- 1. Re. 22. 2
raunce and in debt. ¶ The peoples gathering to Dauid, was not to assemble a rebellious multitude to inuade King Saule, and to depose him from the Crowne, to set vp himselfe. For neither they came for anie such purpose, but for their succour, beeing in debt and trouble or otherwise vered: Neither did Dauid send for them, nor incited anie to take his part, nor proclaimed himselfe to be King, or published the Lords anointing of him, or euer vsed that multitude that came vnto him, for anie such purpose. And yet the question is moued, both by Caietanus and Lyranus heerevpon. The question (saith Caietanus) ariseth, whether it were lawfull for Dauid to receiue these debters, in the preiudice of the Creditours that had lent them? The solution is, that if these men had houses, fieldes or vineyards, they are vnderstood to haue left their goods vnto them. But if they were vtterlie vnable to paie their debts, they were excused for their vnabilitie, vntill their better abilitie. For, that Dauid excellentlie instructed all thē that came vnto him, while he taried in that Caue. The Psalme testifieth: I will praise the Lord at all times. Conteining (according to the letter) a doctrine giuen ther of Dauid vnto the Souldiers. Therefore Dauid receiued not these men in preiudice of their Creditours. And thus as he did not receiue them to the preiudice of anie priuate man: so hee receiued them not to the preiudice of the King & publike state. Where as Lyra moueth the other question, saieng: In that hee became their Captaine, it seemeth hee sinned in receiuing

such as Abimelech receiued: the nædie and vagabonds assembling them vnto him, as is contained Iudi. 9. We must saie that he gathered them, not to slaie the innocent, as did Abimelech to slaie his brethren, neither to spoile the faithfull. For we read not that he spoiled ỳ people of Israel, but rather kept their goods, as is conteined afterward. 1. Reg. 25. of Nabal, but he gathered them to persecute the Infidells, as is contained afterward in manie places, & to kæpe his owne bodie from the ambushment of Saule. The which he might doe in such a necessitie, chiefelie when he was now anointed king. By reason whereof in such a case, he might prolong the paiment of the debtes, and in manie the forfeiture is released in the case aforesaid.

I. Bridges.

How Dauids adulterie was punished.

2. *Reg.* 11. 4 When God minded to punish Dauid for rauishing Bethsabe, he said vnto him, Thou hast done this thing priuelie, but I will make the Sunne to beare witnesse of it. How was that? What was that God would doe vnto Dauid? It was that Absalom should rauish his fathers wiues, and defile them in the presence of all the people, in the sight of the Sunne.

2. *Reg.* 16. 22.

Cal. vpon Iob. fol. 22.

How Dauid is said to be righteous.

3. *Re.* 15. 5 Dauid did that which was right in the sight of God, and turned from nothing that he commaunded him, all the daies of his life, saue onelie in the matter of Vrias the Hethite. ¶ This sæmeth not to be true, for it is said in another place, that he did sinne in numbring his people, & in the sentence he gaue againe Mephiboseth. But it is to be vnderstood, that these sinnes were nothing in respect of that he had committed against Vrias, & therfore were not reputed vnto him.

Lyra.

How Dauid numbred the people, and whereof it came.

1. *Pa.* 21. 1 Whereof came it that Dauid numbred the people: the text reporteth how it was the Diuel that stirred vp all the mischife, when Dauid numbred so the people of God. Dauid then being one of Gods children, was notwithstanding sometimes deliuered vnto the power of Satan, to be beguiled by him. Now when we sæ this, we haue good cause to praie vnto God, and to come and shrowd our selues vnder the shadow of his wings,

and

and there to hide vs. For if such things befell vnto Dauid, what shall become of vs, &c.

Cal. vpon Iob. fol. 22.

Why Dauid and Abraham are first rehearsed in the Genealogie.

The sonne of Dauid, the sonne of Abraham. ¶These two are first rehearsed in the booke of the Genealogie of Christ, because Christ was first promised vnto them. For vnto Abraham it was said: In thy seede, that is to saie in Iesus Christ, All Nations shall be blessed. And Dauid in the mysticall Psal. saith: Of the fruite of thy wombe shall I set vpon thy seate. *Math* 1.1.

Geneua.

Where Dauid laied vp the Armour of Golias.

Dauid in the first booke of Kings, Chapter 17.54. saith, that he put the Armour of Golias, into his owne Tent. But Lyra saith, that he laied it vp in the Tabernacle of the Lord. For so it appeareth (saith he) in the 21.9. where it is said: The sword of Goliah the Philistine, whome thou slewest, &c. Behold it is wrapt in a Cloath behinde the Ephod.

Lyra

DAVGHTERS OF MEN. ¶*Looke.* Sonnes of God.

Daughters of Sion. ¶Looke. Sion.

DAVNCING.

How Dauncing is a cursed mirth.

The wicked runne after the Tabor and the Flute, &c. ¶It is true, that the Flute and the Tabor and such other like things are not to be condemned, simplie of their owne nature: but onelie in respect of mens abusing of them, for most commonlie they peruerte the good vse of them: For certainlie, the Tabor doth not soner sound to make men merrie, but there is alwaies lightlie some vanitie, I saie not superstitious, but beastlie. For behold men are so caried awaie, as they cannot sport themselues with moderate mirth, but they fling themselues into the aire, as though they would leape out *Iob.* 21.12.

of

of themselues. This then Iob ment to note heere a cursed mirth, & a mirth that God condemned. Wherby we ought to take warning, to restrain our selues from such lose & wanton pastimes, but let vs rather aduisedlie restraine our selues, and set God alwaies before our eies, to the ende that he maie blesse our mirth, and we so vse his benefites, as we maie neuer cease to trauell vp to heauen ward. Thus you see it behoueth vs to applie all our mirth to this ende, namelie, that there maie be a melodie founding in vs, whereby the name of God maie be blessed and glorified in our Lord Iesus Christ, &c. Cal. vpon Iob. fol. 373.

Against Dauncing vsed in these daies.

As it is lawfull to sing, and we vse singing to giue thankes vnto God, & to celebrate the praises, so also by a moderate dauncing, we maie testifie the ioie and mirth of the minde. For Dauid publikelie daunced before the Arke of the Lorde, and the Maidens with daunces and songs, celebrated his victorie against Goliah. Maria also sister of Moses when Pharao was ouerthrowen and slaine, led daunces with other women, & sung a song of victorie. Wherefore seing holie men and chast women vsed daunces, we cannot saie that of their owne nature they be vicious. But as it is vsed in these daies that men should daunce mingled together with women, ought not to be suffered, because that those things are nourishments and prouokers of wantonnesse & lusts. Maria the sister of Moses daunced not with young men, but apart by hir selfe among women. Neither Dauid daunced with women: and maidens which celebrated his victorie daunced among themselues, and not with men.

Per. Mar. vpon Iudic. fol. 286.

What Daunces are honest, and what euill.

Let vs remember, that although honest Matrimonies, are sometimes brought to passe by dauncing, yet much more are adulteries and fornications wont to followe of their spectacles. We ought to followe the examples of godlie fathers, who now and then vsed daunces, but yet such as wer moderate and chast, so that the men daunced by themselues, and the women aparte by themselues: by such kinde of daunces they shewed forth the gladnesse of their mindes, they sang praises vnto God, and gaue him thankes for some notable benefite, which they had receiued. But we read not in holie Scripture of mingled daunces of men

and

and women together. But our men saie: who can daunce after that sort? In saieng so, they vtter themselues, what they seeke for in dauncing. Pet. Mar. vpon Iudic. fol. 287.

Augustine against Petilianus the 6. chapter. The Bishops (saith he) were alwaies wont to restraine idle and wantonne dauncings. But now a daies there are some Bishoppes which are present at daunces, and doe daunce together with women, so farre are they off to restraine this vice. The same Augustine, vpon the 32. Psal. (when he expoundeth these words of the Psalter, Of ten strings I will sing vnto thee) maketh these ten strings the ten Commaundements: and when he had spoken somewhat of one of them, at last he commeth to the Sabboth daie. I saie not (saith he) to liue delicatelie, as the Iewes were wont. For it is better to digge all the whole daie, then to daunce on the Sabboth daie. Pe. Mar. vpon Iudic. fo. 287. Augustin.

Chrisostome in his 56. Homelie vpon Genesis, when he entreateth of the mariages of Iacob. Ye haue heard (saith he) of mariages, but not of daunces, which he there talketh diuelish: and he hath manie things in the same place on our side. And among other he writeth. The Bridegroome and the Bride are corrupted by dauncing, and the whole Familie is defiled. Againe in the 48. Homelie: Thou seest (saith he) mariages, but thou seest no daunces, for at that time they were not so lasciuious, as they be now a daies. And he hath manie things of the 14. chapter of Mathew, where he spake vnto the people of the dauncing of the Daughter of Herodias, & amongst other things he saith: At this daie Christians do deliuer to destruction, not halfe their Kingdome, not another mans head, but euen their owne soules. And he addeth, that whereas is wanton dauncing, there the Diuell daunceth together with them, &c. Chrisost.

Pet. Mar. vpon Iudic. fol. 287.

Dauncing taken in good part.

Thou hast turned my mourning into dauncing. ¶ By the word Dauncing, there is not meant euerie manner wantonnes or Ruffianlie leaping and friskíng: but a sober and holie vtteraunce of gladnesse, such as the holie Scripture maketh mention of, when Dauid conuaied the Arke of Couenaunt into his place. Psa. 30. 11

Caluine.

What the Ethnikes opinion was of Dauncing.

Aemilius

Aemilius Probus in the life of Epaminondas, saith: that to sing and to daunce, was not verie honourable among the Romanes, when the Grecians had it in great estimation. Salust in Catilinario writeth, that Sempronia a certaine lasciuious and vnchast woman, was taught to sing and daunce, more elegantlie then became an honest matrone: and there he calleth these two things, the instruments of lecherie. Cicero in his booke of Offices writeth, that an honest and good man will not daunce in the market place, although he might by that meanes come to great possessions. And in his Oration which he made, after his returne into the Senate, he calleth Aulus Gabinius his enimie in reproch, Saltator Catilinarius, that is, The fine Dauncer. It was obiected to Lucius Auronas for a fault, because he had daunced in Asia. The same thing also was obiected vnto ỹ king Deiotarus. Cicero answereth for Murena: No man daunceth being sober, vnlesse peraduenture he be mad, neither in the wilderneſſe, neither yet at a moderate & honest banket. The same Cicero in Philippicas vpbraideth vnto Antonie, among other his vices, Dauncing. Pet. Mar. vpon Iudic. fol. 287.

DEACONS.

What the Deacons office was.

The Deacons receiued the dailie offerings of the faithfull, & the yearelie reuenewes of the Church, to bestow them vpon true vses, that is to saie, to distribute them to feede partlie the ministers, and partlie the poore: but by the appointment of the Bishop, to whom also they yearelie rendred accompts of their distribution. Caluine. in his inst. 4. b. cha. 4. sect. 5.

Of the election of Deacons.

Ideo hoc non permiserunt sorti, &c. The Apostles (saith Chrisostome) did not commit the election of Deacons to lottes, neither they being moued with the spirit, did chuse them, though they might haue so done, for to appoint the number, to ordeine them, & to such an vse, they challenged as due vnto themselues. And yet do they permit ỹ election of them to the people, lest they should be thought to be partial or to do any thing for fauor. D. W.

How Deacons maie preach and baptize.

In the beginning of the 8. Chapter of the Acts, Saint Luke declareth, that all the Apostles did still remaine at Hierusalem,

wherefore

wherefore it could not be Philip the Apostle which was now at Hierusalem, but it must nedes be Philip the Deacon, that was dispearsed with the rest, & came to Samaria, where he now preached and baptised. And of this iudgment is Caluine, whose words vpon the place and Chapter be these. S. Luke had before declared that the Apostles did not step from Hierusalem, it is probable, that one of the 7. Deacons, whose daughters did prophecie is here mentioned, &c. D.W.

Although (saith Gualter) it was the office of Deacons, to take charge of the common treasures of the Church, and of the poore, yet was it herewith permitted vnto them to take the office of preaching, if at anie time necessitie required, as we haue hetherto seene in the example of Stephen. And peraduenture there was not so great nede of Deacons at Hierusalem, when the Church was through persecution dispearsed, and therefore they which before wer stewards of the Church goods, did giue themselues wholly to the ministerie of the word. Gualters opinion.

Tertulian in his boke de Baptismo hath these words: Baptizandi, &c. The high Priest which is the Bishop, hath authoritie to baptise, so haue the Ministers and Deacons, but not without the authoritie of the Bishop, for the honor of ỹ Church. Tertuliãs opinion

Hierom aduersus Luciferianos, saith thus: I doe not denie, but that it is the custome of the Church, that the Bishop shuld goe to laie his hands by the inuocation of the holie spirit, which a farre off in little Cities, by Ministers and Deacons wer baptised. And a little after he saith, Neither ỹ Minister nor deacon haue authoritie to baptise without ỹ cõmandement of ỹ Bishop.

Beza saith that Deacons did oftentimes supplie the office of Pastours, in the administration of the Sacraments, and celebrating of marriage, and to proue this, he noteth 1. Cor. 14. 1. & Iohn. 1. 2. D.W. fol. 588. Beza. lib. con. ca. 5.

DEAD.

To be Dead to the Lawe what it is.

Wherefore my bretheren, are dead concerning the Lawe. Rom. 7. 4.

To be dead concerning the Law is to be made free from the Lawe, and from the burden therof, and to receiue the spirit, by which we maie doe after the Lawe, and the same is to be deliuered from the Lawe of death. Tindale.

¶ Are

¶Are dead concerning the Lawe, by the bodie of Christ. ¶Because the bodie of Christ is made an offering and a Sacrifice for our sinnes, whereby God is pleased, and his wrath appeased, and for Christs sake the holie Ghost is giuen to all beléeuers, whereby the power of sinne is in vs dailie weakened: we are counted dead to the Lawe, for that the Lawe hath no damnation ouer vs. The Bible note.

The Dead shall heare, how it is vnderstood.

Iohn.5.25. The Dead shall heare the voice of the Sonne of God. ¶Here he speaketh of the resurrection of iustification, whereby the wicked ariseth from his wickednesse, and whereby the sinner is brought from the death of his sinnes, into the life of righteousnesse, and speciallie of the calling of the Gentiles, which was done after the comming of the holie Ghost. For the Gentiles are counted as dead men in comparison of the Iewes. And afterward, where he saith, All that are in graues shall heare the voice of the Sonne of man, &c. He meaneth, the generall resurrection, which shall be in the last daie. Tindale.

¶The Dead shall heare, &c. ¶And who be those Dead? Surelie no man can bée exempted, for where at beginning, God to make his doctrine auaileable in vs: euen at the drawing of vs out of the spirituall death, wherein we were all held, for till such time as God enlighteneth vs by his word, wée bée blinde: till he open our eares, we be deafe: till he giue vs faith, we haue neither soule nor heart. True it is, that we maie well séeme to haue some outward shewe of life. The vnbeléeuers do eate and drinke as well as the faithfull: againe, they can goe about their businesse, yea and oftentimes there séemes to be great vertue in them, but all that is nothing, because that in as much as they be strangers from God, all that is in them is but death and vtter confusion. God then must be faine to drawe vs out of death vnto himselfe, as the point wherat he must begin to make his word auaileable in vs, &c.

Caluine vpon Iob, fol. 447.

How the Dead praise not God.

Psa.115.17 The Dead praise not thée O Lord. ¶It is not ment that they doe not praise him in their minde, but is ment, they cannot tell his praise to other. Caluine.

¶The Dead praiseth not God for the benefits poured dailie vpon

vpon the earth for them, as they that be aliue do or ought to doe.
The Bible note.

¶ Though the dead set forth Gods glorie, yet he meaneth here, that they praise him not in his Church and Congregation.
Geneua.

How this place following is vnderstood.

Let the dead burie the dead. ¶ That is, Let Infidells alone with their infidelitie, and followe thou me, that is, beleeue thou in me, and goe preach the Kingdome of God. *Luke.9.60*
Tindale.

¶ We maie not followe that which seemeth best to vs, but onelie Gods calling. And heere by Dead, he meaneth those that are vnprofitable to serue God.
Geneua.

To doe good to them that be dead, what is meant thereby.

Doe good, euen to them that be dead. ¶ To do good to them that be dead, is to burie their bodies with honour against the daie of resurrection: as did Abraham and Ioseph, &c. To deale faithfullie and trulie with their children committed to thy charge, as did Dauid with the children of his friend Ionathan. *Gal.7.33*
The Bible note.

Of the dead Israelites.

O Lord God almightie, the God of Israel, heare now the praiers of the dead Israelites. ¶ We must vnderstand, that Baruch in his praiers speaketh not of them that wer dead with bodilie death, but of the wicked which liuing vnto the world, were dead vnto God, which figuratiue manner of speaking, is oftentimes vsed in the Scripture. For in the Gospell of our saniour Iesus Christ, he saith: Suffer the dead to burie ẏ dead: as if he should saie, let the worldlings that be dead vnto God, and good workes, burie them that be departed out of this life, (for that is an office most meet for them) but do thou the things that be for the liuing. The like phrase or manner of speaking doth the holie Apostle vse, when he saith, A widdow liuing in deliciousnesse, though she be aliue, yet she is dead. Besides this, Baruch by such kinde of words, doth set forth ẏ miserable estate of the Children of Israel, which were euen as dead men are in the world, because of their captiuitie and thraldome, & straight bondage or slauerie, that they were in, which was vnto them *Bar.3.4.*

as a graue or pit, that the dead be buried in. This is the true vnderstanding of Baruch in this place.

How this place following is vnderstood.

Rom.6.2 How shall we that are dead to sinne, liue yet therein. ¶ They are said of Paule to be dead to sinne, which are in such sorte made partakers of the vertue of Christ, that the naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: and on the other side, they are said to liue to sinne, which are in the flesh, that is, whom the spirite of God, hath not deliuered from the slauerie of the corruption of nature. Beza.

Against the custome of giuing the Lords supper, and Baptime ouer the Dead.

Cone.ter. Carthag. It hath bene also decreed and determined, that the Sacrament of thankes-giuing should not be ministred vnto the dead bodies, for it is said of the Lorde, Take and eate, but the dead corpses canne neither take nor eate: we must beware that our weake brethren doe not beleeue that, that it is lawfull to baptise ouer the dead, vnto whom it is not lawfull to minister the Sacrament of thanks-giuing. ¶ This doth sufficientlie declare, that both S. Austen & all other fathers ought to be vnderstood, when they speak of the praiers for the dead, & of the sacrifice that is offred for them, for they are not of opinion that their praiers & oblations could help the soules departed out of Purgatorie, which began in Austens time to be onlie in question he himselfe daring affirme nothing touching the same. I. Veron.

Whether the dead knowe what we do in this life.

Iob.14.21 As concerning that Iob saith, that the men which is departed, knoweth not what is done heere below, nor whether his offspring be poore or rich, it is not to ground an Article of our faith vpon, that such as be gone out of this world, knoweth not what our state is. For Iob spake as a man encombred. Therfore we must not take heere anie certaintie of doctrine neither is it greatly for vs to enquire of such matters. And why? Let it suffice vs that God hath set vs in this world to cõmunicate one with another, & euery man ought to employ himselfe vpon his neighbours God hath giuen me such a gift or abilitie, and therfore I must applie my selfe y waie. Againe, one of vs maie

praie

praie for another, but when he hath taken vs out of this world, the said communicating is taken awaie from vs, & there is no communicating as there was before. Neither must we do as the Papists doe, who are wont to runne to the deceased Saints, as though they had not yet finished their course. Now forasmuch as the Scripture teacheth vs not what we ought to doe in this behalfe: lette vs leaue that thing in doubt and in suspense whereof we haue no certaine resolution, by the word of God: For singlenesse of minde is also a thing, wherein it behoueth vs to walke, &c.

Caluine vpon Iob. fol. 265

DECEIPT. ¶ *Looke,* Guile.

DEEDES. ¶ *Looke.* Workes.

DEAFE MAN.

By whose faith this deafe man was healed. *Mar. 7. 32*

AND they brought vnto him, one that was deafe, and had an impediment in his speach, and they praied him to putte his hand vpon him. ¶ It seemeth by this mans healing, that a man maie be saued by another mans faith, for this man was healed by the faith of the men, and not by his owne, because he could not heare, for faith commeth by hearing. To this it maie be said, there is a difference betweene corporall benefites and euerlasting saluation. But no mans faith can stand in stead for another, touching saluation. Now Christ losed the tongue of the deafe, and then being called vpon of him, hee gaue him faith, and so the dumbe man, was healed by his owne faith.

DENIENG OF GOD.

How and when men doe denie God.

AND denie God, which is the onelie Lord, &c. ¶ Men truly denie God, when they ascribe their iustification, or forgiuenesse of sinnes, to anie creature, or to anie worke, by the might and power of the worke, to anie Indulgence or Pardon, to Masses, to holie Bread, to killing of Images and such like, and not to Christ Iesus, and to his bloud shed for vs, to obtaine vs remission of sinnes, by whose bloud onelie, we were *Iude. ver. 4*

washed from our sinnes, as S. Iohn saith Apoc. 1.5. He hath washed vs in his owne bloud from our sinnes. They denie the Lord, which ascribe remission of sinnes, to anie other thing, then vnto Christ and his bloud, which thing false Prophettes doth, denieng their Master. Bibliander.

DEEPE.

What the Deepe signifieth.

OVt of the Deepe call I vnto thee O Lord, &c. ¶ By the Deepe is vnderstood the aduersitie, wherein the people of Israel was, when they were scattered among the Chaldes. Vnto vs christen it signifieth the aduersitie, trouble & miserie, which happeth to vs for our offences and sinnes. T.M.

DESPERATION.

What an offence Desperation is.

Hierom

SAint Hierom affirmeth the offence of Iudas to be greater in dispairing of the mercie of God, then in betraieng Christ. And that Cain stirred God more to anger through desperation of pardon, then by ỹ slaughter of his brothers bloud. Manie which haue persecuted Christ, being conuerted & beléeuing in him, haue obtained pardon, and are made examples to man, that he ought not to distrust the remission of his wickednes, seing the death of our sauiour, is forgiuen to the penitent.

Let no man dispaire of Gods mercie and goodnesse.

Let him that is weake, and cannot do that he would faine doe, not dispaire, but turne to him that is strong, and hath promised to giue strength to all that aske of him in Christs name, and complaine to God, and desire him to fulfill his promise, & to God commit himselfe. And he shall of his mercie and truth strengthen him, and make him féele with what loue he is beloued for Christs sake, though he be neuer so weake. Tindale.

The meanes to keepe vs from Despaire, in time of afflictions.

To knowe Gods righteousnesse, and to be fullie perswaded of it, is a meane to bring vs to patience: Notwheit, that wée must match another Article with it, that is to wit, wée must alwaies thinke, that GOD in afflicting vs, doth not cease

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to loue vs, yea that he will procure our saluation, what rigour soeuer he vse towards vs, so as all our afflictions shall bee aslwaged through his grace, and he will giue them a gladsome ende. Caluine vpon Iob, fol. 139.

DESTINIE.

SAint Augustine in Opusculo. 82. questionum. quest. 45. Confuting soundlie the destinies of Planets, among other his reasons saith: The conceiuing of Twinnes in the mothers wombe because it is made in one and the same act, as the Phisitians testifie (whose discipline is farre more certaine and manifest then that of the Astrologers) doth happen in so small a moment of time, that ther is not so much time as two minutes of a minute, betwirt the conceiuing of the one and the other. How therefore commeth it that in Twinnes of one burden, there is so great a diuersitie of deedes, wills and chaunces, considering that they of necessitie must needes haue one & the same Planet in their conception, and that the Mathematicalls doe giue the constellation of them both, as if it were but of one man. To these wordes of Saint Augustine (saith Bullinger) great light maie be aded, if you annere to them and examine narrowlie the example of Esau and Iacobs birth, and sundrie dispositions. The same Augustine writing to Boniface against two Epistles of the Pelagians. li. 2. cap. 6. saith: They which affirme that Destinie doth rule, will haue not onelie our deedes and euents, but also our verie wills to depend vpon the placing of the starres, as the time wherein euerie man is either conceiued or borne, which placing they are wont to call Constellations, but the grace of God doth not onelie goe aboue all starres and heauens but also aboue the verie Angells themselues.

Bullinger. fol. 480.

¶ Loke. Astrologie. Fortune. Chaunce.

DESTROIE NOT.

The meaning of this place.

DEstroie not. ¶ Or, thou shalt not destroie or make awaie (as some will). By this he signifieth after the mind of Kimhi, that he twice withstood and stilled his Souldiers, which moued him to destroie and kill Saule. Ezra thinketh it to be a cer- *Psa. 58. 1.*

faine tune and manner of singing. T.M.

DEATH.

What Death is by the minde of Secundus the Philosopher.

When Adrian the Emperour had heard Secundus the Philosopher in the seuerall Oration he made of a noble Romane Matron, a kinswoman of the Emperours, he asked of him what death was, to whom the philosopher answered thus: Death is an eternall sléepe, a dissolution of the bodie, a terror of the rich, a desire of ỳ poore, a thing inheritable, a pilgrimage vncertaine, a théefe of man, a kinde of sléeping, a seperation of the liuing, a companie of the dead, a resolution of all, a rest of trauailes, an end of all idle desires. Finallie, death is ỳ scourge of all euill, and the chiefe reward of the good.

¶ We call death the losing asunder and departing of two things, the soule from the bodie: ỳ which departing no man can escape, but necessarilie die all we must, that be borne in this world. When the bodie by anie violence loseth his senses, & is spoiled from the quicke vse of his principall parts, then departeth the soule from him, & in manner the bodie leaueth ỳ soule, before the soule leaueth the bodie. For it is not ỳ soule by himselfe ỳ goeth from the bodie, but it is the bodie by himselfe forsaking life, that causeth the soule to depart, &c. Lupset.

How the Diuell hath power of Death.

Heb.2.14. The Diuell hath ỳ power of death, that is, he is the authour of it, by his malitious nature he brought it into the worlde: for God made it not, nor hath anie delight in it, neither is it good in his eies, nor was neuer mentioned among ỳ works of his hands: but from the Diuell, and of the Diuell, and in the Diuell it began, and is, and bideth. And therfore in the Apocalips his name is giuen him, Abaddon, that is, the destroier: and as death is of him, so for this cause also, he is said to haue the power of it, because through his manifest temptations, he maketh men sin, by which death raigneth. &c. Deering.

Of euerlasting death.

Iohn.8.51. Ye shall neuer sée death. ¶ What els is the meaning of this which Christ saith, he shall neuer sée death, but because he sawe another death, from ỳ which he came to deliuer vs. That

is

is to saie the second death, euerlasting death, death of hell fire, the death of damnation with the Diuell and his Angells, that is death indeede. Therfore neuer to see death, is nothing els but to haue euerlasting life. So that we maie note and learne here that faith is the waie to immortalitie, and that Christians doe trulie liue and neuer die, although in this world they be more like to dead men then to liuing men, & to die in bodie by other men. For the saieng of Christ here is most true, to the which also agreeth this place. Euerie one which liueth and beleeueth in me, shall neuer die.

Marl. vpon Iohn, fol. 329.

How this place following is vnderstood.

Some there be standing here, shall not tast of death, til they shall see the Sonne of man come in his kingdome. ¶ The same is to be vnderstood of his glorious transfiguration, as if he should saie: there are some standing among you, which shall not die till they haue seene me in the same glorie and maiestie, that I shall come in, at the last daie of Iudgement. *Mat.* 16.28

Sir. I. Cheeke.

This was fulfilled in his Resurrection, and was as an entrie into his kingdome, and was also confirmed by sending the Holie Ghost, whereby he wrought so great and sundrie miracles.

The meaning of this place following.

In death there is no remembraunce of thee. ¶ His meaning is, that if he shall by Gods grace be deliuered from death, he wil be thankfull and mindfull of it. And he bewaileth that this power shall be bereefte him, if he should be taken out of this world, because he should be no more conuersant among men, to set out the praise of God. But hereupon doe some wrongly & vnskilfullie gather, that the dead are void of all sense, and that ther remaineth no perseuerance at all in them, whereas (in this place) he intreateth of nothing els, but of the mutuall praising of Gods grace, wherein men exercise themselues, while they be aliue. For we knowe, wee are placed on this earth to this purpose, that wee shoulde with one consent and one mouth praise GOD which thing is the ende for which wee liue. Now then, although that death make an ende of such praisings, yet doth it not followe, that the faithfull soules *Psa.* 6.5.

which are loosened from their bodies are bereft of vnderstanding, or touched with no affection to God ward.

Caluine. vpon the 6. Psal.

¶ He lamenteth that occasion should be taken from him, to praise God in the Congregation. Geneua.

In what respect the children of God, maie wish death.

Iob. 6. 9. O that God would begin to smite me, that he would lette his hand goe, and take me awaie. ¶ True it is, that Gods children maie well wish death, howbeit to another ende, and for another respect then Iob doth here, like as all of vs must with S. Paule desire to be let loose from the bondage of sinne, wherein we be holde prisoners. Saint Paule is not moued there, with anie temptation of his flesh, but rather the desire that he hath to imploie himselfe in Gods seruice without let, seemeth him to wish, that he might passe out of the prison of his bodie. Why so? For so long as we be in this worlde, we must be wrapped in manie miseries, and we cease not to offend God, being so weak as we be. S. Paule is then sorie, that he must liue so long in offending God, and this kinde of desire is good and holie, and procedeth of the holie Ghost.

Cal. vpon Iob. fol. 108.

Of foure manner of deaths.

Beside the mortall and eternall death, be other two, the spirituall death and the temporall death, which be not so well knowen, nor so soone espied of the simple, as the naturall and eternall death is. The spirituall death is, when the bodie is yet liuing, the soule is dead, as the Apostles proueth by the

1. Tim. 5. 6 widdowes that liue at pleasure, being aliue in bodie, and yet dead in soule. The temporall death is, when the affections & lusts of the bodie, are so killed that the spirit maie liue, wher-

Col. 3. 5. of the Apostle speaketh Col. 3. exhorting vs to mortifie our earthlie members, & to kill all the strength of our corrupt nature that striue against the spirite. For by obaieng our lustes, at the first came death into the world, as it appeareth by Eue, when she eate of the forbidden fruit.

M. Luther.

How death is not to be feared, Example of a Panim.

I finde that a learned Panim wrote, that we should neither care for life by it selfe, nor yet for death by it selfe. Hee saith that we should care to liue well and to die well, and let life and death passe without care: for life is not good, but to liue well is good. If Panims haue this right consideration of life and death, what shame is it for Christen men to care for death? Seeing Christ whose wordes cannot but be true, so vehementlie forbiddeth vs the same, that Panims saiue by reason to be done, &c. Lupset.

DEBT.

How debtes ought to be required, and how not.

ESaie the Prophet seemeth to account it in the Iewes a great fault to aske their debt, saieng: Et Omnes debitores repetitis. Ye chalenge and charge all your debters, ye call all debts back againe: Whie, is it not lawfull for a good christen man to cal for his debts. Yea and if neede so require to sue for them by the lawe? God forbid else, otherwise there could no good order, no pollicie, no ciuilitie, nor Common wealth endure: If buyeng and selling, keeping of contracts & couenants were not lawfull, then all things should be common, then we should liue like lawlesse beasts, wee needed no king, no maigistrate. But yee must vnderstand that in a case, charitie will not suffer right, to call for her debt. The case shall bee this: My brother, my neighbour is burnt with fire, is lamed of his limmes, is robbed of his sight, at one word, is so oppressed with pouertie, that he is not able to paie: In this case charitie will commaunde iustice to giue place, and not to aske her debt, but rather to giue more of their owne. The Iewes were so hard hearted that they spared not, forgaue no debters were they neuer so powre nor so pitifull. And therefore Esaie layeth it to their charge, saieng: Omnes debitores vestros repetitis: Ye cal vpon al your debters, as wel them that be in extreame neede and vnable to paie, as they that be wealthie and able inough to paie. Beside this, the Iewes had a certeine ciuill lawe giuen vnto them by God, vnto the which we now are not bound. The lawe was this: Euerie seauenth yeare, thou shalt keepe a free yeare, or a Iubelie yeare, which shall be kept after this manner: If ought shall bee owing to anie man, either from his friend, his neighbour, or his brother,

Esaie. 58. 3

Deut. 15. 1

he maie not aske it againe, because it is the Lords free yeare, or the Lords Jubelie yeare. This yeare was also called Sabbatum terræ: Moses saieng vnto the people on this wise: Sex annos agrum tuum, &c. Sire yeares thou shalt sow thy land, and sire yeares thou shalt cut thy vineyard, and gather in the fruite thereof, but the seauenth yeare, shall be a Sabboth of rest vnto the land. The Lords sabboth it shall bee. The crop that the ground shall bring forth by her owne kinde, without thy labour, that shalt thou not reape: and the crop that shall grow by their owne kinde, thou shalt not gather, whie? Shall they rotte vpon the vines, and the grasse and the corne vpon the grounde? No not so, but the grasse and the corne thou shalt reape, and the grapes thou shalt not gather: Hoc est non tibi soli ea coacernabis, neque repones federum tibi cum alijs commune. And vnto this I saie in the seauenth yeare, Non licet tibi debita exigere. Now all such debts as were pardoned by Gods commaundement, in consideration of the Jubelie yeare, the couetous rich man the nert yeare following would require all these debtes of their poore neighbours, which they were bound vpon writings made, which we call Deede Obligatorie: now saith Esaie: Dissolue Colligationes impiæ, &c. Cancell thy wicked Obligations: lose and vndoe the heauie burthens that oppresse thy neighbour, dispatch and let them goe free, which are not able to paie, &c.

Ric. Turnar.

Of the debt the Lord forgaue his seruaunt.

Mat.18.27 The Lord forgaue the seruaunt his debt. ¶ By this it appeareth that saluation falleth vnto men by releasement of the debt, and not for satisfieng of the debt: for releasement and paiment, cannot stand in one respect togethers. It ouerthroweth Popish satisfaction, which (saie they) must be done by pilgrimages, fasting, and almes deedes. It quencheth the fire of Purgatorie, for where debt is forgiuen, the debter is not to bee punished.

DIVELL.

What the name Diuell doth signifie.

Apo.12.10 Properlie this name Diuell, doth signifie a priuie accuser and slaunderer, causing infamie, and betraieng men, accor-

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ding to the Etimologie or force of the same worde. Iohn saith, the accuser of our brethren is cast downe, which accused them before our God, daie and night.

Marl. fol. 58.

In what respect the diuell is euill.

Saint Augustine in his booke intituled De vera reli. chap. 13. sayth. The Diuell in as much as he is an Angell, is not euill. But in as much as he is peruerse & wicked of his will, for setting more by himselfe then by God, he wold not be in subiection vnto him, but swelling through pride, hée fell from his chiefe essence and excellent beeing. And againe in his treatise vpon Iohn. 42. Doest thou demaund from whence the diuell is? From thence doubtlesse from whence al the other Angels are. But the other Angels constantlie continued in their obedience, he by disobedience and pride, fell from an Angell, and became a diuell. Augustin

Bullinger. fol. 746.

How long the Diuell hath bene a lyar.

Christ saith that the Diuell hath bene a liar from the beginning. ¶ That is to saie, euen from the time he was first a Diuell, and not from the time he was first made an Angell. And that when he doth speake lies, he speaketh that which is his owne. And therefore Christ addeth vnto it, that he did not abide still in the truth: for he hath nothing of God which is truth, but that which he now hath of euill, is of himselfe.

P. Viret.

Who they be that offer to Diuels.

Let them no more offer their offering vnto diuels. ¶ Hée offereth vnto diuels, ỹ offereth vnto anie other thing then vnto God, or that doth his offering after anie other manner then God willeth him to do, and the same goeth a whoring after Diuels, as in Psal. 73. 27. *Leui. 17. 7*

T. M.

How we must aunswere the Diuell reasoning with vs.

Thou art a sinner (saith the diuell) and therefore thou art dampned. Because thou saist I am a sinner, therefore will I bée righteous & saued. Naie (saith the diuell) thou shalt be damned. No (saie I) for I flie vnto Christ, who hath himself suffered for my sins, therfore Satan thou shalt nothing preuaile against me in ỹ thou goest about to terrifie me in setting forth ỹ greatnes of

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my sinnes, and so to bring me into heauinesse, distrust, dispaire, hatred, contempt, and blaspheming of God: yea rather by this that thou saist, I am a sinner, thou giuest me armour and weapon against thy selfe, that with thine owne sworde I maie cut thy throate, and treade thee vnder my feet: for Christ dyed for sinners. Moreouer thou thy selfe preachest vnto me the glorie of GOD. For thou puttest mee in minde of GODS fatherlie loue towards me wretched and dampned sinner, who so loued the world, that he gaue his onelie begotten sonne, that whosoeuer beleeueth in him might not perish but haue euerlasting life. Also as oft as thou doest obiect that I am a sinner, so oft thou callest to my remembraunce the benefite of Christ my redeemer, vpon whose shoulders, and not vpon mine, lie all my sinnes: for the Lord hath laide all our iniquities vpon him. Again, for the transgression of his people was he smitten: wherfore when thou obiectest that I am a sinner, thou doest not terrifie me, but comfort mee aboue measure. Luther vpon the Gal.

Iohn.5.24.

Esaie.53.

DEVOTION.

True deuotion or pure religion, what it is.

TRue deuotion, that is called in latine (Pietas) is that which hath annered therewith diuine promises, for this present life to come, as witnesseth Paule. 1. Tim. 4. which is nothing els but obseruation of Christs lawe, that in the Psalme for the pureneſse thereof is called siluer fined often and manie times through fire: It hath no chaffe in it, as hath mens traditions, but is pure and cleane wheate? As sheweth Ieremie writing thus: What is the chaffe to the Wheate? Therefore beholde, I will come against the Prophet, saith the Lord, that steale my word euerie one from his neighbour, and deceiue my people in their lyes, and in their errours. And this deuotion is that which Saint Iames calleth the pure religion of Christ, saieng: Pure and immaculate religion afore God the father is, to visit fatherlesse children and widdowes in their veration. Whereby he meaneth all needie people that are succourlesse and helplesse, without councell or other meanes according to our abilitie, whensoeuer we see them in neede or distresse.

1.Tim.4

Psal.12.6.

Iere.23.28

Lambert in the booke of Mar, fol. 1266.

What

What the Papists call deuotion.

What is it, that they call deuotion? Euerie mans owne lyking. As sone as a man hath a minde to anie thing, by and by he beareth him in hand, that God is as much delighted therewith, as he himselfe is. And there is no man but he vndertaketh some thing or other. Beholde the ouerboldnesse that hath alwaies reigned in the world, which is, that men will nedes be maister, and make lawes at their owne pleasures, and GOD must be faine to accept whatsoeuer they haue forged after that manner. But contrariwise the holie Ghost telleth vs, that wee must not lift vp one foote to go forward, but onelie in the waie which God sheweth vs.

Caluine vpon Iob. fol. 419.

From whom popish deuotion sprong.

When men thought to serue God after their owne fashion, and framed lawes for themselues, saieng: This will bee, and such a thing will bee acceptable vnto God: it was because they would make him like vnto themselues, as though he delighted in all the small toyes which they had inuented: That is to wit, outward things, and so doing, they transformed God, as though they would pull him out of his heauenly seate, and drawe him downe hether, or as though hee were a creature, or a fleshlye thing. For then we see all these fonde deuotions vsed in the papacie, and tearmed their diuine seruice, sprang of this, namelie that they knowe not the highnesse of God, for then would they haue concluded thus: God is not delighted in the things which seemeth good in our owne eies, for he is of an other nature then we be: he is a spirit, and therefore must we serue him after a cleane contrarie fashion vnto that which pleaseth our nature: neither must we in this case attempt anie thing of our owne heades: but haue his lawe, in which he hath declared his will vnto vs. Hee hath prescribed vs our rule, let vs holde vs to that. This is the sobrietie which God requireth by his worde, and whereunto he would haue vs to submitte our selues without swaruing anie thing at all there-from.

Caluine vpon Iob. fol. 399.

DIFFERENCE.

To make difference of the Lords bodie, what it is.

The

my sinnes, and so to bring me into heauinesse, distrust, dispaire, hatred, contempt, and blaspheming of God: yea rather by this that thou saist, I am a sinner, thou giuest me armour and weapon against thy selfe, that with thine owne sworde I maie cut thy throate, and treade thée vnder my fèet: for Christ dyed for sinners. Moreouer thou thy selfe preachest vnto me the glorie of GOD. For thou puttest mée in minde of GODS fatherlie loue towards me wretched and dampned sinner, who so loued the world, that he gaue his onelie begotten sonne, that whosoeuer beléeueth in him might not perish but haue euerlasting life. Also as oft as thou doest obiect that I am a sinner, so oft thou callest to my remembraunce the benefite of Christ my redéemer, vpon whose shoulders, and not vpon mine, lie all my sinnes: for the Lord hath laide all our iniquities vpon him. Again, for the transgression of his people was he smitten: wherfore when thou obiectest that I am a sinner, thou doest not terrifie me, but comfort mée aboue measure. Luther vpon the Gal.

Iohn.5.24.

Esaie.53.

DEVOTION.

True deuotion or pure religion, what it is.

TRue deuotion, that is called in latine (Pietas) is that which hath annexed therewith diuine promises, for this present life to come, as witnesseth Paule. 1. Tim. 4. which is nothing els but obseruation of Christs lawe, that in the Psalme for the pureneſſe thereof is called siluer fined often and manie times through fire: It hath no chaffe in it, as hath mens traditions, but is pure and cleane wheate: As sheweth Ieremie writing thus: What is the chaffe to the Wheate? Therefore beholde, I will come against the Prophet, saith the Lord, that steale my word euerie one from his neighbour, and deceiue my people in their lyes, and in their errours. And this deuotion is that which Saint Iames calleth the pure religion of Christ, saieng: Pure and immaculate religion afore God the father is, to visit fatherlesse children and widdowes in their veration. Whereby hee meaneth all needie people that are succourlesse and helplesse, without councell or other meanes according to our abilitie, whensoeuer we sée them in nède or distresse.

1.Tim.4

Psal.12.6.

Iere.23.28

Lambert in the booke of Mar. fol. 1266.

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1.Co.1.27 Who so eateth & drinketh vnworthelie, he eateth & drinketh his owne damnation, making no difference of the Lordes bodie. ¶ To make no difference of the Lords bodie, is vnworthely to eate the Lords bread, and to drinke of his cup, &c. Saint Austen in his 26. treatise vppon Iohn, saith: The Apostle speaketh of those which receiued the Lordes bodie without difference and carelesse, as if it had bene anie other kinde of meat whatsoeuer. Were therefore, if he be reproued which maketh no difference of the Lordes bodie, that is to saie, doth not discerne the Lordes bodie from other meates, how then should not Iudas be dampned, who came to the Lords table, feining that he was a friend, but was an enimie. Bullinger. fol. 1108.

DISOBEDIENCE.

Examples thereof out of Scripture.

Gen.3.6. Through Adams disobedience we were all made sinners, and subiect to death.

The remedies thorough Christ. ¶ As by one mans disobedience manie were made sinners, so by the obedience of one, shall manie be made righteous. Rom.5.19.

1.Co.15.22 For as by Adam all die, euen so in Christ shall all be made aliue. ¶ Christ rose first from the dead to take possession in our flesh for vs his members. And where he saith, all shall be made aliue, he meaneth the faithfull. Geneua.

Gen.19.26 Lots wife for disobeieng the Lord, was turned into a piller of Salt.

Of the plagues & curses promised to the disobeiers of Gods word. Read Deut.28. and Iere.29.

Nu.15.23 The man that gathered stickes on the Sabboth daie, was stoned to death.

Dem.17.12 Whosoeuer did not obeie the true minister of God and the Iudge, was put to death.

Acan for his disobedience was stoned. Iosu.7.

1.Re.15.22 Saule for his disobedience was reiected and cast out of Gods fauour.

3.Reg.13.18. The Prophet for disobeieng the word of the Lord was deuoured of a Lion.

The Iewes for their disobedience were carried into captiuitie. 4.Reg.17.23.

Hest 1.19 Quene Vasthi for her disobedience was diuorced from the

the king Ahasuerus.

Iohanan disobeied the word of the Lord, and carried the people into Aegypt. Iere.43.2.

Ionas for his disobedience was cast into the Sea. Ionas.1.15.

Of disobedience to the Gospel. Read, Rom.10.16. & the 16.26. 2.Thessa.1.8. and the.3.4.

Of disobedience to parents. Read Rom.1.30. 2.Tim.3.2. Exo.1 8.Deut.21.18.

Of disobedience to rulers. Read 2.Pet.2.10, Iude.8.

DIVORCEMENT.

How and wherefore married folke maie be diuorsed.

The same authoritie hath the woman to put awaie the man, that the man hath to put awaie the woman. Mar.10.11.12. Christ saith, there is no lawfull cause to dissolue matrimonie, but adulterie. For when the woman giueth the vse of her bodie to an other man, shee is no more her first husbandes wife, nor the husband no longer the husband of his wife, then he obserue the faith of matrimonie with her. Whereseuer the fault happen and can be proued by certeine signes and lawfull testimonies: the persons maie by the authoritie of Gods word and ministrie of the magistrates, be separated so one from the other, that it shall be lawfull for the man to marrie an other wife, and the wife to marrie an other husband. And Christ saith. Math.5. 32. and.19.9. So that a man shall not neede to keepe at home with him a woman, that is no more his, then an other mans, neither the woman such an husband, as is no more hirs then an other womans. Mar.10.11.12. Saint Paule.1.Cor.7.12. sheweth an other cause of diuorcement, when one of the persons being married, is an Infidell, and of a contrarie faith. If this person will not dwell with the other that is his fellowe in matrimonie and a christen man, it is lawfull to breake the faith of matrimonie and marrie with an other. So saith Saint Ambrose writing in the place of S. Paule. Non debetur reuerencia, &c. The reuerẽce of matrimonie is not due vnto him ẏ contemneth the author of matrimonie. And in ẏ same place the contempt of God, breketh ẏ right of matrimonie, cõcerning him ẏ is forsakẽ,

least

leaſt he ſhould be accurſed bæing married to an other. Thus thou ſeeſt that the Lord, Mat. 5. and 19. giueth license for adulterie, to diuorſe and marrie againe, & Saint Paule for infidelitie.

Whooper.

Christ speaketh expreſlie of the man, that he maie for fornication put awaie his wife: but he sheweth not whether the woman maie leaue her husbande, if he commit whoredome: the reason is, because he doth onely answere vnto that was demanded of him. But if a generall question be moued on this behalfe, there is a common and a mutuall right of either parte, euen as there is a mutuall knotte of faith and promise: otherwise the husbande is the heade of the wife, and the wife in subiection to her husband. But as farre forth as perteineth vnto chastitie of matrimonie, and to the faithfulneſſe of the bed, the like lawe is prescribed vnto the wife. The man saith Saint Paule, hath no power ouer his owne bodie, but the wife: neither hath the woman power of hir owne bodie, but the man. There is like libertie therefore if the husband or wife doe violate the promise of the bed, the chaſt wife maie forsake her husband, if he bee a fornicatour, as wel as the husband maie put awaie his wife, if shee haue plaied the whore.

Marl. fol. 420.

Mat. 5. 31. It is said, whosoeuer putteth awaie his wife, lette him giue her a letter of diuorcement. ¶ These words doe perteine to the lawe of eſchewing adulterie, and doe teach that truelie and vndefiledly we ought to keepe the faith of wedlocke. For euen as the Iewes thought that they behaued themselues falsely and amisse before God, if they keepe not the lawe after a politike order. Euen so againe, whatsoeuer the politike or morall lawe did not prohibite, they fondlie imagined that it was at their pleasure. Moses in respect of the externall order, did not forbidde the diuorsements with their wiues (which wer wōt to be obserued) but onelie to take awaie the occasion of lust, for it was a certeine testimonie of manomission of free libertie, that euer after the woman might be free from the bondage and power of the man: and also the man by the same, did acknowledge and confeſſe, that he did not put awaie his wife for anie crime or fault, but because she did not please him.

Marl, fol. 101.

How

How the Bill of diuorcement was made.

Some write that the Bill of Diuorcement mencioned in the fift of Mathewe, was made after this forme following, as should appeare by a copie taken out of the lawe of the Hebrues.

This Bill made the 29. daie of June in the yeare of the creation of the world 5030. witnesseth that I H.K. the sonne of W.K. dwelling in the citie of London, haue well aduised my self, no man constraining me, and haue dimist, and set at libertie, and left thee A.K. to thy self, which hast bene heretofore my wife, and nowe hauing dimist thee, and set thee free, I giue the leaue to do what thou wilt, & to go and giue thy selfe to wife, to whom so euer it shal please thee. In witnes wherof I giue vnto thee this Bill of diuorcement & dimissorie Epistle, being an instrument of libertie according to ỹ law of Moses. Marl. fol. 102. Bill of diuorcemēt

Whie the Iewes were suffered to be diuorced.

The Iewes were suffered by the lawe (for their weakenesse sake) to be diuorced from their wiues (giuing them a Testimoniall in their hands) to auoide a further inconuenience, ỹ was, least when they were moued or angrie with them, they would either haue poisoned or killed them.

The meaning of these places following.

Whosoeuer marrieth her, that is put awaie from her husband, committeth adulterie. ¶ They that gather by this place that a man cannot be married againe after he hath putte awaie his wife for adulterie while she liueth, reson fondlie. For Christ speaketh of these diuorses which the Iewes vsed, of which sort we cannot take the diuorcement for adulterie, for adulterers were put to death by the lawe. *Luk.* 16.18

Let not man therefore put a sunder that which God hath coupled together. ¶ He that putteth awaie his wife for adulterie or fornication, doth not put asunder that which God hath coupled: for it is GOD himselfe (which commaundeth such to be stoned to death) that doth separate them. *Mat.* 19.6

Where is the Bill of your mothers diuorcement, &c. God was not the cause whie the congregation of the Iewes (which is vnderstood by mother, & was once his spouse) was diuorsed & forsaken, but their owne offence diuorsed them, & was the cause whie they were sold to the vsurer, & giuen ouer into the hands *Esay.* 50.1

of the Gentiles or heathen, and sparkled among the Medians, Persians, Babilonians, Grecians, and Romaines. T.M.

Doo.

Whatsoeuer God willeth to doe, is well done.

Thou shalt not doe that which is good in thine owne eies, but doe that onelie which I commaund thee. ¶ Upon this place Saint Iohn Chrisostome in his Oration against the Iewes, saith thus: Of a truth that which is done according to the will of God, although it seeme to be wicked: yet it is altogether pleasant and acceptable before God. Contrariwise, whatsoeuer is done beside the word of GOD, and otherwise then he will haue it done, though it be as a thing acceptable to God, yet it is of all other the worst and most wicked.

D. Wilson in his booke against vsurie, fol. 182.

How the doers of the lawe are iustified.

Rom. 2. 13 For before God they are not righteous which heare the lawe, but the doers of the lawe shall be iustified. ¶ That is, shall be pronounced iust and righteous. This sentence is onely spoken to the rebuke of the Iewes, setting no small store by themselues in that behalfe of the lawe, which yet they kept not. This thing laieth Paule to their charge on this wise: It is not inough for thee, O thou Iewe, to heare the law onelie, & to be a professour therof and a leaner vnto it, but if thou wilt needs be iustified and made righteous in the sight of God by the law, as thou so greatlie crakest, then must thou keepe the lawe, not onelie heare it, now, that doest thou not, but art guiltie of the breaking of it, and therefore must thou haue an other waie to become righteous in the sight of God, then by the keeping of the lawe, which is as this whole Epistle doth after and before plainlie proue, saith, that faithfully beleeueth sinnes to be forgiuen freelie by Christ, not for our workes or deseruinges, no not whē we haue done the best ỹ we can. And to this purpose doth Saint Ambrose writing on this selfe text, expound Paule, saieng: Not they are righteous which heare the lawe, but which beleeue in Christ, whome the lawe promised, affirming plainlie, that to beleeue in him, is to doe the lawe.

Tindale.

The

The Apostle in this place goeth about to refell the follie nesse of the Iewes, which supposed that the hearing and vnderstanding of the lawe was sufficient to the accomplishing of the same, although they in no part fulfilled it, which Saint Paule here confuteth, as though he would saie vnto them: You bragge that you are iustified by the lawe, where in no part ye doe fulfill the lawe, but bragging of a little superficiall vnderstanding of the lawe, perswade your selues straight, that you doe fulfill the lawe, as though the accomplishing of the lawe consisted in knowledge and vnderstanding, and not in fulfilling: but herein you are deceiued, for not the heares but the doers of the law are iustified. And because none fulfilleth the law so absolutelie as Gods iustice requireth, therefore our iustification commeth not by the lawe (where of the Iewes bragged) Rom. 10. and therefore in the same Chapter the Apostle concludeth thus: Nam perfecto, &c. for Christ is the fulfilling of the law, to iustifie all that beleeue. I. Gough.

So that ye be doers of the worde, and not hearers onelye, deceiuing your selues. For if a man heare the worde, and declareth not the same by his workes, he is like vnto a man beholding his bodilie face in a glasse, and so forth. For there are diuerse men at this daie and hath bene alwaies, which thinke that religion consisteth in often hearing the word of God, and in disputing the same at common meeting: but our Lorde Iesus Christ pronounceth (in Mathew, where he saith: Whosoeuer therefore heareth of me these words and doth them) that true pietie doth not consist in knowledge & talking, but in the action and conuersation. Marl. fol. 148.

James. 1. 22

DOCTOVRS.

How farre the Doctours ought to be beleeued.

WE ought to indulge or bring in nothing of our owne head, neither to chose that which anie man hath brought in of his owne head, or of his owne braine, we haue the Apostles for our authors, which did not chose of their own braines what they shuld bring in, but did faithfully assigne and deliuer vnto nations, that which they receiued of the Lord. Therefore if an Angell from heauen should preach anie other Gospell vnto vs, wee would pronounce it to be accursed.

Tertulian

Hierome. That which hath no authoritie out of the Scriptures, or by the Scriptures, maie as eaſilie be contemned, as it is proued.

Ambroſe. We doe by good right condemne all new thinges ỹ Chriſt hath not taught, for Chriſt is the waie vnto the faithfull. If Chriſt therefore hath not that which we doe teach, we doe alſo iudge it execrable. Ambroſe de vir. li. 4.

Origen. The diſcuſſing of our iudgement, muſt be taken onely of the Scripture.

Origen in Hierome homil. 1. We haue neede to bring the Scripture for witneſſe, for our meaning and expoſitions without theſe witneſſes haue no credit.

Aug. de na. & gra. chap. 61. My conſent without exception I owe not to anie Father, were he neuer ſo wel learned, but only to the canonicall ſcriptures. His reaſon is this: for whereas the Lord hath not ſpoken, who of vs can ſaie it is this or that? Or if he dare ſaye ſo, how can he proue it?

Auguſtin I require the voice of the Shepheard, reade me this matter out of ỹ Prophets, read it me out of ỹ Pſalmes, read it me out of the Lawe, read it out of the Goſpell, read it out of the Apoſtles. Auguſt. in Iohn. Tract. 94.

Auguſtin Neither ought we to take the diſpenſations of all men, how catholike ſo euer or commendable ſo euer they be, as the canonicall Scriptures: as though we maie not (ſaue the reuerence that is due vnto ſuch men) improue or refuſe anie thing of their writings, if we finde they meant otherwiſe then the truth doth allow, beeing by the helpe of God found by vs, or by other. Auguſt. in Epiſt. ad Fortuna.

Auguſtin I am not moued with the authoritie of this Epiſtle. For I doe not take the letters of Cyprian, as the canonicall Scriptures, but I do trie his writings by the canonical Scriptures, and whatſoeuer in them doe agree with the authoritie of the holie Scriptures, I doe receiue it with his commendation, and whatſoeuer doth not agree with Gods worde, I doe by his good leaue refuſe it. Auguſt. con. Creſ. gramacion. li. 2. cap. 32.

Auguſtin Truſt not me (ſaith S. Auſten) nor credit my writings as if they were ỹ canonicall Scriptures, but whatſoeuer thou findeſt in the worde, although thou didſt not beleeue it before, yet ground thy faith on it now, & whatſoeuer thou readeſt of mine,

vnleſſe

vnlesse thou knowe it certeinlie to be true, giue thou no certeine assent vnto it.

August. prol. li. 3. de Trini. Tom. 3.

We must be partakers of other mens saiengs wholy after the manner of Bees, for they flie not a like to all floures: nor where they sit, they crop them not quite awaie, but snatching so much as shall suffice for their hondemaking, take their leaue of the rest. Euen so we if we be wise, hauing gotte of other so much as is sounde and agreeable vnto truth, will leape ouer the rest, which rule if we keepe, in reading and alleadging the Fathers wordes, we shall not swarue from our profession, the Scripture shall haue the soueraigne place, and yet the Doctours of the Church shall lose no parte of their due estimation. S. Basile

Saint Austen to Saint Hierome, saith on this wise: I recken not my brother, that ye would haue vs, so to reade your bookes, as if they were written by the Apostles or Prophets. Aug ad Hierome Epist. 19.

DOEG.

How Doeg was a figure of Antichrist.

DOeg was a wicked couetous man, the keeper of king Saules Mules, who to the satisfieng of his couetousnesse, gaue himselfe to flatterie, and to serue the kings turne in all things, were it right or wrong, insomuch that when hee had falsely accused Ahimelech that good and godlie Priest vnto the king, hee at the kinges commaundement (all other refusing that wicked deede) fell vpon Ahimelech with the sworde, and slewe both him and all the Priestes of the Lorde, to the number of 85. All such cruell and couetous men, (although sometime they will appeare holie as Doeg did, which went to the Tabernacle of common place of praier, and was ther occupied, as though he had bene an holie man) maie be called Doegs. Doeg by interpretation and turning of his name into Latine, signifieth, Commotus, in English Vehementlye moued. By whom, saith Saint Austen is signified Antichrist, which with false signes and fained myracles, shall moue all the worlde, before the comming of the Lord into iudgement. And as Doeg wrought wickednesse for the pleasing of king Saule, by whome is signified the Diuell, so shall Antichrist moue and stirre the worlde 1. Re. 21. 7 1. Reg. 22 9. 18 Augustin

to sinne, for the pleasing of the diuell, and aduaunсing of his kingdome.

DOGGES.

Who they be, and what is signified thereby.

Deu. 23.18 A Dogge is counted a vile beast, and so vile, that in the olde lawe it was forbidden to offer the price, the gaine, or the vauntage, that was got by the selling of a dog to the building or repairing of the Tabernacle of the Lord. And because dogs be great raueners, malicious and enuious beasts, therfore the Scribes, Phareses and high Priests of Moses lawe, in persecuting of Christ, were called dogges. Ric. Turnar.

Math. 7.6 Giue not that holie things vnto dogges, &c. ¶ The dogges are those obstinate and indurate, which for the blinde zeale of their leauen, wherewith they haue sowred, both the doctrine & also the workes, maliciously resist the truth, and persecute the ministers thereof, and are those wolues among which Christ sendeth his shæpe, warning them not onelie to be single and pure in their doctrine, but also wise and circumspect, and to beware of men, for they shuld bring them before Iudges & kings and slaie them, thinking to do God seruice therein: That is as Paule to the Romaines testifieth of the Iewes, for blinde zeale to their owne false fained righteousnesse, persecute the righteousnesse of God. Tindale, fol. 238.

¶ Declare not the Gospell to the wicked contemners of God, whome thou seest left to themselues and forsaken. Geneua.

¶ This holie thing is Gods word. Dogges are they that persecute the word. Tindale.

The meaning of these places following.

For dogges are come about me. ¶ By dogges are vnderstood the tyrannie and the crueltie of the Iewes toward Christ. Like dogges are they at all times, which Iewishlie and heinouslie persecute the members of Christ, that is, the faithfull. T.M.

A quicke dogge is better then a dead Lion. ¶ This Prouerbe, is the saieng of the Epicures, the which beleeueth not the immortalitie of the soule. The Bible note.

¶ Ye noteth the Epicure and carnall man, which made their

their bellie their God, & had no pleasure but in this life, wishing rather to be an abiect and vile person in this life, then a man of authoritie, and so to die, which is meant by the Dogge and Lion. Geneua.

Beware of Dogges, &c. ¶ Beware of Dogges which barke against the truth to fill their bellies. Phil. 3. 2. Geneua.

DOMES DAIE. ¶ *Looke* Daie.

DOORE.

An exposition of these places following.

I haue set a doore open before thee. ¶ Paule glorieth that a doore was open vnto him, 2. Cor. 2. 12. that is to saie, that occasion was giuen him by God, wherby to enter into the hearts of the heathen by the word of the Gospell. In this wise must this present place be taken: namely, ỳ Christ had opened a way, whereby the Church of Philodelphia might allure other churches to the faith of Christ, by her owne example, howe much so euer their aduersaries brabled against them, whether they were Iewes or Gentiles, or false Apostles. And therefore by saieng, and no man can shutte it, his meaning is this: namely, no man shall be able to let you, but that you shall preferre my Gospell to manie. So at this daie there is a great doore set open vnto Gods seruaunts, while the Antichrists and persecutors burst a sunder: that is to saie, the waie is opened for them, to enlarge the bounds of Christes kingdome by preaching his worde, and to beate downe the grose errours of vngodlinesse by the brightnesse of the Gospell. Because that when God determineth to enlarge the borders at Christs kingdome, there is no power so high that is able to let it. Apoc. 3. 8.

Marl. vpon the Apoc. fol. 61.

For so much therefore as I finde thee thus grounded in faith, bee thou certeine and sure of it, I haue sette before thee an open doore, I haue illumined thy sences, and cleered thy vnderstanding to knowe the holie Scriptures, and perceiue the high mysteries written therein, so admitting thee to my kingdome. And this doore canne no man shutte vp againe. Neither shall the power of this worlde, nor yet

the gates of hell, be able to preuaile against this opening.

Bale.

Iohn.20.19 And when the doores were shut. ¶ In this place the Euangelist doth diligently note the time that Christ our Sauiour came in to his disciples, not meaning that he went in through the doores, for the Greeke hath not Diastroon Kekleismenoon, that is to saie, through the doores being shutte, but Toonstroon Kekleismenoon, that is to saie, The Gates or Doores being, as a man might saie: late in the euening, and at that time that the Gates and Doores be wont to be shut. Or els could not Christ our saiuour, through his diuine power cause the doores (were they neuer so surelie shut) to open vnto him of their owne accord, as when he deliuered Peter out of prison by his Angel, then not onelie the chaines that he was bound withall, fell off from him, but also all the doores & locks did open of their owne selues, and did giue him passage. Act.12. 7. Againe, how the Apostles were deliuered. Reade. Act.5.19.

Sir I. Cheeke.

¶ Whereas some thinke that doores were opened for him, that he might enter in according to the manner of men, it disagreeth much with the minde of the Euangelist. Therefore we must not thinke that Christ entered in without myracle, to the ende he might declare his diuine power to make his Disciples the more attentiue. Neuertheleslie that is most false which the Papists doe affirme, as that Christs bodie pearced the doores which were shut: This they therefore affirme, that they might make his glorified bodie, not onely like vnto a spirit, but also so incomprehensible, that no place can contein the same. But the wordes of the Euangelist sound no such thing: because he saide not that he entered through the doores that were shut, but that he stode sodeinlie in the middest of his disciples when the doores were shut: we know that Peter came forth of the fast barred prison, shall we therefore saie that hee pearsed through the midst of the yron Gates? This were to absurde and childish. Let vs content our selues with this, that Christ purposed by a notable miracle to confirme the Apostles in the fayth of his resurrection.

Marl. vpon Iohn. fol. 594.

¶ So that no man opened him the doores, but hee by his diuine

diuine power, caused them to open of their owne accord. As of Peter is read. Act. 5. 19. and 12. 10. Geneua.

DORCAS. *Looke. Tubitha.*

DOSITHEANS.

What manner of men they were.

The Dositheans were such as in diuers Ceremonies seuered themselues from the Iewes, some of them would marrie, yet liue and continue Virgins: They fasted from all liuing creatures. They began of Dositheus. Who showing his followers an example of fasting, famished himselfe to death, & thereby proued himselfe a foole. Epipha. li. 1. tom. 1. hæres. 13.

DOVBTING.

Of the doubting of Abraham & other holie persons.

Whether Abraham anie thing doubted, when God promised to him a childe, the Scripture seemeth to leaue in suspence. For in the 17. of Genesis, it is written that he laughed & said: Shall a childe be borne vnto me of an hundred yeares of age? And shall Sara bring forth a childe being 90 yeares of age? I would to God Ismael might liue in thy sight. These words haue a showe both of ioie and admiration being ioined notwithstanding with some doubting. And this Scripture therfore maketh mention of these things, that the faith of Abraham which is so highlie cõmended, should in no wise be thought to haue bene without doubting, which are accustomed to spring of the flesh & humane sence: but because the faith of the Patriarke ouercame those doubtings, therefore it is praised. Neither do we read there, that Abraham was accused of incredulitie as Sara was, which also laughed. And if a man weigh the outward laughter, they were both alike. But God which is the searcher of the hearts, vnderstood right well the faith of either of them. Holie men, although they beleeued the promises of God, yet sometime through humane weakenesse, they somewhat doubted, and therefore it came to passe oftentimes, that they required signes and miracles to confirme their weakenesse, which thing we read in Gedeon and Ezechias the King. But in this place is shewed a remedie

againſt ſuch temptations, namelie to call backe our thoughtes from humane lets, and to fixe our eies onelie vpon the power of God. Of this thing the Angell admoniſhed the bleſſed Virgin ſaieng: No word is impoſſible with God, although it appeared not by the words of the Virgin that ſhe doubted, but onelie aſked how that ſhould come to paſſe: for ſhe doubted not, but as the Angell had tolde hir ſhe ſhould conceiue, and that ſtraight waie: but becauſe ſhe ſawe, that ſhe was not as yet coupled in Matrimonie, although ſhe were betrouthed, ſhe demaunded how that ſhould come to paſſe. Therefore the Angell in his aunſwere comprehended two principall points. The one is, whereby he remoued awaie doubting, if peraduenture there ſtucke anie thing in the minde of the Virgin. For he ſaid, No word is impoſſible with God. The ſecond is of the maner of conceiuing, The Holie ghoſt (ſaith he) ſhall come vpon thee, and the power of the moſt higheſt ſhall ſhadowe thee. But whereas ſome faine, that ſhe aſked this, becauſe ſhe had vowed virginitie to God, it needeth no long confutation, eſpeciallie ſeeing wee are by the Hiſtorie it ſelfe taught, that ſhee was betrothed to a man, neither was there at that time anie ſuch cuſtome to vowe Virginitie.

Pet. Mar. vpon the Rom. fol. 96.

DRAGMA.

What Dragma is.

A Dragma is the fourth part of a Sickle, which is to ſaie fiue halfe pence, for a Sickle is twentie halfe pence.

DRAGON.

Wherefore the King of Aegypt is called a Dragon.

Exe. 29. 3. I Will vpon thee, thou Dragon. ¶ The propertie of Dragons is to haunt, where abundance of waters are. Therefore is the King of Aegypt heere called a Dragon, becauſe of the abundaunce of water that are in Aegypt, where he raigned. So is Hieruſalem called a Stewes becauſe of hir haunting of Idolatrie. As in the 16. T. M.

¶ Ye compareth Pharao to a Dragon, which hideth himſelfe in the riuer Nilus. As Eſay. 51. 9. Geneua.

The meaning of this place following.

Thou

Thou hast couered vs in the place of Dragons, and couered vs with the shadowe of death. That is, thou hast condemned vs to the place of Dragons or Serpents, or thou hast driuen vs into the place of Dragons or Serpents. By the place of Serpents is vnderstood their bondage among the Heathen, which in crueltie, are like to Dragons or Serpents. The same calleth he the shadow of death, for it is worse then death, & more to be feared, to be put in all thing to the arbitriment, and pleasure of the vngodlie, to heare continuallie ỳ name of God blasphemed, and all godlinesse despised, and all manner of iniuries & wrongs done to the fauourers thereof. Therefore saith he, thou hast couered vs with the shadowe of death, that is, with the verie darknesse of death.

T.M.

Who be the Dragons Angells.

And the Dragon and his Angells fought, &c. ¶ The Angells whose force the Dragon vseth against Michael, are the great men, wise men, and wealthie men of the world: whose puissaunce, pollicie & riches, are the weapons that he fighteth with, for the maintenaunce of his kingdome and honour, which he hath vsurped wrongfullie, with him we must also incounter, howbeit with spiritual armour from God, according as the Apostle saith. 2. Cor. 10. 4 Ephe. 6. 13. *Apoc. 12. 7*

Marl. vpon the Apo. fol. 174.

Who be the Dragon, beast, and the false Prophet.

Out of the mouth of the Dragon, beast and false Prophet. ¶ There be that thinke the Dragon, the Beast & the false Prophet to be all one. But we maie fitly vnderstand by the Dragon, Satan himselfe the Father of lies. By the Beast, Antichrist & all his bodie: and by the false Prophet all manner of false teachers of Antichrists kingdome. *Apo. 16. 13*

Marl.

DRAVVING.

The meaning of these places following.

NO man can come to me, except the Father which hath sent me, draw him. ¶ To be drawen of ỳ father, is to be endued wt faith & with ỳ Holie ghost, by which our harts are sealed & cõfirmed toward Christ. For ỳ father giueth faith to whõ he will: & on whom he wil he hath mercie, & whom he will also, he maketh *Iohn. 6. 44*

keth hard hearted. It is no violent manner of drawing which draweth a man with externall haling and pulling, of the which our Sauiour speaketh here: and yet notwithstanding the motion of the Holie ghost is so effectuall, that it maketh men willing in despite of flesh and blood. Wherefore that is false and prophane which some saie, that no man is drawen against his will: as though a man were obedient to God by his owne motion & will. For in that men willinglie obaie God, it commeth of him who frameth their hearts to his obedience. Therefore mans free will is nothing. Marl. vpon Iohn. fol. 218.

Iob. 12. 32 I will drawe all men to me. ¶ In that our Sauiour speaketh here so generallie, that by his death he will draw all men vnto him, it is to be referred to the Sonnes of God, which are of the flocke. Also he vsed this generall speach, because the Church of God was to be gathered out of the Gentiles, and also out of the Iewes, according to this place: There shall be one Shepheard, and one Shepefold. Mar. fol. 441.

¶ Loke. Father.

DREAMES.

How it is hard to discerne Dreames.

SAint Austen demaundeth, by what meanes the reuelations of euill and good spirits, maie be discerned one from another, & he aunswereth that that cannot be done, except a man haue the gifte of discerning of spirits, but he addeth that an euil spirite, doth alwaies at the last, lead men to wicked opinions, & peruerse maners: although at the beginning, the difference cannot be knowen, without the gifte of the Holie Ghost. In his Epistle to Euodius, which is the hundred Epistle, inquiring of the same matter, he saith: I would to God I could discerne betweene Dreames which are giuen to errour, and those which are to saluation, neuertheless we ought to be of good cheere, because God suffereth his Children to be tempted, but not to perish. Pet. Mart. vpon Iudic. fol. 137.

Of Dreames naturall and supernaturall.

Supernaturall sleepes or Dreames, doe come of God from aboue by good Angells, by the which God reuealeth his will to whom it pleaseth him. And we vnderstand that those kinde of Dreames, doe much differ from those that be naturall, because

they

they are of more certaintie, and sealed & confirmed from aboue, so that the veritie of the same, cannot be ambiguous or doubtfull. The Dreames which commonlie happen vnto men, are wont to come of continuall cogitations and thoughts of the minde, or of the course of Nature, or of the distemperaunce of the bodie, or of such like causes. But to the diuine Dreames, commeth the testimonie of the spirite, which witnesseth for a suretie, that it is God that speaketh. As of the Ladder of Iacob, which we read that he sawe in a vision or Dreame.

Marl. fol. 13.

DRONKENNESSE.

What Dronkennesse is, after the minde of Seneca.

SEneca saith in his 84. Epistle: Dronkennesse is nothing els, but a voluntarie madnesse. And straight waies after, The qualitie of Dronkennesse, continuing manie daies, is furiousnesse. Seneca

Plato in his 7. booke De legibus toward the ende, writeth that Minos in his Lawes, prohibited the Cretenses, that they should not drinke togethers to Dronkennesse. Againe, in his 16. Dialogue De iusto at the beginning: A dronken man (saith he) hath a tyrannicall heart, for he would rule all men as he lust, and not by anie reason or lawe. Also, he writing in his .3. booke De repub. saith: that Dronkennesse maie be suffered in anie man, rather then in a Magistrate: for a dronken man, knoweth not the ground whereon he is on. If a Magistrate be dronke, then hath the keeper neede of a keeper. This is moreouer to be added, that there is nothing kept secret, where Dronkennesse raigneth. Plato. Magistrate

How Dronkennesse is condempned by holie Scripture.

Paule saith, Be ye not made dronken with wine, wherein is wantonnesse. But be ye filled with the spirite, speaking to your selues, by Psalmes, Hymnes, and spirituall songs. Upon which place Hierom saith, we cannot at one time be filled with wine and the Holie ghost, for the Apostle putteth these things as contraries, euen as we cannot serue two maisters. He that is filled with the spirit, hath wisedome, meeknesse, shamefastnesse, and chastitie; and he which is filled with wine, hath foolishnesse, furiousnesse, Ephe. 5. 18

furiousnesse, malipartnesse, and filthy lusts. They which are not filled with wine, can easelie sing Psalmes, Hymnes and spirituall songs, which thing they cannot doe, which haue gorged themselues with wine. Pet. Mar. vpon Iudic. fol. 162.

Prophane examples of Dronkennesse.

Alexãder. Alexander of Macedonia, the Conquerour of the world, was most filthelie ouercome with wine, and being dronke, slew Clitus his friend most valiant and faithfull, whose diligence, industrie, labour, prudence & strength he had in warres long time vsed, to his great commoditie. Wherefore, when he had slept after his wine, and being awaked, and remembring the wicked act that he had committed, he was so ashamed and sorie, that he wished himselfe dead. But yet he amended not the vice of dronkennesse. Yea once afterward he dronke so much wine in one night that he fell into a Feuer, and for that he would not temper himselfe from wine, within a while after he died.

Pet. Mar. vpon Iudic. fol. 163.

King Philip. King Philip, father to Alexander ý great, was a noble Prince and fortunate, yet notwithstanding ý vice of dronkennesse raigned too much in him, wherefore it followed, that after he had giuen iudgement vpon a time against a poore widdow woman, she aunswered straight, she appealed. The Nobles then present, hearing the woman what she said, demaunded to whom she appealed, since the king himselfe had giuen sentence. She aunswered and said, I appeale to king Philip, which is now dronk: that when he is sober, he returne and giue sentence. The woman was nothing deceiued in hir appelation, for after king Philip had reposed and slept a little, he reuoked and repealed that sentence that he had before giuen against hir.

Cambices. This Cambices the sonne of Cyrus, had a Counsalour about him named Prexaspes, & because he admonished the King somwhat boldlie of his dronkennesse, he commaunded Prexaspes to bring his youngest sonne vnto him, for I quod he will shote at him with my bowe. And if I hit his heart with my dart, then maist thou thinke that I am not bestde the capacitie of reason, but if not, then maie it worthelie be saide, I am dronke, and so the childe being bound to a post, the king after he had well dronke shot at the childe with his dart, and pearced him through the heart, which being ript, he shewed to Prexaspes the childes

father,

father, saieng: heere thou hast good euidence that I am not dronk, for the heart is rightlie hit. Canon.

A good woman had an husband, who would be oftentimes dronken, wherewith she being ashamed, and deuising by what meanes she might cause him to leaue that horrible vice, at the last, when he was asleepe, she caried him vnto ỹ Charnel house wherin were put the bones of dead men, and leauing him lieng there, she made fast the doore and departed, and when she thought he was waking she taking with hir bread and meate, returned to the Charnell house, & knocked at the doore: hir husband faintlie asked, who knocked there. The good woman aunswered, I: which haue brought meate with me, for the dead men: Peace quod hir husband, thou increasest my paine, in speking of meat, bring me some drinke I praie thee: that hearing the good woman, Alas said she that euer I was borne, for this vice gotten by custome, my husband hath made it an habite, which will neuer forsake him. Charnell.

Examples of Dronkennesse out of the Scripture.

Noe a great man, iust and loued of God, who saw two constitutions of the world (for he liued both before & after ỹ floud) is set forth vnto vs as an example vtterlie to auoid Dronkennesse. When as he hauing dronke more wine then was meete, laie in the Tabernacle most filthelie naked, and his priuie partes which were wont to be couered, he lefte bare and vncouered: and hee that was wont to be a Master of vertues was a great offence vnto his children. Cham, mocked him: the other two sonnes of a better and holier nature, were sorie and verie much ashamed of their fathers filthinesse. By this act it is sufficientlie declared, that shame, derision and offence, followe Dronkennesse. But of this sinne we haue a notable example in Lot, who vndoubtedlie dranke not immoderatelie, to the ende he would abuse his Daughters, and to commit incest, but to put awaie care and griefes which he had taken for the ouerthrow of the 5 cities, for the losse of his deere wife, and also of his substance. He would also comfort his daughters, that they should not take too much thought, specialie for the losse of their mother: although he ought to haue inuented other waies of comforting. But this I speake onelie least that ante man thoulde thinke, that he didde with his will drinke too much, to Noe. Lot.

to pollute himselfe with most filthie lusts: yet for all that, to much abundaunce of drinke, was the cause of his most vile incest, being otherwise an olde man, & in a time farre out of purpose, for as much as the iudgements of God were declared against the filthie lusts of the 5. Cities. And which is wonderful, wine so alienated Lot from himself, that he vnderstood not with what women he had companied. Wherefore rightlie saith Seneca in his 84. Epistle: They which are dronken, doe manie things, which afterward when they are sober, they are ashamed of. Lot sought to make himselfe merrie with wine, and he incurred a perpetuall heauinesse. Let them therefore which seeke to be made merrie with wine, remember that they put themselues in a most present daunger, and by that meanes maie easelie throwe themselues headlong, into most grieuous wicked actes.

Seneca

Pet. Mar. vpon Iudic. fol. 162.

¶ Through Dronkennesse and other vices wer the Cities of Sodome and Gomorra destroied. Gen 19.24. Eze. 16.49.

¶ Ammon being dronke was slaine. 2. Reg. 13.29.

¶ Ela the sonne of Baasa King of Israel being dronken, was slaine of his seruaunt Zimri.

3. Re. 16.9

¶ Benhadad King of Syria with his 32. Kings, being dronken, were all ouercome of King Achab.

3. Reg. 20. 12.

¶ Holofernes being ouercome with drinke, was slaine of a woman.

Iudith. 13.

¶ Simon and his sonnes, through dronkennesse, was slaine of Ptolomy and Abobus.

1. Mac. 16 16.

¶ Of the incommodities of Dronkennesse, Read Pro. 23. 30. &c. Eccl. 36. 26. &c.

Nabal was drunke. 1. Sam. 25. 36.
David would haue made Vriah drunke. 2. Sam. 11. 13

DROPPES.

How these Droppes shewe Christ to be a true man.

Lu. 22.44

AND his sweate was like Droppes of blood. ¶ These not onelie showe, that Christ was true man, but other things also which the godlie haue to consider of, wherein the secret of the redemption of all mankinde is contained in the sonne of God his debasing himselfe to the state of a seruant, such things as no man can sufficientlie declare.

DRVCILLA.

What manner of woman this Drucilla was.

FElix with his wife Drucilla. ¶This Drucilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot and licentious woman, and being the wife of Azizus King of the Emesens who was circumcised, departed from him, and went to this Felix, the brother of one Pallas, who was sometime Nero his bondman. *Act. 24. 25*

DVVELL.

What is betokened by this word, Dwell.

WIll dwell among them. ¶By this word dwell, is betokened, friendship, familiaritie and companie betweene God and the Elect, according as Christ saith: If anie man heare my voice, and open me the doore, I will come in to him, and suppe with him, and he with me. Marl. vpon the Apo. fol. 113. *Apoc. 7. 15*

¶The Lord that sitteth on the throne, will alwaies dwell among them as their most mightie defender, their solace & their comfort. Bale.

Let the word of God dwell in you plentifullie in all wisedome. ¶To dwell in vs, is to haue full possession, and a mansion house in vs, to sit and rest there, to gouerne and rule there, as we doe in our houses and places of our owne abode, and how shall this be, but by that ordinarie meanes which God hath appointed vs, which is by reading and hearing the word of God, &c. Beza. *Col. 3. 16.*

And dwelt in vs. ¶And dwelt. The Greeke word (Eskuiosen) is as much to say, as he made his Tabernacle, whereby the Euangelist signifieth, that he was conuersant among them, as a verie man, and he shewed not himselfe the twinckling of an eie, and so vanished awaie, but had his abode and continued among them long time, whereby they might haue sure and certaine experience of his godlie behauiour, of his singular vertues and of his wonderfull workes. Some thinke by this word (Dwelt) that the Lord Iesus had no certaine dwelling place in this world, but was faine to sit often and remoue, for so do they that dwell in Tents and Tabernacles. Chrisostome taketh (in *Iohn. 1. 14.*

vs) to be in our flesh, and vnderstandeth that the humanitie of Christ, was a Tabernacle to the diuinitie, and so frameth this argument against the Heretikes, that affirmed the Word to be turned into flesh. ¶Loke after in. Word.

Traheron.

How men should dwell with their wiues.

1 Pet. 3. 7. Likewise ye men dwell with them according to knowledge. ¶To dwell with them, is with faithfulnesse, with the despising of pleasures and of ambition, with the decking of the inner man, with the mækenesse and demurenesse of a quiet spirit, with loue & reuerence to order them, not according to our wilfull commaundement & lust, but according to knowledge, appointing them to doe nothing, but that is expedient, and flattering them in nothing, that maie hurt or corrupt honest conditions and manners.

Tindale.

Ebion.

Of the heresie of this man.

EBion of whom the Ebionites are called, affirmed Christ to be but a bare man, borne of Ioseph and Marie, he thought that faith onelie did not iustifie. He affirmed the corporall obseruation of the lawe to be necessarie, he denied the Epistles of Paule, accusing him that he fell from the Lawe. The Iewish Sabaoth and other Ceremonies, he obserued together with the Iewes, onelie the Sundaie he celebrated in remembraunce of the resurrection.

Euse. li. 3. ca. 24

Epiphanius saith hæres. 30. that Iohn the Euangelist hearing that Ebion was in the Bath, refrained his companie. Abdias B. of Babilon saith, that Philip the Apostle ouerthrew this heresie of Ebion at Hierapolis.

EDIFIENG.

What it is to edifie.

Rom. 15. 2 LEt euerie man please his neighbour in that that is good to edifieng. ¶To Edifie, signifieth to doe all manner duties to our neighbours, either to bring him to Christ, or if he be won, that he maie grow from faith to faith, for the faithfull are called

led the Temple of God, wherein is resident his holie spirit, and these faithful are the stones of new Hierusalem, that is the vniuersall Church. Esay.54. Apoc.21.2. Of the which building, Christ is the corner stone. Ephe.2.20. Geneua.

EDOM.

What is signified by Edom.

WHo is this that commeth from Edom, with stained red clothes of Bosra. ¶ Edom is the Earth, and the stained and red clothes, are Christs bloud, which he did shed vpon earth for our sinnes. And they which demaund, Who is he, be his creatures, which shall meruaile at the wisedome of God, in deliuering mankinde from the bondage of the spirituall Pharao, by bloud, by death, and by the Crosse. Turnar. *Esaie 63.1*

This Prophecie (aforesaid) Esay.63.1. is against the Edumians and enimies which persecuted the church, on whom God will take vengeaunce, and is here set forth all bloudie, after he hath destroied them in Bosra the chiefe Citie of the Idumeans, for these were their greatest enimies. And vnder the title of Circumcision & the kinred of Abraham, claimed to themselues the chiefe religion and hated the true worshippers. Psal.137. Geneua.

Remember the Children of Edom. According as Ezechiel.25.13. And Ieremy.49.7. and Abdias. ver.10. sheweth that the Edomites which came of Esau, conspired with the Babilonians against their brethren and kinsfolkes. *Psa.137.7*

For thy cruelti e (saith Abdias) against thy brother Iacob, shame shall couer thée, and thou shalt be cast off for euer. *Abd.ve.10*

¶ Here he sheweth the cause why the Edomites were so sharplie punished: to wit, because they were enimies to his Church, whome now he comforteth, by punishing their enimies. Geneua.

EIE

A description of the Eie.

LActantius in a little booke that he wrote, de opificio Dei, saith on this wise: Marke (saith Lactantius) the scituation of Eies in the head of a man. The Head is like a goodlie Tower, gallantlie garnished with the Eies, which Nature

by the permission and ordinaunce of God haue set in a pretie valley, compassed about with the bulwarke of the strong and hardie rocke of the forehead, couered with fine, soft & close windowes, which we call the Eie liddes. In Latine they be called Cilia quasi cælia celando, of ciling or couering the eies. Underneath is set as it were a little Mount, which we call the ball of the cheeke, and all this is for the defence and sauegard of the Eie, which if he stood open in a flat plaine place, as it standeth in a round valley, it should euer be in daunger to be hurt, where now, it is so on euerie side defended, that no rush nor knocke can lightlie hurt it. Beside all this, the apple of ỹ Eie, or the sight of the Eie, is compassed and nourished with plentie of fat and moist humour, and in the middes as it were a goodlie Pearle, standeth the Apple of the Eie. Weigh all these things well, and we must needes saie, that the Apple of the Eie is goodlie and wonderfullie defended. And that is the cause why Dauid doth saie in his seruent praier: Custodi me vt pupillam oculi, Keepe me as the apple of an Eie. *Psa.17.8*

Ric. Turnar.

To what ende our Eies were made.

Iob saith, that his heart walked not after his eies. ¶ We haue to mark therupon, that our eies which wer created to loke vpon good workes, to the ende we might be taught to loue, reuerence and feare him, are become as it were bondes of Satan, and are as it were inticers, which come to beguile, and worke our destruction. God I saie hath created our Eies. To what ende? To the ende that whiles we be in this world, we should haue abilitie to discerne between things, & that the same might lead vs vnto him, whether we loke vpward or downward, do we not see that our Lord calleth vs vnto himselfe? Are not all the creatures both in heauen and earth, meanes to allure vs to come to God? Then doth he not onelie saie, come vnto me: but he draweth vs thether by his goodnesse, according as we see, he sheweth himselfe liberallie towards vs, and thereby ministreth occasion to vs to walke in his feare. Thus ye see, to what ende our eies were made. For if we had no eies, we should not haue such meanes to beholde Gods glorie in all points as we haue. *Iob.31.7*

Cal. vpon Iob. fol. 529.

The

The meaning of this place following.

Is thine eie euill because I am good. Naught, that is to saie, doest thou enuie at my goodnesse towards them? For the Hebrewes by an euill eie, meaneth enuie, because such dispositions appeare chiefelie in the eies, as aboue Chapter. 6. 23. it is said to aunswere the word, single, and it is there taken for corrupt: for whereas he said there afore, ver. 22. If thine eie be single, he addeth in ℣ 23. but if thine eie be wicked or corrupt, the word being the same in that place, as it is heere. Mat. 20. 15

Beza.

What the Eies and Eie liddes of God doe signifie.

God is said to haue eies, because he seeth all things, and nothing is hid from him, in whose sight as the Apostle telleth, no creature is inuisible, for all things be naked & open to his eies. His eies also is sometime taken for his fauour. As the eies of the Lord, are ouer the righteous. Psa. 34. 15. His eie liddes bee taken for his secret iudgements. Psa. 11. 4. His eie liddes behold the children of men. Augustin.

EAGLES.

Of the nature of Eagles.

AS concerning the nature of Eagles, it maie be taken, that their young ones doe sucke bloud anone after they be vnclosed, because that one kinde of Eagles do cast their young ones out of the neast, so as they be driuen to shifte for themselues, & it is said that they bring vp none but the blacke ones: howbeit, they that write of such matters, doe varie in that point. For some saie that the Eagles doe cast awaie their young ones, as bastards, if their sight be not strong inough to looke vppon the shining Sunne. Cal. vpon Iob. fol. 719. Iob. 39. 30.

An Eagle of all Birds liueth along time, without all kinde of feeblenesse, dieng neuer of age, but of famine. Plini. li. 10 chap. 3.

An exposition of these places following.

Thy youth shall be renued as the Eagles. The comparison of the Eagles gaue the Iewes occasion to forge fables. For whereas they vnderstood not the principles of anie science at all, yet are they so brasen faced, that what matter soeuer is intreated of, they neuer make bones in it, and as soone as Psa. 103. 5

they meete with anie vncouth thing, there is not anie so péevish a forgerie, which they threape not vpon men as an Oracle from God. So in this place they surmise, that euerie tenth yeare, the Eagles flie vp to the Elementall fire, and afterward plunge themselues in the Sea, and than by and by new feathers growe vp againe. But the plaine meaning of the Prophet is picked out of the nature of the Eagle, described by the Philosophers, as which is throughlie knowen by experience. For that foule is faire and well liking vnto hir old age, and is not effæbled by yeares, nor subiect to diseases, till at the length she die for hunger. Certaine it is that she liueth long: but at the length hir beake ouergroweth, so as she cannot receiue meate, but onelie is faine to sucke in the bloud of it, or els to refresh hir selfe with drinking, wherevpon came the Prouerbe: An Eagles olde age for necessitie, compelleth him to be euer bibling. And because drinke alone is not enough to maintaine life, they rather pine awaie for hunger and want of foode, then decaie for want of strength. Now without anie fable, we perceiue the naturall meaning of the Prophet. That like as Eagles continue alwaies lustie and in good plight, so as they be youthfull euen in their olde age: euen so the godlie are sustained by the secret power of God, so that they receiue their strength still vnappaired. Cal. vpon the Psal.

¶ As the Eagle when her beake ouergroweth sucketh bloud, and so is renued in strength: euen so God, miraculouslie giueth strength to his Church, aboue all mens expectation.

Geneua.

Mat.24.28 For wheresoeuer a dead Carkasse is, euen thether also will the Eagles be gathered together. ¶ There are diuers kindes of Eagles, among which one is of the Vultures kind, excelling the rest in bignesse. And the Vultures (which Writers doe witnesse) doe flie two or three daies before, to the place where Iob.39.30 the carkasse shall be. And Iob of the Eagle saith: where anie dead bodie lieth, there is he immediatelie. It is likelie that the common Prouerbe arose of this kinde of Eagles. Marlorate in expounding this place at the full, maketh this conclusion in the ende: Moreouer (saith he) their reason is nothing sure or effectuall, which vpon this place saie, that the death of Christ was so effectuall, that it allured the elect and chosen of God.

For

For it was rather the purpose of Christ, to bring an argument from ỳ lesse to the more, as thus: If ther be such wit in Birds, that manie of them, will come from farre to one Carkasse. It is a great shame to the faithfull, not to be gathered to the Authour of life, by whom onelie they are trulie fed. Marl. fol. 576.

¶ In despite of Satan, the faithfull shalbe gathered and ioined with Christ, as the Eagles assemble to a dead carkasse.

Geneua.

¶ Nothing can hinder the faithfull to be ioined to their head Jesus Christ, for they shall gather to him as rauening birds about a carion. *Luk.* 17.36

Geneua.

¶ That is, there as the sonne of man shall be to iudge the world, thether shall all gather together vnto him. Tindale.

¶ That is, according to S. Paules interpretation, when Christ commeth to Iudgement, we shall betaken vp, to meete him in the aire, and so we shall be with him for euer.

¶ That is, the faithfull that beleeue the Gospell, will repaire vnto him as rauenous birdes to the carion. The Bible note.

And how I caried you vpon Eagles wings. ¶ For the Eagles by flieng high, is out of daunger. And in carieng hir Birdes rather on her wings, then in hir talents declareth hir loue. *Exo.* 19.4.

Geneua.

¶ The Eagle carieth hir young ones vpon hir wings, fearing onelie mans violence, which rather then they should take harme, she would receiue the harme in hir owne bodie. Instead thereof serued the cloud that kept of the Aegyptians force.

The Bible note.

ELAM.

What is signified by Elam.

I Will breake the bowe of Elam. ¶ By Elam is signified Persia, so called of Elam the sonne of Sem. And because the Persians were good Archers, he sheweth, that the thing wherein they put their trust should not profit them. *Ier.* 49.35.

Geneua.

¶ The Elamites were good bowe men in battaile, and therefore is their bowe prophecied to be broken, &c. By which is meant, that they should be ouercome in battaile of their Enemies, and scattered abroad, vnto the foure coastes of the earth.

T.M.

ELDAD AND MEDAD. ¶Looke Moses.

ELDERS.

Why he nameth them Elders and not Priests.

IN the olde Testament, the temporal heads & rulers of the Iewes, which had the gouernaunce ouer the laie or common people are called Elders, as ye maie se in the foure Euangelists. Out of which custome Paule in his Epistle and also Peter, call the Prelates and spirituall Gouernours, which are Bishops and Priests, Elders. Now, whether ye call them Elders or Priests, it is all one to me, so that ye vnderstande they be officers and Seruaunts of the word of God: vnto the which all men both high and lowe that will not rebel against Christ must obaie, as long as they preach and rule trulie, and no farther.

Tindale, fol. 38.

ELEAZER.

The meaning of this place that followeth.

Gen. 15. 2. THe childe of the stewardshippe of my house, is this Eleazer of Damasco. ¶Eleazer was then Steward of Abrahams house, which Eleazer had a sonne called Damascus, which child, because Sara was barren, Abraham had thought to haue adopted for his sonne. Of this Damascus, toke the Citie of Damasco his name.

Lyra.

ELECTION.

What the cause of our Election is, and how it is defined.

ELection is the frée mercie and grace of God in his owne will, through faith in Christ his sonne, chusing and preferring to life such as pleaseth him.

Bradford in the booke of Mar.

The onelie good pleasure of the will and franke mercie of God by Iesus Christ without respect of anie works, either present or for to come, is the cause of the diuine Election.

F. N. B. the Italian.

The

The cause of our election is onelie the will of God. And to proue this, Saint Paule saith (which sawe as farre in mens deseruings as we can doe) bringeth in an euident example of Iacob and Esau, how Iacob was elected and Esau reproued, before they were borne, or had done either good or bad. To the which some will saie, that God sawe afore that Iacob should bée good, and therefore chose him, and that Esau should doe no good, and therefore repelled him. But to those that will iudge of that that God sawe, it maie be demaunded how they knowe that GOD sawe that, and if he sawe it, yet how knowe they that that was the cause of Iacobs election? Saint Paule knoweth none other cause but the will of God, whatsoeuer other discusse. And if they should saie the cause whie God sawe before that Iacob shoulde doe good, was because that God would giue him his grace, therfore God sawe that he should doe good, and so shoulde also the other haue done, if God would haue giuen him that same grace. Saint Paule concluding with these Scriptures, saith: I will shewe mercie to whome I shew mercie, and will haue compassion on whome I haue compassion, . So lyeth it not in mans will and running, but in the mercie of God. He saith not, I will haue mercie on him that I sée shall do good, but I will shew mercie to whom I will. He sayth not, I will haue compassion on him that shall deserue it, De congrua, but of him, of whom I will haue compassion. This doth Austen wel proue in these wordes: The disputation of them is vaine, the which do defend the prescience of God, against the grace of God, and therfore saie that we were chosen before the making of the world, because that God knew afore that we shuld bée good, because he shoulde make vs good. But he that saith, you haue not chosen me saith not so, for if he did therefore chose vs, because that before he knew that we should be good, then must hée also haue knowne before, that we should first haue chosen him. Héere it is plaine, that the election of God is not because he saw afore, that we should doe well. But onelie the cause of the election, is his mercie, and the cause of our doing well is his election. And therefore Saint Paule saith, not of workes but of calling. I. Veron.

So then election is not of the willer, but of God that taketh mercie. *Rom. 9. 16.*

¶ It is euident by this Text, that our works or me-

rites doe not iuſtifie vs, but that our ſaluation doth wholie depend vpon the frée election of GOD, which béeing righteouſneſſe it ſelfe, doth chooſe whome it pleaſeth him vnto lyfe euerlaſting.

Sir I. Cheeke.

Pſa. 34. 12. Bleſſed are the people whome the Lorde hath choſen to bée his inheritaunce, &c. ¶ Of the Lordes frée election and chooſing of his Citizens, whome he hath predeſtinate and appointed to be ſaued, the Scripture both in the olde and newe Teſtament ſpeaketh much. In the 20. of Saint Mathew, verſe 16. our ſauiour ſaith: Multi vocati, pauci vero electi; Manie bée called, but fewe bée choſen. All they bée called which haue had the woord of GOD preached vnto them. And they onelie are elect, which finallie and eternallie ſhall be ſaued, and inherit the euerlaſting kingdome with Jeſus Chriſt the firſt begotten, and the onelie purchaſer of lyfe eternall. The elect haue theſe properties and bleſſings of GOD following them: Though they doe fall and ſinne oftentimes, yea and peraduenture verie grieuouſlie as Dauid did: or committing as Saint Peter did with his denieng and forſwearing of CHRIST: As Marie Magdalene and the woman of Samarie did, with their fraile and fooliſh yelding vnto the pleaſure of the fleſh, yet they neuer fall from GOD, but their groſe and naturall falles, doe caſt them into ſuch a ſhame of themſelues and abhorring of ſinnes, that by their falling they riſe vp the more ſtronger. So that the elect cannot finallie bée ſeduced nor carried awaie from GOD. For whome Chriſt loueth, In finem diligit, hée loueth ſurelye vnto the verie end. Neque rapere eos de manu eius quiſque poteſt. No creature can plucke out of Chriſts handes his elect ſeruaunts, and no meruaile, for the purpoſe of Gods election is ſure. The elect vnto ſaluation was choſen before they were borne, and before they did either good or badde, as Saint Paule witneſſeth, proouing this example true, by Iacob and Eſau the ſonnes of Rebecca, and as it was in thoſe two bretheren (ſayth Saint Paule) ſo was it in all men before they were borne, hauing done neither good nor euill. The one was an elect perſon, and the other a man reprobate, according as it is written, Iacob dilexi, Eſau autem odio habui, Iacob haue I loued, Eſau haue I hated. All this was done ſaith Saint Paule, to the ende

that

that all men might knowe, that the frée election and chosing of God vnto saluation, standeth vpon his predestinate purpose, and not vpon our good workes, or our good déedes which wée doe, after that we beléeue and liue in this world. For God before the foundation of the world was laid, had predestinate and appointed all the elect to be saued, and all the reprobate persons, God did fore-sée and fore-knowe, that they should be dampned. But then it might be obiected thus: If the saluation of man do rest vpon Gods election, what fault is there in man, though hée be dampned, is not the fault in God? To this Saint Paule answereth and saith roundlie: Absit, GOD forbid that anie man should so thinke, but yet I will haue no man to controll mée: for vnto Moses it was sayd: I will shewe mercie vnto whom it pleaseth me: Therefore let all men sette their heartes at rest, sayth the Apostle, Quia non est volentis neque currentis, sed in Dei miserentis. For it is not in the power of the well willer, nor in the swift runner, but in the power of GOD that mercie sheweth. But thou wilt peraduenture saie, whie doth GOD blame vs, if we bée not saued, séeing no man is able to resist his will and his knowledge. Héere the Apostle once againe, biddeth euerie man to stoppe, and in no wise to enter into such disputation with GOD, saith: O homo quis es qui respondes Deo, numquid dicit figmentum ei qui se finzit, quid me fecisti sic? Therefore O thou vaine man stop in this matter betimes, and be not to bolde after such manner to dispute with God, Thou wilt then saie, what profite can come to one of vs the laie people, by speaking or preaching of Gods election, it séemeth to be a perillous matter to be talked of: no not so, doe not thou call that perillous which the holie Ghost hath ordeined for thy comfort and singular profite, if thou bée of God: marie if thou bée of the Diuell, it shall bring thée either to desperation that thou art not elect, and therefore thou must nœds be dampned, or else to presumption that thou art elect, and therefore doe what thou wilt thou must nœdes bée saued.

But if thou bée of GOD, thou shalt take two greate benefits, the one is this: Where the propertie (euen of the best of vs all) is to be tickled with vaine glorie and pride, and are alwayes readie to aduaunce our owne good workes. This did I, & thus

and

and thus. To plucke awaie this pride, this vaine glorie, and reioising in our selues, & to make vs wholie to humble our selues vnto God, there is no such thing, as to saie vnto our selues: It is neither in the power of the well willer, nor in the swift runner, but in the power of Gods mercie shewer. This is a great profite and necessarie lesson to be taught. An other to be learned of Gods election is this. That in God there is most high prouidence for the gouernement of the worlde, seeing that hee hath foreseene and forecast all things, before the foundation of the world was laide, there can no man then accuse God of negligence: nor againe there needeth no man to practise any euill craft to get a liuing, seeing God forgetteth no bodie, nor leaueth none of his vnprouided for: so that we haue all then good cause to reioice with the Prophet and saie: Blessed be those people whom the Lord hath chosen to be his inheritance. As who shuld saie: by the prouidence and free election of God, saluation commeth to men.

Tur.

How our election is particular and not vniuersall.

Election is particular and not vniuersall, for surelie he that taketh al, maketh no choise, and he that chooseth a thing out from two other things or moe, must needs be said to refuse or forsake the thinges that he chooseth not.

Theo. Beza.

Signes of our election

Whosoeuer feeleth himselfe called of God both inwardlie and outwardlie, and doth constantlie beleeue, that he is deliuered from eternall dampnation and iustified before God by Iesus Christ onelie, he surelie hath most certeine signes in himselfe, whereby he maie knowe that he is chosen of GOD to eternall glorification in Iesus Christ, not being in himselfe capable of so excellent a thing: & so he holdeth Christ as it were a glasse before his eies, in the which he seeth continuallie his owne election.

F.N.B. the Italian.

The saieng of the elect within himselfe.

The man ỹ is not endued with the spirit of adoption (which is also the spirit of holinesse, righteousnesse, faith and life) sayth thus: I doe the euill that I haue a minde vnto, I doe no good, nor haue no lust to doe it. But the man that is regenerate and

so

so consequentlie elected (howbeit as still yet wrastling) saith thus: I doe the euill that I would not doe, & I doe not the good that I would doe, wo is me, who shall deliuer me out of the bodie of this death. And in crieng out on this wise, the elect person casteth his Anchore in the verie throne of God the Father, whom he beholdeth in the preached word, and in the Sacrament.

Theo. Beza.

¶ The elect number haue alwaies in their hearts, this humble confession. Lorde we are the workmanship of thine hands, made to do the thing wherevnto thou hast appointed vs by thy secret will and purpose. Thy will be done in vs. Thou hast reuealed vnto vs the thinges that doe please thee, and thou hast shewed vnto vs things that thou doest hate. But vnlesse thou plucke vs backe by thy grace Lord, we followe vpon the worse, though our conscience allowe the better.

Crowley.

How to make our election sure.

Giue more diligence to make your election and calling sure. 2. Pe. 1 10.

¶ Albeit it be sure in it selfe, forasmuch as God cannot chaunge, yet we must confirme it in our selues by the fruits of the spirit, knowing that the purpose of God, electeth, calleth, sanctifieth and iustifieth vs. Geneua.

¶ Although the calling of God be stable and sure, neuertheless the Apostle will that our works should declare vnto men, that we are called. Tindale.

Obiection.

Sith we be sure of our election, what nede we haue the gospell preached vnto vs, or to make our praier to God, for to obteine such things as doe perteine to our saluation, sith we be sure of it alreadie?

Aunswere.

If we haue a good peece of ground, which we knowe most perfectlie to be fruitfull, would we not till it still and sowe it, that we maie haue some profite of it, or wold we let it lie alone, because we knowe it to be fruitfull: Euen so the elect & chosen are as it were plowed and tilled, and good sedes still cast into their heartes, that they maie bring forth good and pleasant fruit vnto the Lord. Againe, If we goe about that the true elect and chosen of God, haue no nede of the preaching of Gods worde, because

because they bee sure already of their saluation: we maie also maintaine and vpholde, that we haue no neede of meate and drinke, sith that we be assured by Gods word, that we shall not die before the time that God hath appointed. Christ was sure of his saluation, and yet continued all night in praier.

I. Veron.

ELEMENTS.

What is signified by Elements.

AFter the Elements of the world. ¶ By the Elements some vnderstand the Sunne, the Moone, the Starres, or the other Elements, thinking that there was amonge the Collossians, some that did worshippe these Elements as Gods, and desired health and saluation of them, putting trust and confidence in them, praieng to them, and desiring of them prosperous things, and of the disposition of these Elements prophesied thinges to come: The Apostle heere biddeth them beware they phantasie no such thing by these Elements which are no Gods, nor are not to be worshipped as God, but as the creatures of GOD, made and ordeined for the behalfe and commoditie of man in this world. Other vnderstand by Elementa mundi, the ceremoniall and iudiciall lawes of the olde Testament, thinking them to be necessarie for saluation, and that none could bee saued without the obseruing of them, as some thought. Act 15 1. and among the Galathians 4 9. But Peter and Iames, and the residue of the Apostles of Christ, thought legall ceremonies and sacrifices not necessarie for saluation, but saluation might well bee had without them, yea, and without all ceremonies, for ceremonies now vsed in the Church, bee no holie thinges of themselues, they make no man holie, they be no workers nor works of saluation. They be ordeined to signifie and represent other thinges signified by them. And heere the Apostle biddeth them beware of such as did call them to the lawe, not to Christ, to the ceremonies and workes of the lawe, and of man deuised, and not of God commaunded: And heere hee willeth them to beware, of all them that exhort men to ceremonies, olde customes, voluntarie workes, lawes, statutes, decrees, traditions of men, rather then Gods commaundements.

Ridley.

¶ Luke

¶Luke. Rudiments.

ELEVENTH HOVRE. ¶Luke. Houre.

ELIAS.

The Iewes opinion of Elias.

ART thou Elias, and he said I am not. ¶The Iewes thought that Elias should come againe before the daies of Messias, and they toke the ground of that their opinion out of Malachy. 4.5. which place is to be vnderstood of Iohn. Math. 11.14. And yet Iohn denieth that he was Elias, aunswering them in deede according as they meant. Iohn 1.21. Theo. Beza.

Beholde I will send you Elias the Prophet. ¶This Christ expoundeth of Iohn Baptist. Math. 11.14. who both for his zeale, and restoring of religion, is aptlie compared to Elias. Mal. 4.5 Geneua.

Of the comparing of Elias with Christ, and his coate with the Sacrament.

Chrisostome saith. Elias (when he was carried vp in the firie Chariot) lefte to his Disciple Elizeus his mantell of Sheepe skinnes: but the sonne of GOD when he ascended, left vs his flesh. But Elias put off his mantell: and Christ hath lefte his flesh with vs, and ascended, hauing it with him. Chrisostō

Aunswere.

Chrisostome sheweth in what sorte Christ hath both taken vp his flesh into heauen, and also left the same amonge the faythfull in the earth, and in the end compareth Elias and Christ together. The storie is knowne that when Elias was taken vp in a firie Chariot, he lette downe his coate vnto Elizeus that stood beneath, who toke it vp, and by the power of the same diuided the water of Iordane. Vpon occasion heereof Chrisostome saith: Elizeus receiued the coate made of Sheepe skinnes, as a greate inheritaunce more precious then anie golde. After that time Elias was double, for there was Elias aboue, and Elias beneath. Aboue was the verie true Elias in the naturall substaunce and presence of a bodie: beneath was nothing else but Elias coate, which coate notwithstanding because of the powers

that

that were wrought with it, he called Elias. Thus Chrisostome compareth Elias with Christ, and Elias coate with the Sacrament. And this he saith, Christ is aboue, and Christ is beneath, as he saith, Elias is aboue, and Elias is beneath. For as Elias coate was called Elias, euen so the Scarament of Christs bodie is called Christs bodie.

ELISEVS.

How he resisted not the king, in keeping out his messenger.

4 Re. 6. 32 The Prophet had a speciall warrant by Gods especiall reueling, so to bid them, and therefore the Prophet did nothing amisse therein, &c. The cause whereof (saith Lyra) is annexed: for beholde the sound of his maisters feete is after him, for after the departure of the messenger, Ioram repented, and therefore hee followed him, to reuoke the precept. And saith Caitane, that thou shouldest boldlie resist the kings messenger, he foretelleth them, that the king followed his messenger, repenting ý he sent him, and therfore the king followed the messenger, because he repented that he had commanded, that Elizeus head shuld be cut off, for he came to himselfe againe, & came personallie to moue his complaint before Elizeus. I. Bridges, fol. 1084.

ELIZABETH.

How she might be Maries cosin.

Luke. 1. 36 And behold thy cosin Elizabeth. ¶ Though Elizabeth were of the Tribe of Leui, yet she might be Maries cosin. For wheras it was forbidden by the lawe, for maidens to bee married to men of other Tribes, this coulde not let, but that the Leuites might take them wiues out of anie Tribe, for the Leuites had no portion allowed them when the land was diuided among the people.

¶ Notwithstanding ý Elizabeth was married to one of the Tribe of Leui, yet she was Maries cousin, which was of the stocke of Dauid. For the lawe which forbadde marriage out of their owne Tribe, was onelie that the Tribes should not be mixt and confounded, which could not be in marrieng with the Leuites, for they had no portion assigned vnto them.

Geneua.

EMA.

EMANVEL.

Wherefore Christ was called by this name.

AND they shall call his name Emanuel, which is by interpretation, God with vs. Christ is called Emanuel, in that hée toke the flesh of man, and ioyned and knit himselfe to vs, and became our brother. Tindale. *Mat.* 1. 23.

EMERALDE.

The description of this stone, and what is betokened by it.

THe fourth an Emeralde. ¶ This stone is exceeding greene, aboue all hearbes and leaues, in so much as it maketh euen the verie aire about it greene. Wherof are manie kindes: but the preciousest in the Countreie of Sychamit, which is desert and vninhabitable by reason of extreame colde. And these stones are kept by Griffons, not for themselues, but for men. For armed men fight against them, and take them from them. The Diuell is the Griffon who labboureth to take from vs the iewell of our redemption bestowed vppon vs by Christ in the coldenesse of his exceeding sore passion, that is to wit, of his infirmitie, toke vppon him for vs, through the freshnesse of his inuincible courage. *Apo.* 21. 19

Marl. vpon the Apoc. fol. 299.

The fourth was a Smaragde or an Emeralde, which is not onelie greene of his owne nature, but hée maketh all the aire about him to seeme greene also. Of this condition was Ieremie and Paule, which hauing the doctrine of lyfe, spared not to minister it vnto others, for their eternall refreshing, these with such other throwne into the foundation of the church were verie comfortable vnto other. With the holie (saith Dauid) thou shalt bée holie, and with the pure innocent, thou shalt be both innocent and pure. Bale.

EMIMS.

What kinde of people they were.

A kinde of Gyaunts so called because they were terrible and cruell, for Emim signifieth terriblenesse.

Tindale fol. 15.

ENACH.

What the Enachs were.

Nu.13.23 A kinde of Gyaunts so called, happelie because they ware cheines about their neckes. Tindale.fol.15.

Iudic.1.20 Enach or Enak in Hebrue is to girde, or to compasse, and is chieflie referred to cheines, which are worne about the necke for comelynesse sake. And thereof is this name Enak deriued, and in the plurall number, hath both the masculine and the feminine forme, and it signifieth a cheine, and is transferred to noble and worthie men, whome thou maist call cheined. Pet.Mar.vpon Iudic.fol.15.

ENIMIE.

How an Enemie is not to be despised.

1.Re.14 13. The Philistines despising the Hebrues, were ouercome of Ionathas and his harnesse-bearer.

1.Reg.17. 42. Golias disdained Dauid, who notwithstanding ouercame him and slue him.

3.Reg 20. Benhadad king of Siria, making light of the power of Israel, was ouercome of Achab, and faine to craue of him his pardon.

4.Reg 14. 8.&c. Amasiahu king of Iuda not esteeming Ieboas king of Israel, was of him taken captiue, and carried to Hierusalem, to his great dishonour.

How an enimie reconciled is not sodeinlie to be trusted.

1.Reg.24. 26.& 26. 21. Saule acknowledging his fault with teares, was not therefore to be trusted.

2.Reg.2. 28.&.3. 27. Ioab beeing reconciled to Abner, by deceite notwithstanding slue him.

Triphon as a reconciled enimie, kept Ionathas in holde, and at the last put him to death. 1.Mac.12.48. and 13.23.

ENON AND SALIM.

Whie Iohn baptised there, more then else where.

And

AND Iohn baptised in Enon beside Salim. The Geographers affirme that these two Townes Enon and Salim, are not farre from the riuer of Iordane and Iaboc: neere vnto the which two Townes, they make a Citie called Scythopolis. Hierome saith it maketh no matter, whether you reade Salem or Salim. The cause whie Iohn baptised in Enon is added, for that there was much water there. *Iohn.3.23.*

Marl.fol.80.

ENTER.

An exposition of these places following.

ENter not into iudgement with thy seruaunt. ¶Saint Austen vppon this place sayth: O LORD enter not into iudgement with thy seruaunt: What meaneth that, enter not into iudgement with thy seruaunt? Thus much it meaneth: Stande not with me in iudgement, requiring of me all that thou hast commaunded, for if thou enter into iudgement with mee, thou shalt finde mee guiltie. I had neede therefore, not of thy vpright iudgement, but of thy mercie. *Psa.143.2*

August.de tempo.ser.46.

Enter into thy maisters ioye. ¶The maister receiueth him into his house, to giue him parte of his goods and commodities. *Math.25. 21.23.*

Geneua.

¶Enter into thy maisters ioye, is as much to saye, as possesse the kingdome prepared for all such as are faithfull.

Tindale.

ENVIE.

How Enuie came first into the world.

ENuie came first of Satan, for enuieng the felicitie of man whome GOD had created and set in Paradise, a place replenished with all pleasure, chaunged himselfe into an Angell of light, abusing the wisedome of the Serpent to deceiue man. *Gen 3.*

Lanquet.

Examples of Enuie.

Of enuie, Caine slue his brother Abel, *Gen.4.5.*

Gen.26.15 Of enuie the Philistines stopped the Well from Abrahams seruaunts.

Gen.37.4. Of enuie Ioseph was solde of his brethren.

Exo.1.12. The Aegyptians enuied the multiplication of the Israelites.

Nu.12.13 Miriam, enuieng hir brother, was plagued with leprosie.

Through enuie Saule persecuted Dauid. 1.Re.18.8.

Enuie stirreth vp all contention. Pro.10.12.

Through enuie Daniel was accused as a transgressour of the kings lawes. Dan.6.13.

The elder brother enuied the younger brother, which had prodigallie spent his goods receiued into fauour. Luke.15.27.

EPHA.

What an Epha is.

Nu.5.15. The tenth part of an Epha of barlcie meale. ¶ An Epha conteineth three bushels. The tenth deale of an Epha cõteineth onelie so much as fortie Egge-shells can comprise. An Hin is a measure of things Liquid, conteining as much as vj. Logges, each Logge holdeth as much as vi. Egge-shells can holde. But Omer or Gomer, which is called Corus in Latine, conteineth the measure of three Ephaes, that is as much as a thousand, two hundred, fourescore and ten Egge-shels can conteine. The Bible note.

EPHESVS.

Of whome this Citie tooke his name.

Apoc.1.11 Ephesus was the Mother Citie of the lesser Asia, and a famous marte Towne builded by the Amazons, the noblest of all the Cities of Ionia, taking that name of a woman of Amazonia, and before that time turned by manie other names, as Vrichia, Ortigia, Ptelea and Arsinoe, after the name of Arsinoe, the wife of king Lisimachus.

Marl. vpon the Apoc. fol.19

EPHOD.

What an Ephod is.

An Ephod is a garment somewhat like an Amice, saue the armes came through and it was girded to. Tindale.fol.11.

¶ The

The Hebrue word Aphad, is to binde or to gird, whereof this nowne is derived, signifieng a Garment which compaſſed the ſhoulders, and then it was bound together, and after a ſorte girded together the inward coate.

Pet. Mar. vpon Iudic. fol. 151.

Girded with a linen Ephod. ¶An Ephod is a ſhort and narrowe linnen coate without ſleeues, put vppermoſt vpon his garments to keepe them cloſe vnto him. The Bible note. 1. Re. 2. 18

Of two kindes of Ephods.

There was an Ephod which onelie the high Prieſts vſed, it was made of Purple, Violet coulour, Silke, and Scarlet, it had gold wrought in it, & ſundrie kinds of moſt precious ſtones. There was alſo an other, which was called Ephod bad, that is, a linnen Ephod, which the Leuites vſed in holie ſeruice.

Pet. Mar. vpon Iudic. fol. 151.

EPHRAIM

Whie the Tribe of Ephraim is not reckoned.

NEither is the Tribe of Ephraim reckoned, becauſe Ieroboam the firſt king of Iſrael after the diuiſion of the kingdome beeing of that Tribe made Iſrael to ſinne in the golden calues, according as the holie hiſtorie reporteth. Marl. fol. 108. Apoc. 7. 6

EPISTLE to the Hebrues.

Whie it is thought, not to be Saint Paules.

THe Epiſtle which beareth the title to the Hebrues, is not thought to be his, for the difference of the ſtile and phraſe, but either iudge it to be written of Timothie, as Tertulian ſuppoſeth, or of Saint Luke as other doe thinke, or elſe of Clement, afterwarde Biſhoppe of Rome, who as they ſaye was adioined with Paule, and coupling together his ſonges and ſentences, did phraſe them in his ſtile and manner. Or elſe as ſome doe iudge, becauſe S. Paule wrote to the Hebrues, for the odiouſneſſe of his name among that people, therefore he diſſembled and ſuppreſſed his name in the firſt entrie of his ſalutation, contrarie to his accuſtomed condition. And as hee wrote to the Hebrues, he beeing an Hebrue, ſo he wrote in Hebrue, ỹ is in his owne tongue, more eloquentlye, and that is thought to be the cauſe whie it differeth from his other Epiſtles, & is after

a more eloquent manner translated into the Greeke, then his other Epistles bee. Some also reade the Epistle written to Laodicia, but that is exploded of all men. Thus farre Saint Hierome. In the booke of Mar. fol. 55.

EQVALITIE OF BISHOPS.

¶ Loke. Bishops.

EQVINOCTIALL. What it is.

THE Equinoctiall is, when the daie and night is both of one length, and commeth twice in a yeare, to wit, the. viii. of Aprill and the viii. of October. The Iewes beganne to reckon from one to twelue, as wee beganne to recken from seauen in the morning till five at night, and so it was, that our three a clocke was nine a clocke to them, and our fiue, eleuen to them. Bullinger. fol. 363.

EARES.

To what end the vse of Eares serue.

IT is not saide onelie that the eare shall heare, that is to saie, that it is created onelye to heare, but it is also said, that it shall iudge of wordes and matters: As if Elim should saie, that the LORD hath not giuen vs the opening of our eares to receiue the Doctrine that is tolde vs as a poison, but to the ende to receiue the doctrine that serueth to the spirituall feeding of our soules: Like as when we receiue Bread and Wine, wee are not afraid to eate and drinke, as though we wist not whether it were poyson or no. True it is, that wee must beware of poison, and praie to GOD to preserue vs from it: But are men so foolish to serue themselues, and to forbeare eating and drinking, for feare least their foode be poisoned? No, for they can skill of meates, to discerne whether it be poisoned or no. So then let vs vnderstande, that our Lorde hath not giuen vs the vse of our eares to the ende we should be afraide to receiue the doctrine, because wee thinke it to high, and to darke for vs: but it behoueth vs to praie GOD to giue vs the spirite of discreation and iudgement, to the ende we maie applie that thing to our profite, which shall bee declared to vs out of his word,

word, and therewithall so to gouerne vs by his holie spirit, as wee maie be skilfull to discerne the thing that is good and profitable, &c.

Caluine vpon Iob. fol. 105.

How and by whome our eares must be opened.

Hee put his finger into his eares, &c. and straight waies they wer opened. ¶ By the which we maie learne, that his word can neither be heard nor vnderstoode, vnlesse our eares bee opened by Christs finger, that is to saie, vnlesse the holie Ghost do open the eares of our hearts. Hemmyng. *Mar. 7. 33*

How God is said to haue eares.

God is sayd to haue eares, because he heareth all thinges, Sap. 1. 10. The eare of the iealous heareth all things, and the noise of the grudgings shall not be hid. Augustin

EARTH.

How it is founded vpon the Seas.

IT is the propertie of all wise men, as it maie plainlie appeare by the wordes of our Sauiour in the Gospell of Saint Mathewe, that when they shall goe about to builde anie stronge house, they will bee sure that the foundation shall bee laide, not vpon sande or muddie myre, but vppon a rocke or some other sure or stedfast grounde, knowing that otherwise all their labour and cost, commeth shortlie to naught, whilest either the violence of the winde or the waues of the hudge floude, doe rush against that house, and breake it downe. Seeing then that this is the right propertie of all substantial, wise, and politike builders: What a wonderfull paradore and inopinable sentence is this, to saye: Qui ipse fundauit, &c. The Lorde himselfe (the fountaine of all) hath founded the whole earth, that is so hudge and heauie a thing, vppon the wauering waters and flowing floudes. These bee the wordes of the Prophet: Super maria fundauit eam, & super flumina preperauit eam. Or as Saint Hierome readeth, Super flumina stabiliuit eam. Vpon the Seas, he hath founded the whole earth, and vpon the floudes he hath stablished it. This sentence cannot but seeme to the iudgement of all men, a mervailous straunge and wonderfull saieng, the earth to be found- *Mat. 7. 27*

ded vpon the water. Naturall reason will lead a man to say, that God hath founded the sea vppon the earth, and not the earth vpon the water: Nam terra aquæ stabilimentum est, non aqua terræ. For of the foure Elements, the Fire, the Aire, the water, and the earth, the Orbe of the fire is the highest, & couereth the earth round about: the Aire likewise ought by naturall cõsent to couer ỹ water round about, & the water the earth. Wherefore then it followeth by good reason, that earth bæing the heauiest and lowest of all the foure Elements, and next vnder the water, it ought therefore to be called the foundation of the waters (because the waters doe lie vpon the earth) and not the waters the foundation of the earth. This reason is so strong, that no naturall wit can be able to impugne it. Againe in the 104. Psalme, the Prophet saith, That the Lorde hath founded the earth vpon his owne weight and stablenesse, Fundasti terram super stabilitatem tuam & non inclinabitur in seculum seculi. Ouid the Poet saith in like manner: Tellus põderatũ librata suis. The earth is staied & paised by meanes of his owne weight, he saith not that the earth is founded, and yet the Prophet saith: Dominus super maria fundauit orbem terræ, & super flumina stabiliuit eam. The Lord hath founded the whole earth vpon the Seas, and vppon the floudes hæ stablished it. Yæ shall vnderstand therefore by the order of naturall reason, the earth like as it is the lowest of all the foure Elements, and next vnder the water, so it ought to be altogether couered with water, and vnderneath the water. But ỹ almightie and most mightie creatour of all things, by his myracules and his diuine power, hath altered the order generall, and hath made a lawe and a statute peculiar, which is this: That the waters shall not ouerflow the whole earth, but to be contented with a portion of the earth to dwell vpon, & to get them into a corner, & in no wise so hardie their heads to passe their bounds & limits appointed. This statute was made vppon the third daie after the creation of the world, as we reade in Gen. 1. Chapter on this wise. Congregantur aquæ sub cœlo sunt in locum vnum, & appareat arida. Let the waters that be vnder Heauen, be gathered together into one place, that the drie lande maie appeare. And by this peculiar commaundement of God, in the which the Philosopher bæing

ing ignorannt, and seeing such a miraculous worke aboue Nature, he called it Natura particularis. Now ye must note, that forasmuch as this peculiar order that God hath established betweene the waters and the drie lande, the Earth is exalted aboue the waters, euen as farre as the walles of an house are aboue the foundation. In consideration of this miraculous worke of God, the earth is heere said by ỳ Prophet to be builded partlie vpon the salt Seas, & partlie vpon the fresh floudes, because the earth is so wonderfullie exalted in euerie place aboue the waters, euen as far as the walls of an house is aboue the foundation, and not that the water is absolutelie the foundation or the piller of the Earth. Ric. Turnar.

EARTHQVAKE.

How Earthquakes doe come.

AN Earthquake is a shaking of the earth, which is caused by meanes of winde and exhalations that be inclosed within the caues of the earth, and can finde no passage to breake forth, or els so narrow a wate, that it cannot be done enough deliuered. Wherefore with great force and violence it breaketh forth, and one while shaketh the earth, and another while rendeth and cleaueth the same, sometime it casteth vp the earth a great height into the aire, and sometime it causeth the same to sinke a great depth down, swallowing both Cities and Townes, yea and also mightie great Mountaines, leauing in the place where they stode, nothing but great holes of an vnknown depth, or els great lakes of water. W.F.

Aristotle the great and the learned Philosopher, disputeth of Earthquakes in the 5. booke of his Mete. And holdeth opinion that ỳ cause efficient of Earthquakes be winde inclosed within the caues & hollow places of the earth. And the materiall cause he iudgeth to be Exhalations hot and drie. Other of the most auncient and great Philosophers, be of a cleane contrarie opinion, which is this: That Earthquakes doe come with the vehement pushes and beatings of great waters, that be crept in at the caues of the earth, & afterward doe seeke a waie out, which when they cannot finde, the waters violently enclosed, beating and rolling vp and downe within the earth, doth cause earthquakes, but it is to be thought that the thirde opinion, which

A.G.li.2.cap.10.ſæmeth to allowe, is better and a more wiſer opinion (no diſpraiſe nor diſpleaſure to Ariſtotle) then either of both theſe, and that is this: that no man can certainlie tell, the cauſe of Earthquakes, but onelie God, and theſe be his words: Quænam eſſe cauſam, quamobrem terra motus fiant, non cordibus hominum, ſenſibus, opinionibuſq; comitatum eſt. Sed ne inter phiſicas quidem phinas ſatis conſtitit. And indæde though that Earthquakes be workes and aboue our diſcuſſe of reaſon, yet by the Scripture we be taught, that Earthquakes, Thunderings and Lightenings, be tokens and taſtes of Gods moſt tremed and dreadfull power. And ſometimes alſo they bee plagues, inflicted to impenitent ſinners in the time of Gods wrath, teaching all men to ſtande in awe of God, and to beware how they diſpleaſe him, with breaking of his law and holie commaundements. Ric. Turnar.

ESAV AND ISMAEL.

What is to be thought of their ſaluation.

I Thinke of Eſau and Iſmael, ſo much onelie as the holie Scripture hath ſette forth vnto vs. And I thinke that there are no places extant, by which we maie define anie thing touching their ſaluation. The Scripture thus ſpeaketh of Eſau, that he ſo vehementlie hated his brother, that he ſought to kill him, that he ſolde his birth-right, that he prouoked his parents to anger, when he had taken ſtraunge women to wiues: that he was a violent man, and deſpiſed the lande of Canaan, promiſed vnto the fathers, and in the Epiſtle to the Hebrewes, it is written, that although he poured out teares, yet found hee no place of repentaunce. Of Iſmael alſo we read, that he was reiected not onelie by the will of Sara, but alſo by the will of God. But touching both their poſterities, I denie not but ſome of them might be ſaued, no leſſe then ſome of the ſtock of Iacob might become runnagates and obſtinate. For it is ſufficient to the election and reiection of God, that ſome parte of either Stocke, bee either elected or reiected.

Peter Mar. vpon the Rom. fol. 251.

Ye knowe how that afterward, when he would haue inherited the bleſſing, he was put by, and he founde no meanes to come thereby againe, no though he deſired it with teares. *He.12.17*

¶ This

¶This text maketh not against repentaunce that is done in season, for Esau repented too late, therefore profited not. When sentence of iudgement is giuen, then hath repentance no place. The dampned in Hell, shall wæpe and repent, but in daine: for then is the time of repenting past. The blessing which Isaac gaue, was vndoubted done by the inspiration of the Holie ghost, and giuen in stæd of a determinate sentence, and therfore must nædes be ratified, and might not be called againe. But and if Esau before the blessing giuen, had chaunged his manners, and had heartelie & earnestlie repented him, he had surelie not bene reproued of God. This should sæme to be the verie meaning of this place. Tindale.

¶He was full of despite and disdaine, but was not touched with true repentaunce, to be displeased for his sinnes, and so sæke amendement. Genena.

ESSENCE OF GOD.

What the Essence or substaunce of God is.

By Essence is meant the nature that is common to those thræe persons, the Father, the Sonne, and the Holie ghost. Theo. de Beza.

ESSES.

What manner of people the Esses were.

The Esses, when they perceiued that both the Pharisies and Saduces followed their appetites vnder the colour of honest Titles, neither did ought in a manner that were worthie their profession, therfore sæmed it them good, to declare ỳ straitnes & seueritie of life with the deed, & would be called Essei, that is, workers or doers. For Assa, whence the name Essei commeth signifieth to worke: as in these times the Anabaptists, doe reproue both the Lutherians and Papists, and endeauour to sæme more holier then either of them. For the Essei liued in a manner in all things, as the Anabaptists liue: they maried not, and would haue all things common among them. They delighted in cleane apparell and praied before the Sunne rising, &c. Lanquet.

The Essẽs celebrate festiual daies not after ỳ Iews, but seuerally at seueral times: they think thẽselues purer thẽ other people. Epiph. Heretikes

Epipha.de hæres. The Essens saith Iosephus (Antiquit.lib.15. cap.13.) exercise the like trade of life as Pythagoras deliuered among the Grecians. Againe (lib.13.cap.8.) They affirme all things to be gouerned by destenie. They marie no wiues. They thinke (Bel.Iud.li.2.ca.7.) that no woman will kæpe hir selfe to one man. They haue nothing proper, but all common. They are in number about 4. thousand. Antiq.li.18.ca.2.

There is a second sort of Essens, saith Iosephus (Bel.Iud.li. 2.cap.7.) which agrée with the other in all things, mariage onlie excepted. They commend mariage for the maintenaunce of succession. Their manner is for thrée yeares space, to behold the health and behauiour of maidens, then if they see them healthie and fit for procreation they marie them.

Of the people called Esseni or Essei.

A people inhabiting Iudea toward the West, which doe liue without women, and contemne gold, siluer and all other riches. They liue by eating of Dates. There resorteth continuallie vnto them by the prouidence of God, men from diuers parts, so that their companie neuer faileth, but none is receiued, vnlesse the merite of his vertue and chastitie do aduance him. Eliot.

ESTRICH.

The nature and propertie of the Estrich.

THis Bird hath such a waightie bodie, that he cannot mount vp to flie aloft, but flickereth in such wise as he cannot be ouergone. A man mate wel runne post after him, but he cannot ouertake him. For what with his halfe leaping vpon his clæs, and what with his halfe flieng with his wings, he passeth all the swiftnesse that can be in horses, or in anie other beast. They haue this pollicie, to take vp stones by the waie, & throwe them at such as follow after them. But againe there is such foolishnesse in them, that if they once hide their head, they thinke that all their bodies are hidden, and yet the huge carkasses of them, are sæne still. And as touching their Egges, they sit not vpon them. But forasmuch as they kæpe in hot Countries, they hide them in the sande, and the Sunne giuing warmnesse vnto them, doth by that meanes hatch them, &c. Caluine vpon Iob, fo. 716.

EATING.

Of

Of the eating of Christs flesh, and drinking his bloud.

When our Lord Iesus Christ spake of his bodie: Except (saith he) a man eate my flesh and drinke my bloud, hee shall haue no life in himselfe, for my flesh is verie meate, & my bloud is verie drinke. The spirituall understanding saueth him that beleeueth, for the letter killeth, but the spirit quickeneth. August. in ser. ad infantes. ¶ Heere it is plaine, that the text must be taken spirituallie. *Iohn. 6. 54* Augustin

Marke (saith Origen) that they are figures which are written in the Scripture of God, and therefore examine them as spirituall men, and not as carnall, & vnderstand those things that are spoken. For if thou follow after the letter, this saieng that is spoken: Except ye eate the flesh of the Sonne of man, and drinke his bloud, you can haue no life in you, this letter killeth. Origen. in Leuit. 7. Origen.

He that eateth my flesh, and drinketh my bloud, abideth in me and I in him. This is therefore (saith S. Austen) the eating of that meate, and drinking of that bloud, is to abide in Christ, and haue him abiding in vs. And therefore he that abideth not in Christ, and in whom Christ abideth not, without doubt hee eateth not Christs flesh nor drinketh his bloud, although he eate & drinke the Sacrament of so great a thing, vnto his owne damnation. Augu. sermo circa feria pas. ¶ Heere it is plaine, that he which abideth not in Christ, that is to saie, he that is wicked & vnfaithfull, doth not eate his flesh, nor drink his bloud, although he eate and drinke the Sacrament of so great a thing. And so must it needes follow that the Sacrament is not the verie naturall bodie of Christ, for then the vnfaithfull should eate his flesh, seeing he eateth the Sacrament of his bodie, but that doth S. Austen denie. Wherefore it must needes be, but onelie a token of a remembraunce, and a signe of his bodie breaking, and a representation of his passion. *Iohn. 6. 56* Augustin

He that abideth not in me, and in whom I abide not, let him not saie or think that he eateth my bodie, or drinketh my bloud. They abide not in Christ, which are not his members, which make themselues the members of an harlot. ¶ Heere it is plaine that the wicked and vngodlie or vnfaithfull (which are not the members of Christ) do not eate his bodie nor drinke his bloud, and Augu. de ciuit. Dei. li. 21. ca. 25

and yet they doe eate the Sacrament, as well as the other. Wherefore it must nedes be that the Sacrament is not the verie bodie of Christ, but a figure, token or memoriall thereof.

Ambrose. The bread (saith Saint Ambrose) that goeth into the bodie, is not so grædelie sought of vs, but the bread of euerlasting life, which vpholdeth the substaunce of our soule, so he that discordeth from Christ, doth not eate his flesh nor drink his bloud, although he receiue ỹ sacrament of so great a thing, to his damnation and destruction. Ambrose de Sacra. ¶Yeere S. Ambrose confirmeth S. Austens saiengs before.

Augustin Though we doe verelie eate Christ, yet it it followeth not, that we doe groselie and naturallie eate him with our mouth. And though Christ be verie meate, yet it followeth not that he is therefore reallie & fleshlie in the Sacrament. S. Austen saith, What preparest thou thy teeth or thy bellie, beleeue, and thou hast eaten. In another place he saith: Beleeuing in him, is the eating of the bread of life.

Augustin You shall not eate this bodie that you see, nor drinke that bloud, which they that crucified me shed out, I haue giuen a verie sacrament vnto you, if it be spirituallie vnderstood, it quickeneth you, but the flesh profiteth nothing. Augu. prefa. psal. 98. ¶This is plaine enough spoken. Frith.

Prospe. in li. sententiarum. He that discordeth from Christ (saith this Doctour) doth neither eate his bodie nor drinke his bloud, although he receiue indifferentlie the sacrament of so great a thing, vnto his condemnation of his presumption. These are also the verie wordes of Bede, vpon the 11. chapter of the first Epistle to ỹ Corinthians.

Cipriane. ¶Therefore saith S. Cipriane, he that drinketh of the holie Cup, remembring this benefite of God, is more thirstie, then he was before, & lifting vp his heart vnto the liuing God, is taken with such a singular hunger and appetite, that he abhorreth all gallie and bitter drinking of sinne, & all sauour of carnall pleasure is to him as it were sharpe and sower vineger. And the sinner being conuerted receiuing the holie mysterie of the Lordes supper, giueth thankes vnto God, and bowweth downe his head, knowing that his sinnes be forgiuen, and that he is made cleane and perfect, and his soule (which God hath sanctified) hee rendreth to God againe, as a faithfull pledge, and then he glorieth with Paule, and reioiceth saieng: Now it is not I that liue, but

it

it is Christ that liueth within me. These things be practised and vsed among faithfull people, and to pure mindes, the eating of his flesh, is no horrour but honour, and the spirite delighteth in the drinking of the holie and sanctified bloud, and doing this, we whet not our teeth to bite, but with pure faith, we breake the holie Bread. These be the words of Cipriane, De cœna Domini.

The Word (saith Origen) was made flesh & verie meate, which who so eateth shall surelie liue for euer, which no euill man can eate. For if it could be, that he that continueth ill, might eate the Word made flesh, seeing that he is the Word and Bread of life, it should haue bene written: Whosoeuer eateth this Bread, shall liue for euer. Origen.

Origen in Mathew. chapter. 15.

The Author of this tradition (Saint Cypriane) said, that except we eate his flesh and drinke his bloud, we should haue no life in vs, instructing vs with a spirituall lesson, and opening to vs a waie to vnderstand so priuie a thing, that we should know, that the eating is our dwelling in him, & our drinking is as it were an incorporation in him, being subiect vnto him in obaieng, ioined vnto him in our wills, and vnited in our affections: the eating therefore of this flesh, is a certaine hunger and desire to dwell in him. Cipriane.

S. Austen saith vpon the Gospell of Iohn, that he that doth not eate his flesh and drinke his bloud, hath not in him euerlasting life, and he that eateth his flesh and drinketh his bloud, hath euerlasting life. But it is not so in those meates which we take to sustaine our bodies, for although without them we cannot liue, yet it is not necessarie that whosoeuer receiueth them shall liue, for they maie die by age, sickneſſe and other chaunces. But in this meate and drinke of the bodie and bloud of our Lord, it is otherwise, for both they that eate and drinke them not, haue not euerlasting life. And contrariwise, whosoeuer eate & drinke them, haue euerlasting life. *Iohn. 6. 53*

Who doe eate and drinke the bodie and flesh of Christ.

They which doe beleeue in Christ, and doe assuredlie perswade themselues, that he died for their sakes, they I saie, doth both eate the flesh of Christ, and drinke his bloud, to which vse, the

the Simboles or signes, for that they stirre vp the senses, are verie much profitable: not that the flesh & bloud of Christ are powred into the bread & wine, or are by any means included in those Elements, but because these things are of the true beléeuers receiued wt a true faith. For they are an inuisible nourishment, which is receiued onelie in the minde, as Augustine hath faithfullie admonished saieng: Why prepares thou the téeth and the bellie, beléeue and thou hast eaten.

Pet. Mar. vpon Iudic. fol. 212.

What it is to eate God.

To eate God, is to haue the fruition of the diuine nature, & to be incorporate into God. But the Maiestie of God, so farre surmounteth the capacitie of man, that as he is in himselfe in nature and Godhead, no naturall creature is able to conceiue him, but onelie in the face and sight of Iesus Christ the sonne of God. Therefore S. Paule saith: Christ is the brightnesse of the glorie, and the expresse Image of the substaunce of God.

Iewel, fol. 240.

Of the true sacramentall eating, and of the true eating of Christs bodie.

The Sacrament (that is to saie the Bread) is corporallie eaten and chawed with the téeth in the mouth. The verie bodie is eaten and chawed with faith in the spirite. Ungodlie men when they receiue ỹ sacrament, they chaw in their mouths (like vnto Iudas) the sacramentall bread, but they eate not the celestiall bread, which is Christ. Faithfull christian people (such as be Christs true disciples) continuallie from time to time record in their minde the beneficiall death of our Sauiour Christ, chawing it by faith in the cud of their spirit, and digesting it in their hearts, feeding and comforting themselues with that heauenlie meat. Also they dailie receiue not the sacrament therof, & so they eate Christs bodie spirituallie, although not ỹ sacrament therof. But when such men for their more comfort & confirmation of eternal life, giuen vnto thē by Christs death, come vnto ỹ Lords holie Table, then as before, they fedde spirituallie vpon Christ, so now they fede corporallie also vpon the sacramentall bread. By which sacramentall feeding in Christs promises, their former spirituall feeding is increased, and they growe and ware continuallie more strong in Christ, vntill at the last they shall

come

come to the full measure and perfection in Christ. This is the teaching of the true Catholike Church, as it is taught by Gods word. And therefore Saint Paule speaking of them that vnworthelie eate, saith that they eate the bread, but not that they eate the bodie of Christ, but their owne damnation.

Cranmer, fol. 79.

ETERNALL LIFE.

How Eternall life is sometime called a reward.

ETernall life is sometimes in the holie Scriptures called a reward, but then it is not that reward, which Paule writeth to be given according to debt: but is all one, as if it shuld be called a recompensation. Gods will and pleasure was, that there should be this coniunction: that after good workes, should followe blessednesse: but not yet as the effect followeth the cause, but as a thing ioined with them by the appointment of God. Therefore we maie not trust vnto workes, for they are feble and weake, and doe alwaies wauer & stagger. Wherfore the promises of God depend not vpon them, neither haue they in themselues as they come from vs, that they can moue God to make vs blessed. We saie therefore, that God iudgeth according, because according as they are either good or euill, we shall obtaine, either eternall life or eternall damation. But thereby it followeth not, that workes are the cause of our saluation.

Pet. Mar. vpon the Rom. fo. 39.

EVANGELISTS.

Who be Euangelists.

EVangelists were next vnto Apostles, and had their Offices much like them, saiuing that they were beneath them in degree of dignitie. These gaue themselues chiefelie to instructing of the people, and preaching the Gospell to them, as plainlie and simplie as might be, of which sort was Timothe and such like. For although Paule match Timothie with him in doing commendations, yet doth he not make him his followe in Apostleship, but keepeth that name peculiarlie to himselfe 2. Cor. 1. Col. 1. 1. And in writing to him he saith thus: Be watchfull in all things, harden thy selfe in afflictions, go through with the worke of an Euangelist. 2. Tim. 4. 5.

EVER.

How this word Euer is taken.

Gen.13.15 AND to thy séede for euer. ¶ Euer is not héere taken for a time without ende, but for a long season, that hath not his ende appointed. T.M.

¶ Meaning a long time, and till the comming of Christ. And spirituallie, this is referred to the true Children of Abraham, borne according to the promise, and not according to the flesh, which are heires of the true Lande of Canaan. Geneua.

Exo.12.14 Shall kéepe it holie for an ordinaunce for euer. ¶ That is, vntill Christs comming, for then Ceremonies had an end. Geneua.

Exo.21.6 And shall serue him for euer. ¶ That is to the yeare of Iubile, which was euerie fiftieth yere. Deut.15.17. Leuit.25.40. Geneua.

EVCHARIST.

What Eucharist is.

EVcharistia in Latine, is Englished, a Thankes-giuing, and is now taken, for the Sacrament of the Altar. Eliote.

When the Fathers saie, that Eucharist is but bread, they speake hyperbolicallie, and vnderstande that it is not bread onelie or alone, or common bread, because vnto the bread is added the word of God, whereby it receiueth the nature of a Sacrament. And this is a strong reason against the Anabaptists which haue euer in their mouth that saieng of Paule vnto the Corinthians: Circumcision and vncircumcision is nothing, but the obseruation of the Commaundements of God, so they saie that Baptime & the Eucharist, & the Ecclesiasticall mysterie are nothing, but pretend onlie the obseruing of ỳ commaundements of God. But we aunswere them, that other things are nothing, if they be alone without faith and pietie and a holie life. Pet.Mar.vpon the Rom.fol.49.

EVTICHAE.

What manner of men they were.

They

They were a sect of Heretikes called also Psalliani, of whom Epiphanius maketh mention contra Massilianos, & Saint Austen, de hæresibus, who for mumbling up of their long praiers, wer called the praieng heretikes (for so soundeth the Græke word Iukiean) They would neuer cease praieng and singing of Psalmes daie and night. And so much they gaue themselues to praier, that they thought themselues bound to doe nothing els, not to get their liuing with the sweate of their browes, not to trouble themselues with anie Office that concerned the Common-wealth, not to studie or to put their hand to ante kinde of labour, but to liue in continuall idlenesse, in onlie eating, drinking, sleeping and praieng. Of whom also thus writeth the auncient Græke Authour Theodoret: And the miserable wretches being deceiued, giue themselues to no kinde of worke, for they call themselues spirituall men. But giuing themselues to praieng, they sleepe the most parte of the daie. Heretikes

Pomet. fol. 117.

Eutiches maintained the opinions of Nestorius, and said that our Lord consisted of two natures before the diuinitie was coupled with the humanitie, but after the vniting of them, to bee of one nature, and that the bodie of Christ, was not of one substaunce with ours. The Councell of Constantinople deposed him, but he appealed to Theodosius, and procured the Councell of Ephesus to be summoned, where, Dioscorus the Heretike restored him. Euagr. lib. 1. cap. 9. This Eutiches being condemned in the Councell of Chalcedon, brake out into these wordes: This is the faith that I was baptised in, this is the faith that I haue learned of the Fathers, and in this faith will I die. Tom. 2. Concil. This Eutiches was an Abbot of a Monastery in Constantinople about the yeare of our Lord. 450.

EVCHRAITES.

What they were.

EVchraites were Heretikes, after the Etimologie of their name continent. The Authour of their heresie was Tacianus of Mesopotamia, the disciple of Iustinus Martir. He abhorred mariage, he forbad the vse of liuing creatures, he offered water in stæde of wine in the Sacrament, he denied that Adam was saued. The Euchraites preuailed in Pisidia, and Phrigia. Euseb. lib. 4. cap. 27. Epiphan. hæres. 46, 47. Heretikes

EVILL MEN.

How farre euill men are to be borne withall.

Augustin

SAint Augustine saith, the good are not to be forsaken for the euill: but the euill are to bee borne withall for the good. Heere ought to be added other words, which the same writer hath expressly in other places, that is, if those euill men doe cast abroad no seedes of false doctrine, nor lead other to destruction by their example.

How euill men eate not Christ bodie.

Luke. ¶ Eating.

EVNOMIVS.

Of his hereticall opinions.

Heretike.

EVnomius Bishop of Cyzicum, and the Scribe of Aetius, said, ỹ God had no more knowledge then man. He termed Aetius the man of God, & rebaptised all that came vnto him, in the name of the vncreated God, in the name of the Sonne created, and in the name of the sanctifieng Spirite, created of the created Sonne. Socrat. li. 4. cap. 7. Theodor. li. 2. cap. 29. Epiph. hæres. 76.

He affirmed moreouer, that they which kept the faith that he taught, should be saued, had they committed neuer so great a sinne, and continued therein. He was about the yeare of our Lord. 353.

EVSTACHIVS.

Of his opinions, and how they were condemned.

Heretike.

This man was about the yeare of our Lord. 324.

EVstachius Bishop of Sebastra in Armenia went in such attire as was not decent for a Priest. He forbad marriage: made lawes of fasting, he parted maried couples asunder. He caused such as refrained the Churches, to raise Conuenticles at home. He toke seruaunts from their masters vnder colour of religion. He commaunded his followers to weare the Philosophers habit. He caused the women to be shauen. He forbad the accustomed fasting daies, & commaunded they should fast on the Sundaie. He detested the praiers of married men. he abhorred the Offering and Communion of maried Priests, not remembring that his owne Father was a Priest, and

Bishop

Bishop of Cæsarea in Cappadocia. He was first condemned of his owne Father in a Councell holde at Cæsarea, afterwards in a Councell of Gangra, and last of all at Constantinople.

Socrates, lib. 2, cap. 33.

EXALT.

What it is to exalt or humble a mans selfe.

EVerie one that exalteth himselfe shall be brought low, & he that humbleth himselfe, shall be exalted. ¶ The Pharisie exalted himselfe, thinking himselfe righteous by his dædes of the Lawe, which was nothing at all, and therefore he was brought low by the sentence of damnation. The Publican humbled himselfe, acknowledging his sinnes by lowlie praier, & by trust in Gods mercie by Christ, and therefore he was exalted.

Luk 18.14

Hemmyng.

EXAMINE.

How we should examine our selues, before we goe to the Lords table.

BVt let a man examine himselfe, and so let him eate of this Bread and drinke of this Cup. ¶ There be three principall points, the which euerie man ought to examine and prooue himselfe, before hee goe to the Table of the Lord: The first, is true repentaunce and a true acknowledging of his offences and sinnes, for the which Jesus Christ died, as he declareth vnto vs, in the same Chapter. The second, is true faith, in the onelie grace and mercie of God, which is offered and graunted to vs in Jesus Christ and by Jesus Christ, as that Sacrament also testifieth. The third, true Charitie and vnion, towards all the members of Christ Jesus, as it presenteth vnto vs, in that wee there eate all of one selfe Bread, and drinke of one selfe Cup.

1. Cor. 11. 28

Viret.

This proning and examining of a mans selfe, is first to thinke with himselfe with what lust and desire he commeth to the Maundie, and will eate that bread, whether he be sure that he is the childe of God, and in the faith of Christ: and whether his conscience doe beare him witnesse, that Christs bodie was broken for him: and whether the lust he hath to praise GOD and thanke him with a faithfull heart in the middest of the bretheren, doe driue him thetherward: or els whether hee dwe it for the meates sake, or to kæpe the custome: for then were

it better that he were awaie. For he that eateth or drinketh vnworthelie, eateth & drinketh his owne damnation, because he maketh no difference of the Lords bodie. Frith.

¶Loke. Weake and Sicke.

¶We must marke that in this examination, he sendeth no man to another, but euerie man to himselfe. The Papists bid thee goe to an auricular Confessour, there to confesse thy selfe, to receiue absolution, and to make satisfaction for thy sinnes, according to the forme that is commaunded thee. But Paule the Doctour of the Gentiles, and the vessell of election, speaketh not a word of these things, but saith simplie: Let a man examine himselfe, and so let him eate of that bread, and drinke of that Cup, for like as God is the searcher of the hearts, and requireth the inward affection of the minde, and hateth hipocrisie: so none knoweth what is in the heart of man, or what affections we beare to Godward, but we our selues doe: therefore he willeth vs our selues, to examine euerie thing in our selues: That is to saie, he willeth euerie man to descend into himselfe, and to examine himselfe. Bullinger fol. 1109.

¶Loke. Prouing.

EXCOMMVNICATION.

What Excommunication is.

Mat. 18. 15 IT is the separation and reiection from the holie assemblie of our Lord Jesus Christ, ỳ which is done by the Church, against open and obstinate sinners. Tindale.

¶Excommunication is a censure of the Eldership, whereby he that is guiltie of some most grieuous crime, is without anie certaine prescription of time, shut from the sacraments, and banished the companie of the faithfull. This is the forest punishment of the Church, which also is called of Saint Paule, a deliuering vp to Satan: of Christ to be as an Ethnike and Publicane, which aunswereth the Iewes, cutting them off from the Couenaunt, so often repeated to the people of God by Moses. Hereof is oft mention made in the new Testament. Iohn. 9. 18. And 1. Cor. 5. 4. 2. The. 3. 15. and in other places mo. Now wheras it is so grieuous a punishment, it is executed on none, but on him that is guiltie of some heinous trespasse, which kind of sinnes are rehearsed by Saint Paule. 1. Cor. 5. 11.

and

and 2. Thessa. 3. 14.

Yet count him not as an Enimie, but warne him as a Brother. ¶ The ende of Excommunication, is not to driue from the Church such as haue fallen, but to winne them to the Church by amendement. Geneua. 2. Thes. 3. 15

They shall excommunicate you. ¶ In that he saith, they shall be excommunicated, his meaning is this: They shall cast you out of their Synagogues, they shall condemne you of impietie and heresie, they will refraine you of water and fire, and such necessaries. They will banish you, and sell your goods, and they will account you not for Israelites, but for Gentiles and Atheists. For the good as subiect, not onelie to persecution, but also to ignomie and reproach, euen as saith the Apostle Paule. We thinketh that God hath set forth vs, which are the last Apostles, as it were men appointed to death: for we are made a gasing stocke vnto the world, and to the Angells, and to men. Christ notwithstanding commaundeth to stande firme and stedfast against this temptation: because, though they bee thrust out of Synagogues, yet neuertheless, they shall abide in the kingdome of God. Mar. vpon Iohn. fol. 527. *Iohn.* 16. 2.

What S. Paule meant by the excommunicating of Alexander.

And Alexander, which I haue deliuered to Satan. ¶ Whereas Saint Paule saith, that he did deliuer Alexander and Himeneus vnto Satan, he meaneth none other thing therby, but that he did excommunicate them openlie as no true Christians, and that he did threaten them (if they would not repent and tourne) that GOD woulde punish them euerlastinglie, by Satan and his Angells. Sir. I. Cheeke. 1. *Tim.* 1. 20.

Saint Austen saith: What is a man the worse, if the ignorance of a man strike him out of the booke of the Church, if his conscience strike him not out of the booke of life. In this case (saith Saint Austen) it commeth sometimes to passe, that there be manie Sheepe without the Church, & manie Wolues within the Church. Augu. de Clericos.

EXORCISTES.

What the Office of an Exorcist was.

THe Exorcists office was, by a speciall gift of God, seruing onelie for that time, to call forth foule spirites out of the bodies of them that were possessed. Iewel. fol. 98.

EXTREME VNCTION. ¶ Looke Oile.

Face.

What the Face of Christ is.

2. Cor. 4. 6 IN the Face of Iesus Christ. ¶ That is to saie, in the knowledge of Iesus Christ, not in the Face of Moses, which is the knowledge of the Lawe, for by Christ came we to the knowledge of God. Tindale.

What the Face of God is.

Augustin ¶ The face of God is the knowledge of his diuine nature, of the which it is written, Shew vs the light of thy countenaunce, and we shall be whole, that is: graunt vs to knowe thee. Otherwise Gods face doth signifie the inuisible nature of Christs Diuinitie. Exo. 33. 23. You shall see my hinder parts, but my Face you cannot see, that is, You shall see Christs humanitie, but his diuinitie cannot be seene.

The Face of God is that which is described in ỹ 26. of Leuiticus: I will tourne my face to you, & I will make you fruitfull: I will giue you raine in season, and peace in the earth, the sword shall not come in the Land, if ye wil walke in my statutes and keepe my precepts, &c. Plenteousnesse and goodnesse, and all Gods benefites, that is Gods face. T. Drant.

What is the Face or countenaunce of God? It is not a shape like vnto a mans visage, which hath nose, eies & mouth: but the Face of God is the recorde, which he giueth vs, when we knowe his will. God therefore sheweth vs his Face, when he telleth vs why he doth this thing or that, and it is all one, as if wee sawe him before our Eies. Contrariwise, hee hideth his face from vs, when hee afflicteth vs, when things seeme straunge vnto vs, and when we knowe no reason why he worketh after that sort. Therefore when God holdeth vs in ignoraunce, it is an hiding of his Face from vs. Cal. vpon Iob, fol. 629.

Thou

¶Thou maist not see my face,for there shall no man see me aliue. ¶There shall no man see my face & liue,not that the face of God which is the face of life is the cause of death to them y see it,for the Saints that are in heauen do indeed see it,but none that liueth in the bodie can see,neither comprehend the maiestie of his face:but must be first purified by death, as Paule declareth it,1.Cor.15.52. Tindale.

How this place following is vnderstood.

Because his face shall be so deformed, and not as mans face. *Esa.52.14*
¶That is,his face shall be more deformed then other mens: & his beautie fouler then the beautie of the sonnes of men. The whole sentence meaneth,that manie men shall be astonied whē they shall see Christ our sauiour (which was exceeding beautifull before all the sonnes of men) Psal.45.2. so wickedly and violently intreated of the Iewes,spit vpon,scourged, crowned with thorne,& all be blouded,yea,greatlier humbled, contemned and despised,then euer was anie mortall man. T.M.

FAITH.

What Faith is.

FAith is a sure confidence of things which are hoped for,and a certeintie of things which are not seene. ¶Faith & trust in Christ onelie,is the life and quietnesse of the conscience,& not trust in workes how holie so euer they be or appere. Workes cānot set y heart at rest,because we euer think they be not inough, nor yet good inough,but to few,and so fal we to mistrusting,after which followeth despairing,and so damnation, if we leaue not the confidence in them,and sticke to faith,which canne receiue and beleeue without mistrust,that Christs workes on the crosse,hath full purged,cleansed,and loosed vs from our sinnes. *Heb.11.1.*

Againe, Faith is a liuely and stedfast trust in the fauour of God,wherewith we commit our selues altogether vnto God, and that trust is so surelie grounded,and sticketh so fast in our hearts,that a man wold not once doubt of it,though he should die a thousand times therfore,and such trust wrought by the holie Ghost through faith,maketh a man glaade,lustie,chearefull, and true hearted vnto God and all creatures, by the meanes whereof,willingly and without compulsion,he is glad and readie to do good to euerie man,to suffer all things,that God maie

beloued and praised, which hath giuen him such grace, so that it is impossible to separate good workes from faith, euen as it is impossible to separate heate and burning from fire. Therefore take heede and beware of thine owne fantasies, which to iudge of faith & good workes, will seeme wise, when indeede they are starke blinde, and of all things most foolish. Praie God that hee will vouchsafe to worke faith in thine heart, or else thou shalt remaine euermore faithlesse, faine thou, imagine thou, enforce thou, wrastle with thy selfe, and doe what thou wilt.

Againe, Faith is the beléeuing of Gods promises, & a sure trust in the goodnesse and truth of God, which faith iustified Abraham, Gen. 15. & was the mother of al his good workes, which he afterward did, for faith is the goodnesse of all workes in the sight of God. Good workes are things of Gods cõmaundement, wrought in faith. And to shew a shew at the commandement of God to do thy neighbour seruice with all, with faith to be saued by Christ (as God promiseth vs) is much better thẽ to build an Abbeie of their own imagination, trusting to be saued, by ỹ fained workes of hypocrits. Iacob robbed Laban his vncle, Moses robbed the Aegiptians, & Abraham is about to slay & burne his own son, & al are holy workes because they are wrought in faith at Gods commandement. To steale, rob, & murther, are no holy workes before worldly people, but vnto thẽ ỹ haue their trust in God, they are holie when God commandeth them. What God commaundeth not, getteth no reward with God. Holy workes of mens imagination, receiue their reward heere as Christ testifieth. Math. 6. 2. Tindale.

Faith is an vndoubted beliefe most firmelie grounded in the minde. Bullinger, fo. 30.

Againe, True faith is the wel-spring & rot of all vertues & good workes, & first of al it satisfieth the minde and desire of man, and maketh it quiet and ioyfull. Bullinger, fol. 54.

How Faith is the ground of all good works.

As a good tree in the time of ỹ yeare bringeth forth good apples, not to make him good, for he is good before, nor yet this apple is to his owne profit, but vnto other mens, notwithstanding ỹ good nature ỹ is in him must needs bring it forth, So likewise ỹ iust man must needs do good workes, not by them to be iustified, but alonelie in them to serue his brother, for he hath no need of thẽ

concer-

concerning iuſtification. This is the verie true way & maner of doing good workes, & how ỳ no man can do goods workes, but a iuſtified man, as our ſauiour Chriſt ſaith: either make ỳ tree good, and then his fruit muſt be good, or els the tree euill, and his fruit alſo euil, for a good tree muſt needes bring forth good fruite, and a bad euill fruite. D. Barnes.

How Faith iuſtifieth.

The faith of true beleeuers is, ỳ God iuſtifieth or forgiueth, & Chriſt deſerueth it, & the faith & truſt in Chriſts bloud receiueth it, & certifieth the conſcience thereof, & ſaueth & deliuereth from feare of death & dampnation, & this is it ỳ we meane, when we ſaie faith iuſtifieth, ỳ faith I meane, in Chriſt, & not in our own works, certifieth the conſcience ỳ our ſins are forgiuen vs, for Chriſts bloud ſake. Tindale. fol. 187.

Againe, when I ſaie ỳ faith iuſtifieth, the vnderſtanding is, ỳ faith receiueth the iuſtifieng: God promiſeth to forgiue our ſinnes, & to impute vs for full righteous. And God doth iuſtifie vs actiuely, ỳ is to ſaie, forgiueth vs for ful righteous, & Chriſts bloud deſerueth it, & faith in the promiſer receiueth it, & certifieth the conſcience therof. Faith chalengeth it for Chriſts ſake, which hath deſerued all that is promiſed, & cleaueth euer to the promiſe, & truth of the promiſer, & pretendeth not the goodnes of the worke, but knowledgeth that our works deſerue it not, but are crowned and rewarded, with the deſeruinges of Chriſt. Take an example of young children, when the Father promiſeth them a good thing, for doing of ſome trifle, and when they come for their reward, dalyeth with them ſaieng. What, that thou haſt done is not worth halfe ſo much: Should I giue thee ſo great a thing for ſo little a trifle? Ye did promiſe mee, ye ſaid I ſhould haue it: why did you promiſe, and whie did you ſaye ſo? And let him ſaie what he will to driue them off, they will euen ſaie againe, you did promiſe me, ſo ye did, you ſaid I ſhould haue it, ſo ye did: But hirelings will pretend their worke and ſaie: I haue deſerued it, I haue done ſo much, & my worke is worthie it, &c. Tindale. fol. 225.

Example of young children.

That faith the mother of all good workes iuſtifieth, before we can bring forth anie good worke, as ỳ huſbãd marrieth his wife, before he can haue anie lawfull children by her. Furthermore, as ỳ huſbãd marieth not his wife ỳ ſhe ſhuld cõtinue vnfruitful

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Example of the Husband

as before, & as she was in the state of virginity (wherein it was impossible for her to beare fruit) but contrariwise to make her fruitfull: euen so faith iustifieth vs not, that is to saie, marrieth vs not vnto God, that we shuld continue vnfruitfull as before, but ỳ he should put his sæd of his holie spirit in vs (as S. Iohn in his first Epistle calleth it) & to make vs fruitfull. For, saith Paule, Ephe. 2. 8. For by grace are ye made safe through faith, & that not of our selues, for it is the gift of God, and commeth not of workes, least anie man should boast himselfe. For we are his workmanship created in Christ Jesus vnto good workes, which God hath ordeined that we should walke in them. Tin. fol 59.

Origen.

But who shall glorie of his owne righteousnesse, when hæ heareth God by his Prophet saieng, That all your righteousnes is lyke a most filthy defiled cloath. The onely true glorieng therefore is in the faith of the crosse of Christ, which excludeth all that glorieng, which descendeth of the workes of the lawe.

Origen in his 13. booke ad Rom.

Hierome

We thinke that a man is iustified by faith, without the workes of the lawe. For because there is one God which iustifieth circumcision of the law, and vncircumcision of faith. It manifestly sheweth, that righteousnesse is not in ỳ merit of man but in the grace of God, who without the workes of the law, accepteth the faith of them that beleæue. Againe, In li. 1. contra Ecudem he saith thus: Tunc ergo iusti sumus, &c. Therefore we are then righteous, when we confesse our selues sinners. And our righteousnesse standeth not vpon our owne merit, but vpon the merit of God.

Hierome li. 2. contra Pelag.

Ambrose

We be not iustified by workes, but by faith. For the weaknes of the flesh is a let vnto workes, but the brightnesse of faith shadoweth the errour of dædes which deserueth pardon of sinnes.

Onely faith.

S. Ambrose de Iacobo. Cap. 21.

Chrisostō

For the thæfe beleæued and was iustified by the most mercifull God: And hære saie not vnto me that he lacked time to liue vprightlie, and to doe good workes, for I contend not about that, but this onelie I stedfastly affirme, that onelye faith by it selfe saued him.

Onelie faith

Chrisostome de fide & lege.

How faith is the worke of God.

Faith is the worke of God, and it commeth of God, as Saint Iohn saith: This is the work of God, then you should beleæue in him,

him Saint Paule witnesseth the same, saieng. Philip. 1.29.
Not onlie it is giuen to you, that ye should beléeue in God, but also ỳ ye should suffer for his sake. Of this it is an euident saieng, liuing or dead, not to haue had faith of thẽselues, or of their owne might & power, but to haue receiued it of God, which giueth faith to whome he wil, & when he will, although S. Paule saith, Faith to come by hearing of the worde of God; which worde although manie maie heare it, yet no man shall beléeue, but he to whom God giueth faith, and in whom God worketh faith and loue. Bibliander vpon the expos. of Iude.

What faith is without workes.

What auaileth it my brethren, ỳ a man say he hath faith, whẽ he hath no dœds? Can faith saue him. ¶ Can faith saue him. S. Iames speketh not heere of true faith, which by loue is mightie in operation, but of the vaine imagination & opinion ỳ the vnthankfull people haue of faith, and therefore he doth call it dead faith, because ther follow no good works of it, as there do of the faith that iustifieth in the sight of God. To be iustified heere, & in all the Chapter ouer is to be counted iust, & that before the world, as in Luke. 10.29 and 16.15. and not to bee made iust in the sight of God. So that when he saith, was not Abraham our Father iustified through works, &c. signifieth thus much, was not Abraham our Father by his workes declared iust: That is, did not his workes declare and shew that he was iust, and were sure tokens of his righteousnesse, it signifieth that Abraham was by his workes made iust before God, reputed righteous, obteined remission of sinnes, for by Faith he came thereby, not by workes, as witnesseth S. Paule. Rom. 4.2. Tindale. *Iames. 2. 14.* *Abraham.*

Wilt thou vnderstand O thou vaine man, that faith without dœds is vaine, was not our Father Abraham iustified of his dœdes, when he offered his son Isaac on the Alter, &c. ¶ Whereas Saint Iames bringeth that Abraham was iustified by offering his sonne Isaac, that is cleane contrarie, as manie as doe take it. First vnto Moses whereas the verie originall is. For it is openlie declared, Gen. 15.6. where these wordes were spoken of Abraham: Abraham did beléeue, and it was reputed vnto him for iustification, where there is no word of Isaac, for hee was neither yet born nor promised, & yet must Abraham needs be iustified, for the holie Ghost saith it. And when the wordes *Iames. 2. 20.*

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were spoken vnto him, he was at the most but 86. yeares olde, as it is declared in the. 16. Chapter, verse. 16. But when Isaac was promised him by name, then was Abraham. 99. yeare olde, as it is open in the. 17. Chapter, and the yeare after was Isaac borne. And when Isaac was borne, was Abraham. 100. yeare olde, as it is plaine in the. 21. 5. Now would I knowe that, where that Abraham was iustified from that he was 86. yeare olde, till he was an hundred yeare olde, you cannot say by offering vp of Isaac, for you see he is not borne. D. Barnes.

Rom. 4. 16 Therefore by faith is the inheritaunce giuen, that it might come of fauour, and the promise might be sure to all the seede. ¶ Therefore by faith, &c. Therefore are ye pronounced righteous by faith, by which vnderstand euen the mercie of God receiued by faith, that the conscience might be surelie certified, of the wil of God, and of the promises of the Gospel, that is, of remission of sinnes, of reconciliation or reputation of righteousnesse, & of the gift of euerlasting life, that these things clearelye be performed, which were not possible if the promise shoulde depende and hang on our workes. For then shall the conscience be vnsure, doubting whether we had works inough, whether God would be mercifull, whether the law which we haue trangressed would condemne vs, &c. Now when doubtfulnesse remaineth in vs, thor remaineth also fearefulnes by which commeth desperation & death, for so long as the law sheweth vs the anger of God, feare of death cannot be ouercome. Therfore must we needs sticke onelie to faith in the mercifull promises of God, surelie certified, and they shall be fulfilled, although our works haue not deserued the fulfilling of them. Tindale.

Of faith and deeds. And how Saint Paule and Iames doe agree therein.

Iames. 2 24. Ye see then, how that of deeds a man is iustified, and not of faith onelie. ¶ Ye see then ỹ a man is iustified, &c. That is, is declared iust, is openlie knowne to be righteous, like as by the fruites, the good tree is knowne to be good: otherwise maie not this sentence be interpreted. For there could nothing be more foolish then this saieng of Iames, if a man would thus interpret it, that no man obteineth remission of sinnes, but because his works are worthie of so great a benefit. This interpretation who so sticketh frowardlie by, vnderstandeth not what remissiõ

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of sinnes is, or how the cõscience ought to be comforted, when it seeth that it bringeth no good works to God, which are sufficient to please him. And this interpretation is cleane contrarie to other open saiengs of the Scripture, which teach ỹ remission of sins commeth freely, as ỹ Psalmist saith: I said I wil acknowledge mine offence, & accuse my selfe vnto ỹ Lord, & thou forgauest me ỹ wickednes of my sin. *Psal. 32. 5.* And Ro. 4. 5. To him ỹ worketh not, but beleeueth on him ỹ iustifieth ỹ vngodly, his faith is coũted for righteoulnes. What can be more plainlie, then ỹ sinnes are forgiuẽ to a wicked & vngodly man ỹ worketh not, ỹ is, not for anie of his works, but freely. To conclude, if ỹ gospel forgiue not sins, but for our good works sake, & for our worthines it differeth not frõ ỹ law, it saueth no more thẽ ỹ law: this I trust wil suffice ỹ good & wise. For as touching them ỹ bring nothing to this cause but a will to brawle & chide, wil neuer suffer themselues to be satisfied. And yet if we would contend by ỹ number of authorities, this one place of Iames is ouerthrowne wt many witnesses of Paule, if men wil vnderstand by iustificatiõ al one thing in thẽ both. Therefore Paule saith, Faith iustifieth, vnderstand thereby ỹ faith causeth ỹ we be counted iust, reputed righteous, & that our sins are not imputed vnto vs, but forgiuen vs for Christs sake. When Iames saith, works iustifie, he meaneth thus: Works declare vs iust, and shew euidentlye, that we are righteous. Thus shalt thou make them agree. Tindale.

Ye shall vnderstand ỹ S. Paule & S. Iames be not contrarie in this matter. For Paule to ỹ Romanes & Galathians, disputeth against them which attributeth iustification to good works. And Iames reasoneth against them which vtterlie condemne works. Therefore Paule sheweth the cause of our iustification, & Iames the effects. In Paule is declared how we are iustified: in Iames how we are knowne to be iustified. In Paule, works are excluded, as not ỹ cause of our iustification: in Iames they are approued as effects proceeding thereof. In Paule they are denied to go before them that be iustified: in Iames they are said to followe them that are iustified. Geneua.

Ioine ỹ liuely faith of S. Paule, with ỹ good works of S. Iames, & bring both these into one life: and then hast thou reconciled them both, and so shalt thou be sure to be iustified both before God by Paules faith, & before men by S. Iames works. I. Fox.

How.

How Faith is nourished.

*Rom.*10.17 If Faith as it is written come by hearing, that is, as it is added by the worde of God, then followeth it of necessitie, that there is nothing, whereby faith is more nourished, mainteined, and confirmed, then by continuall reading, and repeating of the worde of GOD. This thing testifieth Tertulian in his Apologie, where he saith, That to this end holie assemblies are gathered together to heare the word of God. The Philosophers saie, that if faith be by the word of God, then by the same also it is nourished. We know moreouer, that of workes often repeated are confirmed habits or qualities, as contrariwise if a man cease off from actiõs, they ware weake, wherefore if a man cease to reade, to heare, or to repeate the holie Scriptures, faith will ware feeble in him. And they which thinke that a liuelie & pure faith maie continue in Churches wout often preaching, doe exceedinglie erre. Chrisostome hath a verie apt similitude of a light or Lamp that burneth, which easilie goeth out, vnlesse there bee still Oyle powred into it. By the Lampe or light he vnderstandeth Faith, and by Oyle the worde of God; and this he there writeth of the Parable of the wise and foolish virgins.

Similitude of a Lampe.

Pet. Martyr vpon the Rom. fol. 326.

Faith is nourished by hearing the word of God, for the word of God is the foode of Faith, according to Saint Paules saieng, Rom. 10.17. Faith commeth by hearing. Hemmyng.

How Faith without Charitie is nothing worth.

1.*Cor.*13.2 If I had all Faith, so that I could moue mountaines out of their places, and had no charitie, I were nothing. Of this do some gather that faith without charitie cannot iustifie. But this cannot be gathered of Saint Paule, for it is open that he speaketh not of this thing whereby that men maie be iustified, but only he teacheth how they y be iustified must work with charitie. It is plaine that he speaketh not of faith that doth iustifie inwardly, but of that faith that doth worke outwardlie, the which is called the gift of the holy Ghost, as the gift of tongues, the gift of prophesies, the gift of healing, the gift of interpretation, as it is open in the Chapter before, now is this Faith not giuen to iustifie, but onelie to do myracles, wonders, and signes by. And therefore saith Paule, If I had all faith so that I could moue mountaines, &c. Saint Paule describeth this faith,

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calling it faith that worketh by charitie, not that it iustifieth by charitie, for he saith ther plainly, it is neither circumcisiō nar vncircumcision ẏ is of valure in Christ Iesu, but faith. He doth hære plainlie exclude from iustification, the highest worke of the lawe, Circumcision, & setteth faith alone, not the gift of faith that doth miracles, but the gift of faith that worketh by charitie. D. Barnes.

¶ Faith is hære taken for the gift of doing miracles, which the wicked may haue Mat. 7.22. & also for that faith (called historicall) which beleæueth the mightie power of Christ, but cānot apprehend Gods mercie through him, & this diuels haue, Iames 2.19. & therefore is separated from charitie, but the faith ẏ iustifieth in effect cannot. As. 1. Iohn. 2.9. Mat. 17.20. Geneua.

How faith ingendereth charitie.

That which the schole-men teacheth, ẏ charitie is before faith & hope, is a madnesse. It is faith ẏ first ingendereth charitie in vs: how more rightlie doth Barnard teach. I beleæue (saith he) ẏ the testimonie of conscience, which Paul calleth the glorie of ẏ godly, cōsisteth in three things. For first of al it is necessarie to beleæue ẏ thou canst not haue forgiuenes of sins, but by ẏ pardō of god: Then ẏ thou canst haue no good workes at all, vnlesse he also giue it: last of all, that thou canst by no workes deserue eternall life, vnles it be giuen thæ also frælỹ. A little after he addeth ẏ these things suffice not, but ẏ there be a certeine beginning of faith, because in beleæuing ẏ sinnes cannot be forgiuen but of God, we ought also beleæue ẏ they are not forgiuen vs, till also we be perswaded by the testimonie of the holy Ghost ẏ saluation is laid vp in store for vs, because God forgiueth sins, he himselfe giueth merits, and he himselfe giueth rewards, that we may not staie still in this beginning. Cal. in his Insti. 3. b. chap. 2. Sect. 4.

From faith to faith, what it is.

For by it, the righteousnesse of God is knowne, from faith to faith. ¶ From faith to faith, ẏ is, from an vnperfect faith, to a perfect faith: from a weake faith to a strong faith, or from one battel of faith to an other. For as we haue escaped one ieoperdie through faith, an other inuadeth vs, through which we must wade, by the helpe of faith also. Tindale. *Rom.* 1.17

How the faith that saued the olde fathers, shall saue vs.

Loke Abraham.

How Faith is a worke.

Faith is a worke, therefore (will some saie) we be iustified by workes: but yᵉ answere of thē which so say, availeth not, because loue also & other vertues be the workes of God, yet are we not iustified by them. The maior is not so to be vnderstood, we be not iustified by faith, because it is a worke or qualitie in vs, but because it leaneth vpon mercie, & receiueth mercie. And this saieng, we be iustified with faith, must be vnderstode by the waie of a comparison, that is to saye, by mercie we bee pronounced iust, but it must bee receiued with faith. Although then faith be a worke or new qualitie in vs, yet we bee not iustified by the worthinesse thereof, for this faith is as yet vnperfect, like as other vertues be, but we be iustified by that thing, wherevpon faith leaneth, and the which faith receiueth that is to saye, for Christs sake.

Out of a booke called the Summe of Diuinitie.

Of Faith before workes.

¶ Luke Cornelius.

How Faith is perfect

Faith is perfect when it receiueth and taketh holde of Christ perfect: And yet it hath neede of increasement, to the intent it maie become full in all his partes. The man that
Mar.9.24. saide, Lorde I beleeue, had perfect faith, and yet was it greatlie increased afterward. Likewise Peter had a perfect faith,
Iohn.6.68. when he saide, Lorde whether shall I goe, &c. Which faith of Peter was much more increased, after he had receiued the holie Ghost at Whitsontide, &c.

How Faith ouercommeth the world.

Faith is not an idle assent or thought, but it is a stoute Gyaunt, which (as Saint Iohn saith) ouercommeth the
1.Iohn.5.4 world, but how? Euen through the conquerour Christ, which it possesseth.

How Faith and inuocation are inseparable.

No man commeth to Christ, as to a Sauiour, nor calleth vppon him, but hee that beleeueth vppon him, for like as no man beleeueth, but he that heareth, so no man calleth vppon him but hee that beleeueth. Rom.10.17. Faith and in-

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uocation are so knitte together, that ye maie sooner separate the heate from the fire, then plucke them asunder one from an other. Hemmyng.

How Faith is called the marriage Garment.

Faith in Christes bloud maketh the marriage betweene our soules and Christ, and is properlie called the marriage garment, or the signe Thau. Tindale.

Of Faith, Loue, and Hope.

Obiection.

If Faith, Loue, and Hope, be three vertues inseparable, then faith onelie iustifieth not.

Answere.

Though Faith, Hope, and Loue be three vertues inseparable in this lyfe, yet haue they separable and sundrie offices in effectes. As heate and drieth bee inseparable in the fire, haue yet their separable operations: for the drieth onelye expelleth the moistnesse of all that is consumed in the fire, and heat onelye destroieth all coldenesse, for drieth and colde maie stande together, and so maie heate and moistnesse. It is not all one to say, the drieth onelie, and the drieth that is alone. Nor all one to saie, Faith onelie, and Faith that is alone. 1. Cor. 13. 13

The office of Faith.

Faith onelie which is a sure and vndoubted trust in Christ, and in the father through him, certifieth the conscience that the sinne is forgiuen, and the dampnation and impossibilitie of the lawe taken awaye, &c. And with such perswasions mollifieth the heart, and maketh her loue GOD againe and his lawe. And as oft as we sinnne, Faith onelie kæpeth vs, that we forsake not our profession, and that loue vtterlie quench not, and hope faile, and onelie maketh the peace againe. For a true belæuer trusteth in Christ onelie, & not in his own merits or workes, or ought els, for the remission of sins. Tindale.

What one mans faith doth profit an other.

Obiection.

When as Christ by the faith of the hearers healed the man sicke of the palsie, it is demaunded of some in this place of Mathew, what one mans faith doth profit an other. Math. 9. 2.

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Aunſwere.

Firſt of all we know for certeine, that the faith of Abraham did profit his poſteritie, whē as he embraced ẏ couenant & promiſe, made to him and his ſæde. The like we ought to iudge in all the faithfull, becauſe by their faith they ſpread out the grace of God to their children & poſteritie, and that before they bē borne. And alſo the ſame taketh place in children & young infants, who for want of age are not apt to haue faith. But they which are ripe of yeares, whoſe faith is inſufficient whether they be ſtraungers or of ẏ ſame line or kinred, an other mans faith (in reſpect of the eternall ſaluation of the ſoule) doth nothing profit them but onelie mediate. Marl. fol. 173.

Math. 9. 2. And when Jeſus ſawe the faith of them. ¶ And alſo his faith ẏ had the palſie: for except we haue faith, our ſinnes cannot be forgiuen. Geneua.

¶ That the faithfull maie praie for me, & offer me vnto God with their faithfull praiers, yet vnles I haue faith my ſelfe, I cannot be ſaued: for the righteous liueth with his owne faith. Abac. 2. 4. Rom. 1. 17. Sir I. Cheeke.

Math. 8. 13 The Centurion beléeued, & his ſeruant was healed. ¶ Of this we may learne, ẏ the godly by their faith maie obteine corporal benfits for other, but to be ſaued with eternall ſaluation by an other mans faith, it cānot be, for no man can be ſaued without his owne faith. Hemmyng.

¶ Againe, As one man by his wiſdome, may make an other man proue wiſe: ſo he ẏ beléeueth may by his faith obtein faith for other men. But as no man is wiſe by another mans wiſdome but by his owne, ſo is no man ſaued by an other mans faith, but by his owne. Hemmyng.

How faith is taken in theſe places following.

If I had all faith, ſo that, &c. ¶ Héere faith is taken for the *1. Cor. 13. 2.* power to do myracles. For when faith is taken for that aſſured truſt in God, through the bloud of Jeſus Chriſt, it can in no wiſe be without charitie and loue. Sir I. Cheeke.

Faith is hære takē for ẏ vſe of doing miracles, which ẏ wicked may haue, as Mat. 7. 22. & alſo for ẏ faith called hiſtorical, which beléeueth ẏ mighty power of Chriſt, but cānot apprehend gods mercy wout him. And this diuels haue. Iames. 2. 19. & therefore is ſeparate from charitie, but the faith that iuſtifieth in effect cannot. As. 1. Iohn. 2. 9. Geneua.

Yaſt

Hast thou faith, haue it with thy selfe before God. ¶ He speaketh to him, saith Origen, which knoweth & beleeueth that all kinde of meats are now free through Christ. Let him vse this his faith towards God, & giue thanks to him. And let him not by reason of his faith, compell an other man to eate with a wauering & resisting conscience. And let the same man haue his faith with himselfe, & let him not boast of it to the hurt of his neighbour. Neither let him with ouermuch licentiousnesse vse what meats he list. Paule semeth by a certein preuencion to answere to those which said, they would liue freelie, and defend the faith which they had receiued, Paule answereth, haue thou this faith before God, & keepit to thy selfe. Pet. Mar. vpō the Rom. fo. 441 Rom. 14. 22

¶ Faith heere is taken for a full perswasion of the christian libertie, in things indifferent, as the Apostle interpreteth it in the 14. verse where he saith: I know and am perswaded through the Lord Iesus, that ther is nothing vncleane of it selfe, but vnto him that iudgeth anie thing to be vncleane, to him it is vncleane. Geneua.

If ye haue faith like a graine of mustard seed, &c. ¶ But least anie man should by & by gather (as certeine peruerse men do) that whosoeuer hath faith as a graine of mustard seed, maie remoue mountaines, & doe all things else, & say, we beleeue therefore, that we are able to do all things, yea, if need be to remoue mountains, & also to cast out euill spirits, we must note of what faith the Lord speaketh heere: let vs vnderstand therefore, ý ther are three kindes of faith. The first, is that by the which certeine things are beleeued to be such as they are declared to be in the Scriptures. As in Scripture, we heare ý ther is one God, being omnipotent & the creatour of all things, this faith is called an historicall faith. The second, is ý which we beleeue the promises of God, & apprehend ý mercy & grace of God in Christ Iesu: this faith is said to be a iustifieng faith. The third is that by ý which a man doth firmelie beleeue that ther is nothing impossible vnto God & the minde armed by a certeine inspiration of the spirit, to doe meruailous things, & this is called the faith of myracles. The first kinde of faith is most general, insomuch ý it perteineth euen to ý wicked, with ý which faith also Satan is indued, as appeareth by the words of the Apostle: Thou beleeuest that there is one God, thou dost well, the diuels also beleeue & Mat. 17. 20.

Three kindes of Faith.

Iam. 2. 19.

Rom.11.22. tremble. The second kinde of faith, perteineth onlie to ỹ elect & chosen of God, as witnesseth ỹ Apostle Paule in his Epistle to Titus, by the which faith we are made members of Christs
Titus.3.5. body, & are saued: Of this faith Christ speaketh not here, neither doe al they ỹ haue the same, worke miracles straight way. The third kind of faith perteineth to certein christians, & that not at all times, but it hath a certeine consideratiõ also. This faith maie also be called a perticular or speciall faith, & it is no doubt a singuler gift of the holie Ghost, as S. Paule teacheth saieng: To some faith is giuen by the same spirit, the which truly cannot be said of ỹ iustifieng faith, which perteineth not to a certeine onely, but vnto all the elect and chosen of God. This faith saueth no man, neither doth it change the hearts of men, & therfore it is such a faith as is also giuen vnto ỹ wicked, & therfore we haue alredie heard in the 7. chapter going before, how the wicked at the day of iudgement shall say vnto Christ: Lord, Lord, haue we not prophesied in thy name, & by thy name cast out diuels, & done manie miracles in thy name? To whom it shall be answered, I neuer knew you: depart frõ me ye ỹ worke iniquitie. And in an other place ỹ Apostle saith: If I had all faith, so ỹ I could remoue mountains, & haue no loue, it is nothing. Of this faith Christ speaketh here, wher he saith: If ye haue faith like a graine of mustard sed. Mar. fo. 387

Of the faith of Infants.

Augustin. Indéed (saith S. Austen) albeit ỹ faith which doth consist in the will of the beléeuers, do not make the childe faithfull, yet ỹ sacrament of ỹ faith doth make him faithfull, for it is answered, that he doth beléeue, so he is called also faithful, not by consenting in minde to the matters it selfe, but by receiuing the sacrament of the verie same matter & effect. And in an other place he saith: This word of faith, is of so great strength in ỹ church of Christ, ỹ it doth cleanse the infant by him that doth beléeue, offer, blesse, and wash him neuer so little, although he be not yet able to beléeue in heart to righteousnesse, and to confesse in mouth vnto saluatiõ. Thus saith he, Epist. 29. ad quest. Bonifacij.

Faith of Infants.

What the faith of hypocrits is.

Faith of hypocrits The faith of hipocrits is, ỹ god forgiueth, & worke deserueth: and ỹ same false faith in their owne workes, raineth ỹ mercy promised to the merits of their own workes, & so is Christ vtterlie excluded. Tindale, fol. 187. Of

Of two maner of faiths.

There be two maner of faiths, an historicall faith, & a feeling faith. The historicall faith hangeth of the truth and honestie of the teller, or of the common fame and consent of manie. As if one had tolde me the Turke had wonne a citie, & I beleeued it, moued with the honestie of the man. Now if there come an other y seemeth more honest or that hath better probations, that it is not so, I thinke immediatlie y he lied, & so lose my faith againe. And a feeling faith is, as if a man wer ther present, when it wer won, & there were wounded, & had ther losse all y he had, & were taken prisoner there also: that man should so beleeue, that all the world could not turne him from his faith. Tindale. fol. 266. 2. Faithes.

A comparison betweene Faith and Incredelitie.

Faith is y root of all good: Incredelitie is y root of al euil. Faith maketh God & man friends: Incredelitie maketh them foes. Faith bringeth god & man togethers: Incredelitie sundreth thē. All y faith doth pleaseth God: All y incredelitie doth displeseth God. Faith onely maketh a man good & righteous: Incredelitie only maketh him vniust & euil. Faith maketh a mā a mēber of Christ: Incredelitie maketh him a mēber of y diuel. Faith maketh a man y inheritour of heauen: Incredelitie maketh him y inheritour of hel. Faith maketh a man y seruant of God: Incredelitie maketh him y seruant of y diuell. Faith sheweth vs God to be a sweet father: Incredelitie sheweth him to be a terrible Judge. Faith holdeth stiffe by y word of God: Incredelitie wauereth here & there. Faith counteth & holdeth God to be true: Incredelitie holdeth him false & a liar. Faith knoweth God: Incredelitie knoweth him not. Faith loueth both God & his neighbour: Incredelitie loueth neither of them. Faith only iaueth vs: Incredelitie only condemneth vs. Faith exalteth God and his deeds: Incredelitie exalteth her selfe, and her owne deeds.

Of onelie faith. *Looke* Onelie.

FAITHFVLL.

How God hath deliuered the Faithfull.

God deliuered Noe from y flood. Ge. 6. 8. & 7. Lot was deliuered from y Sodomites. Ge. 19. 1. Iacob frō y wrath of his brother Esau. Ge. 33. Ioseph out of prison. Ge. 41. 14. The childrē of Israel out of Aegipt. Exo. 14. 21. Moses frō y rebellion of Corah. Nu. 16. The two messengers frō y mē of Iericho. Io. 2. Mardochews frō y cōspiracie of Amā. Hester. 6. 7. Dauid frō y persecutiō of Saul.

1. Reg. from the. 18. Chap. to the. 26. Elias from the hands of Iezabel. 3. Reg. 19. Heliseus from the Assirians. 4. Reg. 6. 18. Ieremie out of prison. Iere. 39. 13. Toby from deuouring of the fish. Toby. 6. 2. Iudith vndefiled from Holofernes. Iudith. 13. Daniel from the lyons. Dan. 6. The three children from the firie ouen. Dan. 3. Susan from ỹ false Iudges. Dan. 13. Paule frō laieng in wait of ỹ gouernour of Damascus. Act. 9. 2. Cor. 12. Peter from the hands of Herode. Act. 12.

FALL.

How Christ is the fall and vprising of manie.

Luk. 2. 34. Behold this child is appointed for the fall & rising againe of manie in Israel. ¶ To be the fall of the reprobate, which perish through their owne default, & raising vp of the elect, to whom God giueth faith. Geneua.

Obiection.

How is Christ (will some saie) a fall to ỹ vnbeleeuers, which are alreadie fall awaie?

Aunswere.

The vngodly do perish two maner of waies: first they are lost through their owne vnbeliefe, & secondly, for that they wilfully depriue themselues of ỹ saluation that is offered vnto them by Christ. As if a man that is once condemned of theft, should afterward not regard the kings sonne that sueth for his pardō, but vtterlie despise ỹ deliueraunce offered by him. Hemmyng.

FALSE. ¶ Of false Christs.

Mat. 24. 5 MAnie shall come in my name, & saie that I am Christ. ¶ Iosephus maketh mention in his 20. booke, & the 12. chapter of a certeine Aegiptian which was a false Prophet, who in his own opinion thinking himselfe to be a prophet, gathered almost thirtie thousand together, whom when he brought out of ỹ wildernesse of the mount of Oliues or Oliuet, he went about to take Hierusalem, but they were oppressed by Felix the president at that time, of ỹ which Felix ther is mention made in the. 21 of ỹ Act. Lastlie the same Iosephus writeth of an other also, which promised the people quietnes & rest frō all euils, if they wold follow him into the desart. By many such were ỹ people of ỹ Iews mocked & deceiued, al which as they promised liberty & saluation of ỹ people, so they affirmed ỹ they were Christs. And vnder this name they bolked thēselues also, for ỹ true & promised Messias, of whō ỹ prophets & scriptures testifieth. Such

one was Simon Magus, which perswaded the Samaritanes that he was the power of God, which was called great. ¶ Luke Teudas, who was such another. Marl. fol. 557.

What the false Prophets are.

Beware of false Prophets, which come vnto you in sheepes clothing, but inwardlie they are rauening Wolues, &c. ¶ False Prophets are Preachers that peruert & wrest the word of God: Sheepe skinnes signifie the appearaunce of outward holinesse: Rauening Wolues are Tyrants that delight in persecuting, and shedding of bloud. Tindale. Mat. 7. 15.

False Prophets shal euer impugne the faith of Christs bloud, and inforce to quench the true vnderstanding of the lawe, and the right meaning and intent of all the workes commaunded by God, which fight is a fight aboue all fights. First, they shall be in such number, that Christs true Disciples shall be but a small flocke in respect of them. They shall haue workes like Christ, so that fasting, praier, powertie, obedience and chastitie, shall be the names of their profession. For as Paule saith to the Corinthians. The Angels or messengers of Satan, shal change themselues into the Angells or messengers of light and truth. They shall come in Christs name, and that with signes & miracles, and haue the vpper hande also, euen to deceiue the verie elect if it were possible. Yea, and beyond all this, if thou get the victorie of the false Prophets, & plucke a multitude out of their hands, there shall immediatelie rise vp of the same and sette vp a new false sect against thee. And against all those Amalechites the onelie remedie is to lifte vp the hands of thy heart to God in continuall praier, which hands if thou for wearinesse once det fall, thou goest to the worse immediatelie. Fin. fo. 239.

FANNE.

What the Fanne is.

Whose Fanne is in his hand, &c. ¶ Which is the preaching of the Gospell, whereby he gathereth the Faithfull as good Corne, and scattereth the Infidells as Chaffe. Geneua. Another Expositor saith thus: The Fanne is Gods word: The Flower is the people of Israel, the Garner is the kingdome of Heauen: By the Wheate he vnderstandeth the elect and true Israelites, by the Chaffe he vnderstandeth the vnfaithfull. Mat. 3. 12.

FARE

FARE FAIRE WITH MEN.

How this place is vnderstood.

2.Co.5.11 SEeing then that we knowe the feare of the Lord, we fare faire with men. ¶We fare faire with men, that is, wee plaie not the Tyrants with cursings & excommunications, neither vse we violence malitiously among the people, but feare God, and intreat the people louingly, to draw them vnto God. Tindale.

FARTHING.

What this Farthing meaneth

Mat.5.26. THou shalt not goe thence, till thou haue paid the last Farthing. ¶Christs meaning is, that he shall neuer come out: for that he must euermore paie the last farthing, while he sufferеth euerlasting punishment for his sinnes committed in this world. Hier.1.b.cha.1.vpon the Lam.of Ierem. I.Northbridge.

And that some make Purgatorie of the last Farthing, they shew their deepe ignorance For first no similitude holdeth euerie word and sillable of the similitude. Furthermore when they dispute, till he paie the last farthing, Ergo he shall paie, but not in Hell, Ergo in Purgatorie, a wise reason. Ioseph knewe not Marie, till she had borne hir first sonne, Ergo she bare the second, or he knew hir afterward. I will not forgiue thee till I be dead, nor while I liue, Ergo I will do it after my death. And a thousand like. Tin.fol.204.

FASTING.

A Definition of Fasting.

FAsting was a certaine discipline and measurable castigation or chastisement of the bodie, alwaies vsed of the auncient fathers and Saints of God, vsurped to this ende, that the substaunce of heauenlie things, might the more be inflamed, & that the fleshlie desires of the bodie, might the more be quenched. Marl.fol.126.

What true Fasting is.

Basile. TRue fasting (saith Basile) consisteth in fréenelle from vices, in continencie of tongue, in suppressing of anger, in cutting off concupiscence, backbiting, lieng, and periurie, &c.

¶True fasting is a religious worke, ordeined to testifie our humilitie, and to make the flesh more obedient vnto the spirite, that we maie be the quicker to praie, and to all good workes.

Iewel.

Iewel.fol.15. ¶ Luke. Abstinence.

¶ The true vse of fasting, which is spoken of in holie Scripture, is the taming and subduing of the flesh, thereby either to be the better disposed to meditation, and to those prayers which thou offerest to God, or els for a testimonie of humblenesse, at such time as thou confessest thy faults before God himselfe.

F.N.B. the Italian.

¶ Fasting is to abstaine from surfetting, or ouermuch eating, from dronkennesse and care of this world, as thou maist read. Luke. 21. 34. And the ende of fasting is to tame the bodie, that the spirite maie haue a free course to God, & maie quietlie talke with God. For ouermuch eating and drinking & care of worldlie businesse, presse downe the spirit, choke hir, tangle hir, that she cannot lift vp hir selfe to God: now he that fasteth for anie other intent, then to subdue the bodie, that the spirite maie wait on God, and freelie exercise hir selfe in the things of God, the same is blinde & woteth not what he doth, erreth & shooteth at a wrong marke, & his intent and imagination is abhominable in the sight of God. When thou fastest from meate & drinke all daie, is that a christian fast: either to eate at one meale, that were sufficient for foure. A man at foure times maie beare that that he cannot do at once. Some fast from meate and drinke, & yet so tangle themselues in worldlie busines, ỳ they cannot once thinke on God. Some abstaine from butter, some from egges, some from all manner of white meate, some this daie, some that daie, some in the honour of this saint, some of that, & euery man for a sundrie purpose. Some for the toth-ach, some for ỳ head-ach, for feuers, pestilence, for sodaine death, for hanging, drowning, & to be deliuered from the paines of hell. Some are so mad, that they fast one of the Thursdaies, betweene the two S. Maries daies, in the worship of that Saint, whose daie is hallowed betweene Christmas and Candelmas. All these men fast without conscience of God, & without knowledge of the true intent of fasting, & do none other thē honour Saints as the Gentiles and Heathen worshipped their Idolls, & are drowned in blindnes, & know not of the Testament, that God hath made to man-ward in Christs bloud. In God haue they neither hope nor confidēce neither beleeue his promises, neither know his will, but are yet in captiuitie, vnder the Prince of darknesse. Tindale. fol. 80.

¶ Fasting

¶ Fasting standeth not in eating and drinking onelie, and much lesse in flesh alone, but in abstinence of all that moueth the flesh against the spirit, as long slæping, idlenesse and filthie communication, and all worldlie talking, as of couetousnesse & promotion and such like, and wanton companie, and softe cloathes and soft beddes, and so forth. Which are that right hande and right eie, that must be cutte off and plucked out, that the whole man perish not.

Obiection.

Some man will saie, seeing fasting is to withdrawe all pleasures from the bodie, and to punish the flesh, then God delighteth in our paines taking.

Aunswere.

God delighteth in true obedience, and in all that wee doe at his commaundement, and for the intent he commaunded it for. If thou loue and pitie thy neighbour and help him, thine almes is acceptaple. If thou doe it of vaine glorie to haue the praise that belongeth to God, or for a greater profite onelie, or to make satisfaction for thy sinnes past, and to dishonour Christs bloud which had made it alreadie: then is thine almes abhominable. If thy praier be thankes in heart, or calling to God for helpe, with trust in him according to his promise, then thy praier pleseth. If thou beleeue in Christs bloud for the remission of sins, and hencefoorth hate sinne, that thou punishest thy bodie to slaie the lusts, and to keepe them vnder, that thou sinne not againe, then it pleaseth God exceedinglie. But and if thou thinke that God delighteth in thy worke for the worke it selfe, the true intent awaie, and in thy paine, for the paine it selfe: thou art as far out of the waie, as from heauen to the earth. If thou woldest kill thy bodie, or when it is tame enough punish it farther, that thou wert not able to serue God and thy neighbour, according to the rome and estate that thou art in, thy Sacrifice were cleane without salt & altogether vnsauerie in the taste of God, and thou mad and out of thy wit. But and if thou trust in thy worke, thou art then abhominable. Tindale. fol. 229.

How it is not appointed in Scripture, vpon what daies we ought to fast.

Augustin Epist. 86. Saint Austen saith: Quibus diebus oporteat ieiunare, &c. Upon what daies we ought not to fast, and vpon what daie we ought

ought to fast, I finde it not appointed by anie commaundement, either of our Lord, or of the Apostles. Iewel.fol.197.

Who first prescribed lawes of fasting.

Eusebius in his 5.booke and.16.chapter saith, that Montanus the Heretike, was the first that prescribed lawes of fasting.

How the Maniches fast and the Papists, were much alike.

The Maniches (of whom S. Austen testifieth) vnder the colour of abstinence, refrained from anie liuing thing, & from drinking of wine, yet did they glut and pamper themselues with delicate fruites and spices, with drinke made of the iuice of Dates: which fast was much like to our Papists fast.

How Fasting is of three sorts.

Fasting is an outward forbearing of meate and drinke for a time, whereby the bodie is kept lowe, and as it were mortified. And it is of three sorts, indifferent, godlie and vngodlie. The indifferent Fast is, when a man abstaineth, either for pouertie, or for health sake, &c. The godlie fast is not onelie an abstinence from meate and drinke, but also from all other things that may delight or prouoke the flesh to sinne. The vngodlie Fast, is an abstinence from certaine kinde of meates, which of it selfe is thought to be a worshipping of God, and a thing acceptable to God for the workes sake, and therefore also meritorious, &c. And this hypocriticall Fast, is it that the Prophet doth condemne. Hemmyng.

3. sorts of Fasting.

The manner of Fasting in the olde time.

I caused a Fast to be proclaimed, &c. Fasting as the Scripture maketh mention, haue bene common humiliations and supplications done before God, either for some great tribulation suffered, or comming at hand, or for a singular repentaunce, and earnest fore-thinking of their sinnes, as it is written 1. Reg. 7. 6. and. 31. 13. 2. Esd. 1. 4.

1. Esd. 8. 23

Fast in the olde time.

¶ When Iehoakim King of Iuda heard that the King of Babilons armie was comming to besiege Hierusalem, he appointed a solemne and publike fast for all the people, commanding them to resort vnto the Temple at the time appointed, and there to make their humble praiers vnto God for peace a n his fauour, as the manner of Gods people was in all their distresses, to fast and praie in faithfull repentaunce. Iere. 36. 6. The Bible note.

Against

Against superstitious Fasting.

Esai. 58. 4 Behold, when ye fast, your lusts remaineth still. ¶ This fast remaineth yet among the christen, for true chastening of the bodie & abstaining from vice, will we yet neither vnderstand nor heare of, but still think with the Iewes, that we do God a great pleasure when we fast, and also that we then fast when we abstaine from one thing, & fill our bellies with another. And herein lie in this thing doth our superstition exceede the superstition of the Iewes: for we neuer read that they euer toke it for a fast, to abstaine from flesh, and eate either fish or white meate (as they call it.) T.M.

Superstitious fasting.

Hierom ad Nef. Quid prodest oleo, &c. What auaileth it to eat no oile, & with pain & much ado curiously to seek for Nelits, figs, pepper, nuts, dates, fine white bread, honnie & Pistacia? Besides this I heare saie, ther be some, which contrarie to ỳ common order & nature of men, wil neither drink water nor eate bread, but seek for delicate suppings, & hearbs shred togethers, & the iuice of Bætes, & receiue ỳ same, not out of a cup, but out of a shell, fie for shame, do we not blush at such folishnesse? Are we not wearie of such superstition? And yet beside all this, liuing in such curious delicatie, we loke to be praised for our fasting.

How hypocrites will haue their fasting accepted.

Esai. 58. 3 Wherefore haue we fasted, and thou seest it not. ¶ Ye setteth forth the malice and disdaine of the hypocrites, which grudge against God if their workes be not accepted. Geneua.

How Fasting drieth out Diuells.

Ma. 17. 21 Howbeit this kind goeth not out, but by praier and fasting. ¶ The best remedie to strengthen the weake faith, is praier, which hath fasting added vnto it, as an help to the same. Gen.

¶ For the casting forth of diuells by fasting & praier, marke what Christ answereth: he saith that the Apostles could not, because of their incredulitie and weakenesse of faith, and afterward he addeth these two (fasting & praier) as wepons & workes of faith, which cannot be seperated frõ faith, neither can be found in the olde bottells of ỳ hypocrits. This praier when it striueth against ỳ diuell, it surmounteth all worldlie things or plesures, and the same is also the onelie true fast, to neglect (for the time) all worldlie things, to neglect meat & drink, & whatsoeuer bodelie pleasure or desire maie be imagined, ỳ in praier thy minde

maie

maie be lifted vp aboue ẏ heauens vnto ẏ throne of God. A.G.

The vnderstanding of these two places following.

When ye fast, be not sad as ẏ hypocrites are, &c. ¶ By this it appeareth, that the true fast is to put awaie all wanton desires and lusts, &c. And to rule the bodie by conuenient chastitie and mortifieng, as it is said in ẏ Psa. 35. 13. I afflicted my soule wt fasting: & Esa. 58. 4. Behold, whē ye fast, your lusts remain stil. Tin.

Then shall they fast in those daies. ¶ Then shall they fast, that is, so long as I am with them, they shall not fele the trouble and great persecution of the world: but when I am taken from them, then shall they fast, that is, then shall they mourne, for then their persecution and trouble shall begin. Tindale.

Of miraculous Fast.

Miraculous fast.

Ther is a fast which is aboue mans strength, & is sometime giuen of God meruailously vnto some of his saints, to commend their doctrine. Moses in the mountain fasted 40 daies. For God wold by a notable example shew, ẏ the law which he set forth, came from himselfe, & was not inuented of men. Neither went Moses therefore vnto ẏ mountaine to fast, but to receiue ẏ law of God, & to talke with him. Elias also receiuing bread & water of ẏ Angell, & in ẏ strength of ẏ meate walked 40 daies, euen vnto ẏ mount of God, Horeb, ẏ he by this miracle shuld be declared to be ẏ true reuenger of ẏ law. By this kinde of fasting our sauior cōmended ẏ preching of ẏ Gospel, ẏ it shuld not seme to be a thing vulgar, but shuld be proued a thing begun by god. But these were miracles neither pertain they anie thing vnto vs, but only ẏ we shuld haue thē in admiratiō, & by such exāples be stirred vp wt reuerēce, to receue ẏ word of god. P.M. vp. I. 274. And whē he had fasted 40 daies. ¶ The fasting of Christ ought to be vnto vs an example of sober liuing, not for 40 daies, as some do imagin of their own brains, but as lōg as we are here in this wilderne. S. I. Che.

Of the fast compelled.

Compelled fast.

Ther is a fast, which lieth not in our power, as when we beeing destitute of meate, haue not whereof to eate. Here is nēd of patience, & we must praie vnto God ẏ he would strengthen & encourage vs. So the saints when they wandred about, & preached the Gospell, were compelled sometimes to hunger. And the disciples when they followed ẏ Lord, were driuen by hunger to plucke ẏ eares of corne, & to rub out ẏ corne. Elias also desired

meate

meate of the widdow, and waited at the Brooke for such meate as the Rauens should bring him. This kinde of fasting men do not take vpon them of their owne frée will, but it is laide vpon them by God. Pet. Mar. vpon Iudic. fol. 274.

FATHER.

How these places following, be expounded.

John.6.44 NO man commeth to me, except my Father drawe him.

Father drayveth. ¶Manie men vnderstand these words in a wrong sence, as though God required in a reasonable man no more then in a dead post, and marketh not the words that follow, Omnis qui audit, &c. that is, euerie man that heareth and learneth of my father, commeth to me. God draweth with his word & the Holie ghost, but mans dutie is to heare and learne, that is to saie, receiue the grace offered, consent vnto the promises, & not repugne the God that calleth, God doth promise the Holie ghost, to them that aske it, and not to them that contemne him, &c.

¶Luke. Drawing.

John.5.17 My Father worketh hetherto, and I worke. My Father worketh, that is, my Father kæpeth not the Sabboth daie, no more doe I. My Father vseth no common Merchandise on the Sabboth daie, and no more doe I. Tindale.

Father worketh.

Eze.20. 18. Walke not in the steps of your Fathers. Whereby the holie ghost confuteth them that saie: they will follow the religion and example of their Fathers, and not measure their dooings by Gods word, whether they be approueable thereby or no. Geneua.

Heb.3.9. When your Fathers tempted me, &c. ¶See (I praie you) how perillous it is, to followe the example of our fore-fathers, vnlesse it be most certaine, that they haue walked in the waies of the truth, and haue bene obedient vnto the word. If the Religion of our fore-fathers hath bene false, or contrarie to the Scriptures, wee ought in no wise to followe.

Followe not our Fathers.

Lactan. de Origen. erro. 2. cap.

Ioh.14.18 The Father is greater then I. First I saie, that one place of the Gospell, is not to be expounded against the whole purpose of the booke, which is to teach that the Lord Iesus, is Gods naturall sonne and equall to God. And sith the Euangelist hath this word Equall, plainlie and expreslie, they shew them-

Father greater then I.

themselues mad, ỹ would make him to incounter against himselfe. Second, I say that in that place, the Lord Iesus compareth not his substaunce with his Fathers substaunce, but compareth his present humble state, with the glorious state, that he should haue after his Ascension. And therefore all the godly old fathers well nigh haue taught these wordes to be spoken of his mans nature, which should be forthwith aduaunced to immortall and incorporall glorie, by the power of the Father. Some Greeke Writers indeede, admit that the Father is greater then the Sonne, not because he had greater power, or that there is anie difference in their substance & essence, but in that he is the Father and begetteth the sonne, & is not begotten of the sonne, therefore he maie be said greater. The meaning also of these words, The Father is greater then I, maie be this: The end why I trauaile with you is not, that you should staie in me, and looke no farther, but to bring you to the Father, as to the last marke, that with me ye maie see him as he is, whose glorie is more deere to me, then mine owne glorie, and therefore I seeke it more then mine own, and I think that I haue not accomplished mine office vntill I haue brought you to him, &c.

My sonne, heare thy Fathers instruction. ¶ He speaketh this in the name of God, which is the vniuersall Father of all creatures. Or in the name of the Pastour of the Church, which is as a Father. Geneua. *Pro.1.8.*

Heare, O ye children, your Fathers instruction. ¶ He speaketh this in the person of a Preacher and Minister, which is as a Father vnto the people. Geneua. *Pro.4.1.*

Whosoeuer shall saie to the father or mother: By the gifte that is offered by me, thou maiſt haue profite. ¶ The meaning is this, whatsoeuer I bestow vpon the Temple, is to thy profite, for it is as good as if I gaue it thee. For (as the Pharisies in our time saie) it shall be meritorious for thee, for vnder this colour of religion, they raked all to themselues: as though that he that had giuen anie thing to the Temple, had done the dutie of a childe. Beza. *Mat.15.5.*

The Fathers haue eaten sower Grapes, and the childrens teeth are set on edge. ¶ The people murmured at the chastening of the Lord, and therefore vsed this Prouerb, meaning that their Fathers had sinned, and the Children were punished for their *Eze.18.2.*

transgressions. Read Ieremie. 31. 29. Geneua.

The fathers wickednesse punished in their children.

Iob. 5. 4. There is a double manner of punishing the wickednes of the fathers vpon the children, for sometime God sheweth mercie to the children, and yet notwithstanding ceaseth not to chastise the vnrighteousnes of their fathers in ẏ persons of their children. As for example: we see a father that hath gotten much goods, howbeit by wicked bargening, by subtiltie, by craft and by crueltie, & yet God hath pitie vpon the childe of such a man: and what will he doe? He will rid him quite and cleane of all those euill gotten goods, because they would but bring him to confusion: according as it is said, that such kind of riches are as wood, which in the ende will kindle the fire of Gods wrath. Therefore when the Lord meaneth to saue ẏ childe of a wicked man that hath liued amisse, he bereaueth him of al the euill gotten goodes, as though he should lette him bloud to saue his life, that he might not be wrapped in ẏ mischife & corruption, which his father had drawen vnto himselfe. Behold how God punisheth the wickednes of the fathers vpon the children, & yet ceaseth not to be the sauiour of ẏ children, & to shew them mercie. Sometimes he passeth farther, & because the fathers haue ben so far out of al square, as they haue led a stubborne & froward life, God forsaketh their offspring, insomuch ẏ the grace of his spirit dwelleth not with them. Now when we be so destitute of Gods guiding, we must nedes run into destruction, & nedes must the mischiefe increase more & more. Thus we see ẏ when the children of the vngodly do beare the sins of their fathers, it is not only for that God forsaketh them, and leaueth them vp to the state of their owne nature, but also for that he giueth Satan full power ouer them, and letteth him haue the bridle, to raigne in such houses at his pleasure. And when ẏ diuell hath led awaie the fathers, and carried them into all naughtinesse, their children shall also ouer-shote themselues, into excessiue outrage. We see then as now what is meant here, that is to wit, that when the children of wicked men are quite destitute of Gods grace, & walke after their inordinate lusts, they must nedes come to greater confusion then their Fathers.

Cal. vpon Iob. fol. 82.

How our fathers did eate the same spirituall meate, &c.

Our

Our Fathers did all eate the same spirituall meate, and did all drinke of the same spirituall drinke, and they dranke of that spirituall Rocke that followed them, which Rocke was Christ. 1. Cor. 10. 3

¶ These words Saint Austen expoundeth, saieng: What is to eate the same meate? But that they did eate the same, which we doe. Whosoeuer in Manna vnderstode Christ, did eate the same spirituall meate that we doe, that is to saie, that meate which was receiued with faith and not with bodies. Therefore to them that vnderstode and beleeued, it was the same meate and the same drinke. So that to such as vnderstode not, the meate was onelie Manna, and the drinke onelie water, but to such as vnderstode, it was the same that it is now. To come and is come, be diuers words, but it is the same Christ. These be S. Austens words De vtilita. pœniten.

How our fathers were iustified by faith, as we are now.

The fathers were no lesse iustified onely by the faith of Christ then we. Wherefore it is written in the booke of Genesis of Abraham, that he beleeued and it was counted vnto him for righteousnes. Iohn also testifieth that Christ said of Abraham, ẏ hæ had seene his daie & therin reioiced. The Epistle to the Hebrewes, the 13 chap. affirmeth that Christ was yesterdaie & to daie, & remaineth for euer. Wherefore, euen as we are said now to be saued not by workes, but by the true mercie of God, by faith in Christ, so was it with the Fathers at ẏ time, for they wer iustified by no workes, but only by faith in Christ. Furthermore, what obedience soeuer ẏ fathers had towards ẏ commandemẽts of God, & also faith in the promises, they were not deriued from their own strength & power, but (euen as it also happeneth vnto vs) they came vnto them by the grace of God and Christ.

Pet. Mar. vpon Iudic. fol. 74.

FAT

What is ment by the fat, the inwards & two kidneies.

THe fat that couereth the inwards. ¶ By taking away of the fat the inwards & two kidneies and the kall, is signified vnto vs, that if we wil be a sweet sacrifice vnto the Lord, we must cut off all concupiscence and mightie desires of the flesh, and the euill vse of all our members, and must subdue and mortifie our affections, and offer them to God, by the mortification of the crosse, as saith the Prophet Psa. 25. Lev. 3. 3.

T. M.

What the fatted Calfe ſignifieth.

Luk.15.23 And bring hether the fatted Calfe. ¶That fat Calfe is Chriſt, which hath waſhed awaie our ſinnes in his bloud, and fædeth vs dailie through faith with his bodie and bloud vnto life euerlaſting, for he was killed therefore, that he might be the fode and meate of our ſoules. Sir. I. Cheeke.

What fat Bread ſignifieth.

Ge.49.20. Of Aſer commeth fat bread. ¶Fat bread is plenteouſnes of the earth, as increaſe of corne, and other, &c. therewith ſhall fæde Kings, & all the men of the earth. As 2. Eſd. 9. T.M.

FAVOVR.

How Fauour caſteth manie a man awaie.

DEſired fauour againſt him. ¶Here we doe learne that manie good men are by fauour of them that be in authoritie, or by hatred of the Iudges caſt awaie. Sir. I. Cheeke.

FEEDE.

The expoſition of this place, Feede my ſheepe.

Iohn.21.16 WHereas you thinke, that this place of the Goſpell of Iohn was ſpoken onlie to Peter, and that these words make him shepheard ouer all, and aboue all: S. Peter himſelfe teſtifieth the contrarie, in his canonicall Epiſtle, where he ſaith to all Prieſts: Fæd ỳ flock of Chriſt which is among you, which he bad them doe by the authoritie ỳ Chriſt had put them in, as followeth: And when the chiefe shepheard Chriſt ſhal appeare, ye ſhall receiue the incorruptible crowne of eternall glorie.

Tonſtall in the b. of Mar. fol. 1212.

Whoſoeuer they be (ſaith S. Auſten) that fæde the ſhæpe, to the end to make them theirs & not Chriſts, they loue thẽſelues & not Chriſt, for deſire either of glorie, or of rule, or of gaine.

Iewel. fol. 18.

FELIX.

Wherefore he is praiſed of Tertullus the Orator.

Act.24.3. FElix by his diligence had taken Eleazarus the Captaine of the murtherers, & put the Aegyptians to flight which raiſed vp tumults in Iewrie, for theſe ỳ Orator praiſed him. Otherwiſe he was both cruell and couetous. Read Ioſephus. lib. 2. Antiq. cha. 11. &. 12. And li. 2. De bello Iudaico. cap. 12. Geneua.

Of

Of Felix trembling.

Felix trembled. ¶The feare of the dreadfull iudgement of God profiteth nothing, vnlesse it do ingender true repentance in mens hearts. Felix was afraid at the preaching of the iudgment, but he was neuer the better for it: for why: he did gape still for bribes and rewards, as a most corrupted Iudge. Act. 24. 26

Sir. I. Cheeke.

¶The word of God, maketh the verie wicked astonished, & therefore to them, it is the sauour of death vnto death. Geneua.

Wherefore Felix would haue pleasured the Iewes.

And willing to get fauour of the Iewes, left Paule in prison. ¶For whereas he had behaued himselfe verie wickedlie in the Prouince, hadde it not bene for fauour of his brother Pallas, he should haue died for it. So that we maie gather hereby, why he would haue pleasured the Iewes. Beza.

FEARE.

A definition of feare.

Feare is nothing els but a certaine affect of the minde, whereby we are striken, by reason of some great and hurtfull euill which is at hand. We are not commonlie moued by such daungers which are far from vs, but by those which seeme to be euen now at hand, neither do things light and of small waight make vs afraid. Wherefore feare, as a Diuine speaketh of feare, hath a respect vnto sinne, vnto the wrath of God, vnto chastisement & scourges, and finallie vnto hell fire. But there are noted two kinde of feares, of which the one is commonly called filiall, that is, pertaining to a naturall childe, and the other seruile, that is, pertaining to a bond-man. And that is called a seruile feare, which onelie by the feare of paines & of hell fire, either draweth vs backe from doing euill, or impelleth vs to do well. Euen so signified an Ethnike Poet, when he wrote: Oderunt peccare mali formidine poenæ, that is, The wicked hate to sinne, for feare of punishment. But the finall feare is, whereby men liue vpright and die wickednesse, for that they desire to set forth the glorie of God, and for that they allow righteousnesse euen for his owne sake, wherfore the same Poet saith: Oderunt peccare boni virtutis amore, that is, The good hate to sinne for the loue of vertue, &c. 2. Feares. Horace. Pet. Mart. vpon the Rom. fol. 209.

Difference of feares.

Peter feared otherwise then did Iudas. For Iudas indede so feared that he despaired: but Peter so feared that he gotte him againe vnto Christ, whom before by denieng, he had forsaken. Where we saie that a seruile feare is, whereby we so abhorre God being angrie, and flie from him that we are vtterly void of faith. But a filial feare is, wherby in ỳ midst of terrors, we are lifted vp through faith, neither suffer we our selues to be swallowed vp with feare. Wherfore in godlie men feare is neuer seioined from faith. For these .2. things are so to be knit together, ỳ faith alwaies gouerneth feare: for if it shuld not, desperation wold easily succæd: for euen as ỳ law ought alwaies to be ioined with ỳ gospell, so also ought feare to be euer ioined with faith. We do not so imbrace ỳ gospell, but ỳ we alwaies think vpõ ỳ obediẽce of ỳ cõmandemẽts of God: & when we see how often & how grieuously we fal, we call our selues back again by repẽtance. And contrariwise ỳ law is not to be receiued without the gospell, for if it should, we could neuer obey it without Christ, nor also obtaine pardon for the offences which we committed against it. Pet. Mar. vpon the Ro. fol. 207.

Seruile feare.
Filiall feare.
Faith gouerneth feare.

What Feare importeth.

Feare importeth as much as ỳ our life must be ruled according to the will of God. For what becommeth of men, when they know not themselues to be subiect to their maker? They rush out into al naughtines. We know what our lusts are, thẽ if ỳ feare of god raign in vs, we must acknowledge ỳ he hath not put vs into ỳ world to liue at such libertie as we lust our selues, but reserueth his whole right ouer vs, so as we must obey him: behold (I say) what the word feare importeth, ỳ is to say, ỳ we shuld lern to direct our whole life to ỳ wil of god, &c. Ca. vp. Iob. 267.

What the feare of God is.

Wheras we speak of ỳ feare of God, we haue to vnderstand, ỳ it is not a slauish feare (as men term it) but it is so termed, in respect of ỳ honour which we owe, for that he is our Father & Maker. Doe we feare God? Then it is certaine nothing but to honour him, & to be wholie his. Doe we know him? That must be in such wise as he hath vttered himself, that is to wit, that he is our maker, our maintainer, & one that shewed such fatherly goodnes towards vs, that we of dutie ought to be as

children

children toward him, if we will not be vtterlie vnthankful. Also it behoueth vs to acknowledge his dominiõ & superioritie ouer vs, to ỹ end ỹ euerie of vs yelding him his due honor may learn to plese him in al respects: thus you sey ỹ vnder this fere of god, here is cõprehended all religion: ỹ is to wit, all ỹ seruice & honor which the creatures owe vnto their God. Ca. M. Iob. fol. 4.

They net her feared the Lord, &c. ¶ Not to feare thy Lord is, to liue carelesse, and to serue their lusts and appetites, and not to sette by God and his Lawe, as is said. Ps. 55 19. T.M. 4. Reg. 17. 34.

¶ He meaneth this by the Israelites, to whome God had giuen his commaundements. Geneua.

They feared the Lord, but serued their Gods. ¶ That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still Idolaters, as do ỹ Papists, which worship both God & Idols, but this is not to feare God, as appeareth ver. 34. Geneua. 4. Reg. 17. 33.

How this place following is expounded.

Perfect loue casteth out feare. ¶ I know there are some which interpret those words in this sense: that they which loue God trulie, are not afraid for pietie sake, to put themselues in al manner of daungers, neither doe they shame persecution, but valiantlie stand fast in all manner of dangers, which selfe thing, Paule in the letter to Timothie, writ in other words, saieng: We haue not receiued the spirit of fearefulnesse, but of might & of loue. Wherefore he exhorteth Timothie, not to be ashamed of the testimonie of the Lord, nor of him being in bandes for the Lords sake, but couragiouslie to indure labours for the Gospels sake: Although those things are true, yet this is not it which this place of Iohn teacheth. For it there maketh mention of the iudgment of the Lord, of which he willeth the godly which loue God not to be afeard: and he rendreth a reason, for ỹ feare hath veration ioined with it. Wherefore I gladlie assent vnto Augustine which saith, that Iohn speaketh of perfect Charitie, which forasmuch as it cannot be had in this life, we maie not looke to haue it without feare. Further we mought in this place vnderstand, that feare which is seuoined from confidence: & therfore driued men to desperation. For they which beleeue & loue God trulie, vphold their feare with a liuely faith. 1. Ioh. 4. 18. Feare cast out.

Pet. Mar. vpon the Rom, fol. 208.

Of feare that commeth of faith, and of feare without faith.

He that feareth God trulie, will eschew all things, wherewith he knoweth he shall offend God, and doe whatsoeuer he perceiueth to be acceptable vnto him, & this feare hath his beginning of faith. There is a feare of God in the vngodlie, but it is without faith. For they alwaies dread Gods iudgement against them, and would rather there were no God, then to be punished for their wickednesse.

Feare vvithout faith.

How we cannot vtterly shake off all feare, so long as we liue heere.

Ro. 11. 20

Be not high minded, but feare. ¶ No man of the number of the faithfull, ought to be in doubt of his saluation. For the nature of faith is, to make men assured of the promise of God. Howbeit, this is to be known, ỳ it is not possible, that so long as we liue heere, we should not vtterlie shake off all feare, for we are continuallie tossed betweene two cogitations, the one of the goodnes, faith & constancie of god. The other of our corruption, infirmitie & proanesse to euill. For when we consider how weak we are & prone to euil, & cõsider also ỳ filthines & imperfection of our workes, though they be neuer so good, & therwithal the seueritie of the law in requiring euen to the vttermost, the things which it commaundeth. This consideration (I saie) if it be vehement, cannot but exceedinglie make afeard ỳ mind, and deiect it. But on the other side, when we consider the clemencie, goodnesse & mercie of God, & his constancie in his promises, & therewithall remember, that all the merits of Christ are communicated to vs, we are refreshed and recreated, and the feare is either lenified, or els sometime vtterlie laide awaie. And these effects where they are perfect & vehement, doe succeed ỳ one the other, for they cannot be both at one time, or if they be both at one time, then are either of them remisse, & not vehement. But in what matter they giue place ỳ one to ỳ other we may by daily experience vnderstand. For if a man be set vpon ỳ top of an high tower, & if being ther his mind run vpon nothing els but vpon the height of the tower, & what a deepe way he shuld fall, so ỳ he cannot fall without danger of death, it is possible but ỳ his minde being still vpon this, he should be altogether smitten with an errour: but if he turne his eie aside

Tovver

to

to the barre or battlements which staie him vp that he cannot fall, then will he plucke vp his spirits againe, and put away al feare: neither ought it to seeme vnto anie man straunge, ỹ we saie that faith expelleth that feare, which is ioined with doubting of saluation, when as in Iohn it is said, That charitie driueth feare out a dores. For it is most certeine that ỹ which the Scripture attributeth to charitie, may be attributed to faith: for charitie springeth of faith.

Pet. Mar. vpon the Rom. fol. 355.

FERVENT.

Of two sorts of feruentnesse.

They haue a feruẽt mind to God, but not according to knowledge. ¶ There be two manner of feruentnesse of minde, & two maner of good intents. The one is grounded vpon a vaine or fleshlie opinion, and not vpon Gods word: this good intent is damnable before God. The other proceedeth of faith, and suffereth it selfe to be ruled by the wisdome and iudgement of the spirit of God. Such feruentnesse was in Moses, in Phineches, and in Helias, with other innumerable. Sir I. Cheeke. *Rom. 10. 2*

¶ Loke, Zeale.

FEASTES.

Feast of dedication, wherefore it was ordeined.

The feast of dedication. ¶ That is to saie, the feast of innocation or renueng: because ỹ temple which was polluted: by ỹ cõmandemẽt & authority of Iudas Machabeus, was cõsecrated a fresh: And then it was appointed ỹ euerie yeare ther should be a feast daie of new dedication, to put the people in minde of the grace and fauour of God, who had taken from them the tyrant Antiochus. Read the 2. chapter of the second booke of Machabees: Notwithstanding there are some which referre this daie of dedication, to that first daie, when the people returned from Babilon, of which mention is made in the first Chapter of the first booke of Esdras. Reade Iosephus in his 22. booke, and 14. chapter. But it maketh no great matter of which dedication or renouation, you saye that this was the feast daie, whether of the first or of the last. Marl. vpon Iohn. fo. 381. *Ioh. 12. 22* Dedicatiõ

Feast of passe-ouer, wherefore it was instituted.

Passeouer

The feast of passe-ouer or Easter was instituted in the remembrance once of the children of Israel deliuerance from their bondage in Aegypt.

Pentecost

The feast of Pentecost, wherefore it was instituted.

The feast of Pentecost was in remembraunce of the lawe, that was giuen in mount Sinai.

Of the feast of Tabernacles.

The feast of tabernacles was in remembraunce of the dwelling of the Israelites fortie yeares in tents. Hemmyng.

Iohn 7.2 Tabernacles.

The Iewes feast of tabernacles was at hand. ¶ By this feast of tabernacles we are admonished ỹ we are but pilgrimes & straungers, as long as we liue in this naturall bodie, & that we haue no permanent citie here, & therfore ought we earnestlie to desire that we maie enter into the lande of promission, which is the land of the liuing. Of this feast read Leuit. 23. ver 34. Sir I. Cheeke.

¶ At this feast they dwelled 7. daies in the tents, which put them in remembrance that they had no citie here permanent, but that they must seeke one to come. Geneua.

This feast of tabernacles or tents was so called because the children of Israel abode in their tents 7 daies, for a remẽbrance that God made their fathers dwell in tents when he brought them out of the land of Aegypt. This feast is celebrated from the fifteenth daie of the seauenth moneth (which we call October) vnto the 21. daie of the same. As is to be seene in Leuiticus. Marl. vpon Iohn. fol. 242.

Of the omitting of the feast of Tabernacles.

For since the time of Iosua ỹ sonne of Nun vnto this daie, had not the children of Israel done so &c. ¶ The mening is not ỹ the feast of tabernacles was not celebrated from ỹ time of Iosua the son of Nun vnto that daye which was almost a thousand yeares, but ỹ it was not celebrated in that manner, ỹ is, with such solemnitie, so great reioising & gladnes, as the verie words themselues declare, both in the Hebrue text, & in the best translations. And so doth Bellarmine expound that place, who saith, ỹ those words since the time of Iosua the sonne of Nun, &c. be spoken in the respect of greatnesse of the ioie, which there happened vnto the people. Lyra also expoundeth the same place, much after the same sort, and presupposeth nothing lesse then that the feast

feast were omitted all this time, for he affirmeth ỹ they were much more solempnlie, & with greater cost celebrated in ỹ time of Dauid & Salomon. Therefore saith he, the comparison is, Secundum quid & proportionaliter. (For I vse his words,) because in all this time sithence Iosua, it is not read, ỹ the people wer so gathered together in Hierusalem, as we read in the beginning of this chapter, that they were at this time. And againe he saith, ỹ it was more for the people newlie returned from captiuitie to celebrate such a feast with that solempnitie, then it was to mightie kings and people bæing in prosperitie, and setteled in a kingdome, to celebrate the same dale with much more cost and solempnitie. D. Whitgift. fo. 9.

FESTVS.

How he ascribed madnesse to Saint Paule.

FEstus said with a loude voice. Paule thou art beside thy selfe, much learning hath made thæ mad. ¶ Festus bæing much troubled with Paules declaration, and hauing nothing to saye against it, yet wold not yæld vnto it, but clamorously condemned it, as wicked & superstitious. For worldlings are loth to be combred with godlie matters, and count all such as fooli sh, that trouble themselues therewith. The Bible note. *Act. 26. 24*

FEET OF GOD. ¶ *Looke Foot.*

FIRE.

How euerie mans worke is tried by the fire.

SO the fire it shall be shewed. ¶ If anie mans worke that he hath builded doe abide this fire, ỹ is, if the word ỹ a man hath preached doe abide all assalts & temptations, it is a token that they are surelie grounded on the Scripture of God, & then shall the preacher receiue his reward. If anie mans worke be burnt, that is, the preachers word will not abide the triall and light, but vanish away, then it is a token, that they are not wel grounded on Scripture, and so shall he suffer hurt, for it shalbe a great crosse and vexation to the preacher that he hath bæne so deceiued himselfe, and also hath lead other into his errour. Notwithstanding he shall be saued, because of his faith in the foundation which is Christ; and his ignorance shall bæ pardoned, sith bæ erred not of a malitious purpose, but of a good zeale. But yet shall it bæ as it were a fire vnto him, *1. Cor. 3. 13*

for

for it shall greeue his heart to see that he had laboured in vaine, and that hee must destroie the same, which he before through ignorance preached. This is the processe and pure vnderstanding of the text. I. Frith. fo. 44.

¶ By fire Saint Paule doth vnderstand, persecution and trouble. By golde, siluer, and precious stones, he vnderstandeth them, that in the middest of persecution, doe abide stedfastlie in the word. By timber, haie, and stubble, are meant such as in the time of persecution doe fall awaie from the truth. If they then which beleeue, doe in the time of persecution stand stedfastlie in the truth, the builder shall receiue a reward, & the worke shall be preserued and saued. But if so be, that they swarue & goe backe when persecution ariseth, he shall suffer losse, that is to saie, the builder shall lose his labour and cost. But yet the builder (I meane) the preacher of the word, shall be saued, if he beeing tried by persecution, doe abide fast in the faith.

Sir I. Cheeke.

¶ The meaning of Saint Paule when he wrote this to the Corinthians, was to aduise the ministers of the Gospell, that whē as he had laide Iesus Christ as the foundatiō of our health, they should build nothing vpon it, but onlie heauenly doctrine, which is like to golde, siluer, & precious stones. For if anie man would build vpon it mans doctrine, which is not grounded vpon the word of God, but is like to timber, haie, and stubble, euerie mans doctrine shall bee examined and tried by the fire, that is, the holie Ghost. And that doctrine which is altogether agreeable to the foundation shall stand still. And that doctrine which is not fullie agreeable, and yet hath kept the foundation whole, shall be consumed by the fire of the holie Ghost, who worketh by his grace, that such ministers as doth repent them of those errours which they haue committed in their doctrine vnagreable vnto the word of God, should be saued by the fire of this examination. F. N. B. the Italian.

1. *Cor.* 3. 12 If anie man build vpon this foundation, golde, siluer, precious stones, wood, haie, or stubble, &c. Here the Apostle woulde haue vs to be feruent in good workes, and earnest to doe wel, he wisheth vs to be occupied in ỹ labour, which when the iudge of all shall come, maie in his sight be acceptable, maie to his word be commendable, and that we should well beware, what

Woode, haie, and stubble.

workes

woꝛks we build vpon our foundation, he plainlie sheweth, that at the last daie, all our doing shall be opened, and that then the same shall be so tried as the golde-smith in fining his mettalls, trieth out the dꝛosse and base matter from the pure, perfect, and fine. The daie (saith he) of our Lord shall declare it, because it shall appeare in fire. The daie of our Lord is the daie of iudgement, the thing is so plaine as no man though he be verie peruerse maie denie it. But when shall it appeare in fire, euen then at the generall iudgement, so is the Text. This place is onelye spoken of those which shall be saued, of such as build vpon Iesus Chꝛist, vpon which foundation as all cannot builde golde, pꝛecious stones, and siluer, as all cannot be perfect, neither by martirdome be crowned, noꝛ yet by good learning shine like the starres of heauen. So thereon building being but wood oꝛ haie, be it but verie stubble, though the woꝛke it selfe be in the ende burned, though he himselfe receiue no such reward as ẏ others, yet shall he be saued, and how? As it were thꝛough fire. Not thꝛough fire, but thꝛough the greate feare wherein he then shall stand, of the iustice and iudgement of God. O how comfoꝛtable is this doctrine? How farre passeth it all their painted fires and fained flames of Purgatoꝛie. You see now, that the Scripture admitteth no such place, you see the right meaning of the Apostle, &c. L. Euans.

The meaning of these places following.

And he heard him from heauen in fire vpon the Altar of whole burnt offerings. ¶ God declared that he heard his requeſt in that he sent downe fire from heauen, foꝛ els they might vse no fire, but of that which was reserued still vppon the Altar. Leuit. Chap. 6. 13. and came downe from heauen. Chap. 9. 14. as appeareth by the punishment of Nadab and Abihu. Leuit. cap. 10. 1. Geneua. 1. Par. 21. 26.

Shal be woꝛthie to be punished with hel fire. ¶ The Iewes vsed foure kindes of punishments befoꝛe their gouernement was taken awaie by Herode, hanging, beheading, stoning, and burning. This is it that Chꝛist shot at, because burning was the greatest punishment, therefoꝛe in that he maketh mention of a iudgement, a counsell and a fire, he sheweth that some sins are woꝛse then other some, but yet they are all such ẏ we must giue an account foꝛ them and shall be punished foꝛ them. Beza. Mat. 5. 22.

FIGGE-

FIGGE-TREE.

Of the Figge-tree that Christ cursed.

Mat.21.18 And spied a figge-tree in the waie and came to it, and found nothing thereon but leaues onelie. ¶ By this Figge-tree Christ doth sufficientlie shew, that the Iewes although they had an appearaunce of holinesse by their ceremonies, yet neuertheless, they had not the fruite of charitie: by which he signified ỹ they should worthelie be depriued, & put from this false appearance, by the destructiõ of Hierusalem. Mar. 13. 2. Luk. 21. 6. Tin.

Luke.13.7 Cut it downe, whie combereth it the ground. ¶ Vnles we do beleeue, & also bring forth fruite worthie repentance, we shall with the vnprofitable figge-tree be cut downe, & also our talent shall be taken from vs, and giuen vnto an other, that shall put it to better vse. Sir I. Cheeke.

FIGVRE.

Proues how the bread in the Sacrament is a figure of Christs bodie.

Augustin The Lord doubted not to saie, This is my bodie, when he gaue a signe of his bodie. And after in the same Chapter he expounded it. For truelie so the bloud is the soule, & Christ was the stone. And yet ỹ Apostle doth not say, the stone did signifie Christ, but he saith, ỹ stone was Christ. ¶ Where Christ calleth ỹ figure of his bodie his bodie (saith S. Austen) & doth compare the three texts of scripture, This is my bodie, The bloud is the soule, & Christ was the stone. Declaring them to be one phrase, and to be expounded after one fashion. August contra Adam.

Ambrose The Priest saith, make vs this oblation acceptable, &c. For it is a figure of the bodie of our Lord Iesus Christ. ¶ Where he calleth it plainlie a figure of Christs bodie. Ambrose. li. 3. de Sacra.

Hierome Yet that saieng be expounded by a figure, I saie the thing that is spoken is not true indeede, but figured vnder the cloude of an allegorie. Hierom. aduers. Ruffi.

Chrisostõ Ye haue heard that it is a figure. Therefore meruaile not: And being a figure require not al things to agree, for otherwise it were no figure. Chrisostome in Gen. Homil. 35.

Augustin First of all thou must take heede, that thou take not a figuratiue speach according to the letter, for that is it wherof Saint Paule

Paule saith, The letter killeth. For when ỳ thing that is spoken vnder a figure, is so taken as if it wer plainlie spoken, ther is a fleshlie vnderstanding, neither is there anie thing that may better be called ỳ death of the soule. August. de doct. Chri. li. 3. ca. 5.

Figures be in vaine, & serue for no purpose, when the things of them signified be present. Lactan. instit. li. 2. cap. 1. Lactantius.

A figure of a bodie (saith Tertulian) presupposeth a verie naturall bodie: for of a shew or a fancie, ther can be no figure. But Christ gaue vnto his Disciples a figure of his bodie, therefore it must nœds follow, that Christ had a verie naturall bodie. His words be these: Christ taking the bread and distributing it to his Disciples, made it his bodie, saieng: This is my bodie, that is to say: This is a figure of my bodie: but a figure it could not bee, vnlesse there were a bodie of a truth, and in dœde, for a voide thing as is a fantasie, can receiue no figure. Tertulian.

Tertulian contra Marc. li. 4.

There is a figure (saith Hilarie) for bread and wine be outwardlie seene. And there is also a truth of that figure, for the bodie and bloud of Christ be of a truth inwardlie seene. This Hilarie was within lesse then 350. yeares after Christ. Hilarie.

Crisostome affirmeth saieng, that if a man vnderstand the words of Christ carnallie, he shal surelie profit nothing therby. For what meane these words, the flesh auaileth nothing? He meant not his flesh (God forbid) but he ment of them that fleshlie and carnallie vnderstood those things that Christ spake. But what is carnall vnderstanding? To vnderstand the words simplie as they be spoken, & nothing else. For we ought not so to vnderstand the things which we see. But all mysteries must be considered with in ward eyes, & that is, spirituallie to vnderstand them. ¶ In these wordes S. Chrisostome sheweth plainlie, that the words of Christ concerning the eating of his flesh, and drinking of his bloud, are not to be vnderstoode simplie, as they be spoken, but spirituallie and figuratiuelie. Crisostō.

Chrisostome in Iohn Homil. 46.

Tertulian writing against Marcion, saith these words: Christ did not reproue bread, whereby he did represent his verie bodie: And in the same booke he sayth, That Iesus taking bread, and distributing it among his Disciples, made it his bodie, saieng: This is my bodie, that is to saye (sayth Tertulian) Tertulian.

Tertulian) a figure of my bodie. And therefore saith Tertulian, that Christ called bread his bodie, and wine his bloud, because that in the old Testament, bread and wine were figures of his bodie and bloud. Tertulian contra Marcionem.

Druthmarus. The wine refresheth and augmenteth the bloud, for that cause the bloud of Christ is not vnproperlie figured by ỳ same: Inasmuch as al that commeth vnto vs from him, doth make vs glad with a true ioie, and increaseth all our gladnesse, &c. A little before he saith, the Lord gaue vnto his Disciples the Sacrament of his bodie in remission of their sinnes, & for to kæpe loue and charitie, to the end, that hauing remembrance of that dæde, he would doe alwaies in a figure, that which he thought to doe for them, and should not forget that charitie: This is my bodie, that is is to saie, a Sacrament, &c. Druthmarus Monke of S. Benet. in his Comment. vpon. S. Ma.

¶ Looke more in Bodie. Bread. Bloud. This is my bodie.

Figures of Christs resurrection.

Christs resurrection (saith Saint Austen) was prefigured in our first father Adam: because like as Adam rising after slæpe knew Eue shaped out of his side: So Christ rising againe from the dead, builded the Church out of the wounds of his side. Iosua, Ioseph, Samson, Iames, were figures of Christs resurrectiõ.

FIGVRATIVE SPEACH.

How to know a figuratiue speach.

Augusti li 3. de doctri. Christ. TO knowe a figuratiue speach, S. Austen hath these words: Whensoeuer the Scripture of Christ sæmeth to commaund anie foule or wicked thing, then must that text be taken figuratiuelie, and that it is a phrase, allegorie, and manner of speaking, and must be vnderstood spirituallie and not after the letter. Except (saith he) ye eate the flesh of the sonne of man, and drinke his bloud, ye shall haue no life in you, he sæmeth (saith S. Austen) to commaund a foule & wicked thing, it is therefore a figure. ¶ Now seeing that Saint Austen calleth it a foule thing to eate his flesh, we maie soone perceiue that he thought it as foule & as wicked a thing to eate his bodie, seeing his bodie is flesh. And then consequentlie it must followe, that either this word eate (where Christ said, take this and eate it) must be taken spirituallie, or els ỳ this saieng of Christ, This is my bodie,

heare must be taken figuratiuelie spoken. But this word (this is taken after the letter (for they did indeed take bread) must be figuratiuelie spoken. 1. Faith.

We often vse to saie when Easter draweth nigh, that to morrowe or the next date is the Lords passeouer, and yet it is manie yeares sithe he suffered, and that passion was neuer done but once. And vppon that Sundaie we saie, This daye the Lorde did rise againe, and yet it is manie yeares sithe he rose. Now is there no man so foolish to reproue vs as liars for so saieng, because we name those dayes after the similitude of those, in which those things were done. So that it is called the same date, which is not the same, but by the reuolution of time, like it. And it is named to be done the same date, through the celebration of the Sacrament, (Through keping the memoriall of the thing once done) which is not done y same date, but was done long before. Was not Christ once crucified in his owne person, & yet in a mysterie (which is the remembraunce of his verie passion) he is crucified for the people, not onlie euery feast of Easter: but euerie date. Neither doth he lie, which (when he is asked) answereth that he is crucified. For if Sacraments had not certeine similitudes of those things whereof they are Sacraments, then should they be no Sacraments at all. And for this similitude for the most part, they take the names for the verie things. And therefore after a certeine manner, the sacrament of Christs bodie, and the sacrament of Christs bloud, is Christs bloud. So the Sacrament of faith is faith, for it is none other to beleaue, then to haue faith. And therefore when a man answereth, that the infant beleeueth, which hath not the effect of faith, he answereth that it hath faith, for the Sacrament of faith. And then it turneth it selfe to God, for the Sacrament of conuersion. For the answere it selfe pertaineth vnto the ministring of the Sacrament. As the Apostle writeth of Baptime: We be buried (saith he) with Christ through baptime vnto death, he sayth not, we signifie burieng, but vtterly sayth, we are buried. He called also the Sacrament of so great a thing, euen with the proper name of the verie thing it selfe, &c. Here doth Saint Austen plainlie set forth the matter. For when as the next good Friday shalbe called the day of Christs

Augustin ad Bonif. Epist. 23.

Note.

Sacramēt of Faith: Conuersion: Baptime.

paſſion, and yet he ſhal not ſuffer death againe vpon that day, for he died but once, and nowe is immortall, euen ſo is the Sacrament called Chriſtes bodie. And as that daye is not the verie daye he dyed vppon, but onelie a remembraunce of his bodie breaking and bloud-ſhedding. And likewiſe as the nexte Eaſter daye, ſhall bée called the daye of his reſurrection, not that it is the verie ſame daye that Chriſt did riſe in, but a remembraunce of the ſame, euen ſo the Sacrament is called his bodye, not that it is his bodie indéede, but onelie a remembraunce of the ſame, &c.

I. Frith.

Of Figuratiue ſpeaches.

The Arke was called God. 1. Reg. 4. 7
Iohn is Helias. Math. 11. 14.
My Father is an huſbandman. Iohn. 15. 1.
I am the Vine, you are the braunches. Iohn. 15. 5.
One of you is a Diuell. Iohn. 6. 70.
Herode is a Fore. Luke. 13. 32.
This is the Lordes paſſe-by, or paſſe-ouer. Exo. 12. 11
This is my bodie. Math. 26. 26.
This is the newe Teſtament. Luke. 22. 20.

¶ Lwke. Fleſh.

FINDING OF THINGS LOST.

How they ought to be reſtored, and not kept.

SAint Auſten toucheth this thing in his 19. Sermon, De verbis Apoſtolis. And it is had in the Decrees, 14. Queſti. 5 Chap. Si quid inueniſti. Where he ſayth, That thinges which are founde muſt be reſtored. Which thing if thou doe not, thou haſt rapt them, for as much as thou haſt done what thou couldeſt, ſo that if thou haddeſt founde more, thou wouldeſt haue rapt more, &c. There the Gloſer verie well declareth, what is to be done with thinges that are founde. Either (ſayth hée) the ſame thinges are rounded for thinges caſt awaye, as if anie owner hath caſt awaye anie thing, the ſame thing if a man reteine when he hath founde it, hée committeth not theft. But if that thing

thing which is founde, be not willinglie cast awaye, neither thought to haue bene willlinglie lost of the owner, (As when a Ring is founde, or a Purse, or ante such thing, which is not wont to bee cast a side) the same thing if thou retaine, it is theft, vnlesse thou keepe it by thee, with a will and minde to restore it againe. Wherefore thou must publiklie testifie that thou hast founde those thinges, whereby the owner maye come to his owne agayne, as it is decreede in the Digestes. De furtis, In the lawe. Festus in the Paragraphe, qui alienum. But if thou keepe it by thée, with the minde not to restore it, it is theft. Which thing Augustine in the place now alleadged reproueth.

Pet. Mar. vpon Iudic. fol. 283.

FINGER OF GOD.

What the Finger of God is.

GOds finger is the holye Ghost. Luke. 11.20. If I cast out Diuells in the finger of God, &c. Where Luke hath in the finger of God, it is in Math. 22,28. If I cast out Diuells in the spirit of God. Gods finger therefore is the holie Ghost. Augustin

FIRST.

Of the first begotten sonne, An aunswere to Helindius the heretike.

Obiection.

Our Sauiour Christ was called her first begotten sonne, and none (sayth Helindius) canne bee called first begotten, but hee that hath brethren, euen as hee is called the onelie begotten sonne, which is the onelye sonne of his Father. Ma. 1.25.

Aunswere.

That is not true, for euerie onelye sonne is the first begotten, although he haue no brethren, and therefore in the booke of Numbers, the almightie God doth define, who, or what is

the first begotten, saieng: All that breaketh the matrice in all flesh, whether it bee of men or of beastes, shall bee slaine: nevertheless the first borne of man, thou shalt redéeme. Héere the worde of the Lorde doth define what first borne is, that is, everie one that openeth the matrice first; namelye, whether it be onelye begotten or first begotten. The Lorde saith not, tarrie vnto the second be borne: but he saith: Those that are to be redéemed shalt thou redéeme, from the age of a moneth, for the value of a moneth, namelie, for five Sickles. For if it shoulde have bene so, that he that first openeth the matrice, shoulde not be called the first borne vntil he have brethren, then might some man have saide, I owe nothing vnto the Priest, till that he be brought forth, by whome he that is alreadie borne be made first begotten. Also in Exodus it is said. And at midnight the Lorde smote all the first borne in the lande of Aegypt, both of man and beast. Now if it be true that none are first begotten, but they that have brethren, then the onelie begotten although they were first borne, perished not.

First born

Marl. fol. 19.

What is meant by breaking of our first Faith.

1. *Tim.* 5. 12 Prima fides is not taken for the vow of chastitie, but for the faith we promise in Baptime after the minde of Saint Hierome, who wrote on this wise: Non sunt digni fide, &c.

First faith They be not worthie to be beléeued, that have forsaken their first faith: I meane Marcion and Basilides. These two famous heretikes, Marcion and Basilides, were not condemned for anie vowe of chastitie, but for the refusing of the faith of Christ. Which Saint Hierome calleth the first faith.

Iewel. fol. 170.

They have not onelie done dishonour to Christ, in leauing their vocation, but also have broken their faith.

Geneu.

¶ Loke more in this worde, Widowe.

What the first fruits signifie in the lawe.

In the lawe it was commaunded, that of all the increase and fruits of the earth, shuld be giuen vnto God the first fruits, yea

yea, also the first borne of living creatures, were due vnto him. And when Paule maketh mention of the masse or lumpe, he alludeth to that which we reade in the 15. Chapter of the booke of Numbers, that some part of the lumpe of new dowe was commanded to bee separated for God, before that the new bread should be tasted of: for thereof were made sweete cakes, which were offered vnto God. Which thing he therefore caused to be done, that men by that ceremonie might vnderstand, and of their owne accorde testifie, that God is vnto them the giuer and distributer of all fruites. Wherefore that oblation increased not the riches of God, which are otherwise infinite, but also nourished in men a gratefull memorie of benefites receiued. As oftentimes Emperours and greate and mightie kings, giue vnto some one man a citie or prouince, or some certeine dominion, with this condition, That he shall paie vnto him euerie yeare some thing of small value in the name of a Tribute, not that they seeke by that talent to be enriched, but that they maie perpetuallie vnderstande and testifie, that he dependeth vppon that Prince, and that he hath at his handes obteined that dignitie, which he nowe enioyeth. Moreouer, this commoditie had the Common weale by that ceremonie, that by such oblations the holie ministrie was susteined, whose vse is so great, that it ought to be mainteined, yea, though with great charge. Moreouer in all the first fruites was signified Christ, the first borne of all creatures, and namelie the first fruites of them that rose againe from the dead, whereby all the faythfull are sanctified: for by first fruites was made holye that which was remaining, and left at home to susteine the familie. Yea, and this manner of offering first fruites, was derined also vnto the Ethnikes, for the Virgins called Vestæ offered first fruites vnto their domesticall Gods: And as Plutarch telleth in Symposiacis, the men in olde time dranke not anie Wine, before that they had first offered sacrifice to some God, that that which they dranke might not hurt them. And at Athens the first daie of the moneth, they offered the first fruites of Wine. In all these things wee maie beholde the steppes of that holie institution. Although ỹ Ethnikes had with idolatrus superstition violated that which was well instituted. At this daye also although the yoke of the Ceremonies of Mose, be taken away,

First fruites

yet should it be veris well done of vs, of our frē and liberall will, to offer vnto God, the first fruites, by giuing them to the powre. Pet. Mar. vpon the Rom. fol. 351.

The meaning of this place following.

Mat. 20. 16 The first shall be last, &c. ¶ To be made of the first, last, is to be excluded and shut out of the kingdome of heauen. As in a running game, not they that runne first, but they that come first to the game, winne the game, and beare awaie the praise. Sir I. Cheeke.

¶ Those be last with God, that are first with themselues in their owne opinion, and in the estimation of their owne workes. And they be first with God, that be last with themselues in acknowledging their owne vilenesse & weake infirmitie, and want of desert. Hemmyng.

¶ Therefore euerie man in his vocation as he is called first, ought to goe forward, and encourage others, seeing the hire is indifferent for all. Geneua.

FISHERS.

The meaning of this place following.

Iere. 16. 16 I Will send out manie fishers to take them. ¶ By these fishers are vnderstoode the hoastes by whome the Lorde scourged the Iewes, and fished awaie their rulers, at foure sundrie draughtes, were foure of their kings taken, and at euerie time, some of the chiefe of the people withall, but at the last in the time of Zedekiah was all the rest of the people hunted out, of those cruell hunters the Chaldees. 4. Reg. 25. I. M.

¶ By the fishers and hunters are meant the Babilonians and Chaldeans who should destroie them in such sorte that if they escaped the one, the other should take them. Geneua.

The first inuenter of fisher-boates.

¶ Lolie, Zabulon.

FIVE LOAVES.

Applied to the good indeuour of the Pastour.

Mat. 14. 17. WE haue here but fiue loaues and two fishes. ¶ Though we thinke our selues vnable to teach Christs congregation, yet

yet let vs at the commaundement of Christ employe and bestowe that little that we haue vppon Christs flocke. And he that augmented the fiue loaues & two fishes, shal also augment in vs his owne gifts. Sir I. Checke.

FLIENG.

Of flieng in time of persecution.

AND the woman fledde into wildernesse, &c. Although the Church knowe most certeinlie that God hath a care for her, whose defence is more for her safetie then all the power and fauour of men, yet notwithstanding leaste she might tempt her maintainer, and defender, sometimes shee flieth when shee is assalted by enimies, and yet for all that she watteth quietlie for helpe at the Lordes hande. So we reade that Moses fledde, for displeasure of the king of Aegypt, and abode priuelie with his father in law, Iethro the Priest of the Madianites, by the space of 40. yeares. Exo. 2. 21. And also that Dauid and his companie, hidde themselues in caues of mountaines, for feare of Saules displeasure. 1. Reg. 24. 1. And also that Elias hidde himselfe out of the waye by the space of three yeares and an halfe, to eschewe the wrath of Iezabel. 3. Reg. 19. 3. Likewise the hundred Prophets of the Lorde whome Abdias had hidde in two caues for feare of the same Iezabel. 3. Reg. 18. 4. Concerning which men, loke also Heb. 11. 38. So did the Lordes Disciples shut the dores to them and kept themselues out of the waie for a time. Iohn. 20. 19. Paule being let downe in a basket by the brethren at Damasco, went aside for a while into Arabia. Act. 9. 25. Finallie, who is ignorant of the hiding of Athanasius, and of other Catholike Bishoppes in the time of the persecution stirred vp by the Arrians, and moreouer of manie Fathers in Aegypt, which sought the innermost courts of the wildernesse, by reason of the vngratiousnesse of the same times, of whome Eusebius writeth manie thinges in the fourth chapter of his seuenth booke of the stories of the church, &c. Mark vpon the Apoc. fol. 172.

¶ The Church was remoued from among the Iewes to the Gentiles, which were as a barren wildernesse, and so it is persecuted to this day. Geneua.

Apoc. 12. 6

Of two manner of flieng,

a Fliengs. There is a flieng of ỳ bodie, & a flieng of the minde. The one is sometime lawfull, and the other neuer. The flieng of the bodie is, when the true preacher flieth the cruell persecution of tyrants, that sekes his death and destruction. And this maie he doe lawfullie both by the doctrine and example of Christ. The flieng of the minde is, when one flieth from dwing his duetie, and will not defend the true doctrine, by rebuking and condemning the false. Hemmyng.

FLESH.

What is vnderstood by flesh.

Rom. 8. FLesh is not vnderstood, as though flesh were onelie ỳ which perteineth vnto vnchastitie. But Paule calleth flesh here as Christ doth. Iohn. 3. All that is borne of flesh, that is to wit, the whole man with life, soule, bodie, wit, will, reason, & whatsoeuer he is or doth within or without: because that those al, & all that is in man, studie after the world and the flesh, &c.

Tindale.

Gal 2. 16. By ỳ dæds of ỳ law no flesh shalbe iustified. ¶ Flesh in Paule doth not signifie (as ỳ schoolmen dreame) manifest & grose sins, for these he vseth to call by their proper names, as adulterie, fornication, vncleanenesse, & such like: but by flesh Paule meaneth here as Christ doth in the third chapter of Iohn. That which is borne of flesh (saith he) is flesh. Flesh therefore signifieth the whole nature of man. This flesh (saith he) is not iustified by works, no nor of the lawe. Flesh therefore according to Paule, signifieth all the righteousnesse, wisdome, deuotion, religion, vnderstanding & will that is possible to be in a naturall man. So that if a man be neuer so righteous, according to reason and the lawe of God, yet with all his righteousnesse, works, merits, deuotion and religion, he is not iustified, &c.

Luther vpon the Gal. fol. 65.

Iohn. 3. 6. That which is borne of flesh is flesh, &c. ¶ That is fleshlie, to wit, wholie vncleane and vnder the wrath of God. And therefore this worde (Flesh) signifieth, The corrupt nature of man, contrarie to which is the (Spirit) that is, the man ingrafted into Christ, through the grace of the holie Ghost, whose nature is euerlasting and immortall, though the strife of the flesh remaineth.

Beza.

By

By the workes of the law, no flesh shall be iustified. ¶ Flesh is heere taken for man, as in manie other places, and furthermore hath heere a greater force: for it is here put to shew the contrarietie betweene God and manies if you would saie, man, who is nothing els but a peece of flesh defiled with sinne, and God who is most pure, and most perfect in himselfe. Beza. Rom. 3. 20

The meaning of this place following.

Such shall haue trouble in the flesh. ¶ By the flesh he vnderstandeth what things soeuer belongeth to this present life, for marriage bringeth with it manie discommodities: so that he bendeth more to a sole life, not because it is a state more agreeable to God then marriage, but for those discommodities, (which if it were possible) hee would with all men to be void of, that they might giue themselues to God onelie. Beza. 1. Co. 7. 28

What it is to be in the flesh.

Neither doth Saint Paule in this place (where he saith, Ye are not in the flesh) meane anie other thing, then did the Lord in the Gospell, when he said vnto his disciples, ye are not of this world. Wherefore Ambrose saith, that we haue such a nature framed vnto vs as we feele it to be: and he addeth moreouer, that the wise men of the world, are in the flesh, because they resist faith, and will beleeue those things onelie, which are agreeable to reason. This place againe teacheth vs, that Ambrose by the name of flesh vnderstandeth reason, and the higher parts of of the soule, we saie therefore, that to be in the flesh according to the Apostles meaning signifieth nothing els, then in all our actions to be ruled and gouerned by the sense and effect of Nature, not yet regenerate in Christ. Rom. 8. 9.

Pet. Mar. vpon the Rom. fol. 198. 1. 8.

Againe, this place (Ye are not in the flesh) cannot but be figuratiuelie interpreted: for if we should vnderstand simply, that we are not in the Flesh, the truth would shew the contrarie. Wherefore Chrisostome vpon this place saith, that it is a thing verie daungerous alwaies to vnderstande the Scriptures, according to the proper signification of the words. I merualle therfore what our aduersaries meane, so much to iangle and make such adoe, that when we saie that these wordes of the Lorde (This is my bodie) are spoken figuratiuelie, and that we vnderstand Figuratiuelie.

derstand them not as though the bodie of Christ were carnallie, realliie and substantiallie in the Bread. But that is shewed forth, we teach to be the Sacrament of the bodie of Christ, whereby is signified that his bodie was fastened vnto the crosse, and his bloud shed for vs. And this vndoubtedlie is done with great vtilitie, if we both beleeue those things which are set forth, and also receiue the Sacrament with such a faith as behoueth. But they saie that Christ did not so speake. I graunt he did not. But if it be sufficient so to answere, why doe they not heere also saie, that Paule spake simplie and aperthe? We are not in the fift, for other interpretations hath he added none. If they saie that they maie be gathered by those things which he before spake, so also will we saie, that this maie be gathered as well by the nature of Sacraments (whose nature is to signifie the things whereof they are signes) as also by that which is there written, namelie that these things ought to bee done in remembrance of the Lord, and that they should shewe forth his death, & also by manie other things, which are writte in the 6. chapter of Iohn. Further, Chrisostome vpon this place saith, that Paule when he thus writeth, doth in no wise denie the nature of the flesh, but exalteth it to a more higher dignitie, namelie, that it should rather obaie the impulsion of the spirite, then lust. So we saie that when the Fathers come to denie that the nature of the Breade abideth in the Eucharist, they denie not the nature of the Breade, but declare that it is exalted to an higher dignitie, namelie to be a Sacrament of the bodie of Christ, and doth to serue to a spirituall purpose and vse, &c.

Pet. Mart. vpon the Rom. fol. 198.

Rom. 8. 1. To walke in the Flesh, is to be altogether giuen to the lusts of the flesh, and to followe them, the spirit of God being shaken off. Contrariwise to walke after the spirit, is to be obedient vnto faith, and through the helpe of the spirite, to vanish the fleshlie concupiscentie that be in vs.

Sir. Cheeke.

What is it thus to feel the Flesh,

Vnquietnesse of the flesh, how it is expounded.

2. Co. 12. 7. There was giuen to me vnquietnesse through the flesh, euen the messenger of Satan to buffet me. Saint Paule doth not

meane

meane by this place, the filthie lusts and incontinencie of the flesh: But by the vnquietnesse of the flesh, and messenger of Satan, he vnderstandeth the persecutions and troubles which by the meanes and stirring of Satan, he was fayne to suffer continuallie for the Gospells sake, not onelie of the open Enimis, but also of the false Brethren. And for such his daily persecutions and troubles that happened vnto him, he diuerse times praie vnto the Lord, that he would deliuer him out of these afflictions and troubles, which his flesh did grudge to beare. Thus doth Theodoretus, Ambrose, and also Erasmus, expound this place. Vnquietnesse of the flesh.

¶ Luke. Messenger of Satan.

¶ Luke. Pricke of the flesh.

To take no thought for the flesh, how it is expounded.

Take no thought for the flesh, to fulfil the lusts of it. ¶ By the flesh he heere vnderstandeth not naturall healthy, for that is not to bee neglected, that wee maie bee able the more constantlie to serue GOD. Paule writeth to Timothie: Vse a little Wine, because of the stomacke, and often infirmities. Heere he prohibiteth onelie, the pleasures and delights of the flesh. For when wee lette lose the bridle to them, the flesh is made vnrulie. Wherefore, seeing that we ought continuallie to wrastle against the prone affects thereof, lette vs take heede, that with ouer much delicatenesse we nourish them not. Rom. 13. 4

Pet. Mar. fol. 434.

The meaning of this place following.

My flesh is verelie meate, and my bloud verelie drinke. ¶ When Christ spake these words, he spake nothing of the Sacrament, for it was not instituted vntill his last Supper. Vpon this S. Austen saith, Why preparest thou either teeth or bellie, beleeue, and then thou hast eaten him. And when Christ sawe them offended, hee said vnto them: Doth this offende you? What will ye saie then, when ye shall see the Sonne of man ascending thether whence he was before? Then addeth Saint Austen, You shall know that he meant not to giue his flesh to eate with your teeth, for he shall ascende whole. And Christ addeth, it is the spirite that quickeneth, the Flesh profiteth nothing, the wordes that I speake are spirite and life, that

Iohn. 6. 55

is

is to saie saith S. Austen, are spirituallie to be vnderstood. And where Christ saith his flesh profiteth nothing (meaning of his owne flesh as Austen saith) he meaneth that it profiteth not as they vnderstood him, that is to saie, it profiteth not if it were eaten, but it doth much profite to be slaine, that through it and the shedding of his bloud, the wrath of God our father is pacified, & our sinnes forgiuen.

Augustin His Disciples which followed him, wer astonied, and abhorred his words, and vnderstode them not. Againe in another place he saith: when Christ said, Except a man eate my flesh, and drinke my bloud, he shall haue no life in him, they because they vnderstood him not, said to each other, This is an hard saieng, who can heare him? Augustin. in sermo. ad infan.

What flesh shall inherit the kingdome of Heauen.

1.Co.15.50 Flesh and bloud cannot inherite the kingdome of Heauen. ¶Our beliefe is, that there shall be a generall Resurrection of the flesh according to the Scripture. Esaie.26.19. Rom.12.2. Iob.19.26. Iohn.5.29. Neuertheless, it shall be purged from all corruption, and be chaunged to immortall life, for it must be an vncorrupt flesh that shall inherit the kingdome of God.

Of the battaile betweene the flesh and the spirite.

Betweene the flesh and the spirite, is a continuall strife, if the spirit ouercome in temptation, then is she stronger, and the flesh weaker: but if the flesh get a custome, then is the spirite none other oppressed, then as though she had a mountaine vpon hir backe, and as we sometime in our dreame, thinke that we beare heauier then a millstone vpon our breastes: or when wee dreame now and then, that we would runne awaie for feare, our legges seeme heauier then lead: euen so is the spirit oppressed and ouerladen of the flesh, and striueth to gette vppe and breake lose in vaine, till God of his mercie which heareth his grone through Iesus Christ come and lose him with his power, and put his crosse of tribulation on the back of the flesh to keepe it downe, to minish hir strength, and to mortifie hir.

Tindale. fol. 186.

What flesh and spirite signifieth.

Flesh and spirite, maist thou not heere vnderstande, as flesh were

were onelie that which perteineth vnto vnchastitie, and the spirit that which inwardlie pertaineth vnto the heart. But Paule calleth flesh here, as Christ doth Iohn.3. All that is borne of the Flesh, that is to wit, the whole man, with life, soule, bodie, wit, will, reason, and whatsoeuer he is or doth, within or without, because that these all, and all that is in man, studie after the world and the flesh. Call Flesh therefore, whatsoeuer (as long as we are without the spirit of God) we thinke or speake of God, of faith, of good workes, and of spirituall matters. Call Flesh also all workes which are done without grace, and without the working of the spirit of God, howsoeuer, good, holie and spirituall they seeme to be, as thou maist proue by the 5. to the Galathians ver. 19. & 20. where Paule numbreth worshipping of Idolls, witchcraft, enuie and hate, among the deedes of the Flesh. And by the eight to the Romanes ver. 3. where he saith that the Lawe by the reason of the Flesh is weake, which is not vnderstood of vnchastitie onelie, but of all sinnes, and most speciallie of vnbeliefe, which is a vice most wicked, and ground of all sinnes, and as thou callest him which is not renued with the spirit, and borne againe of Christ, Flesh, and all his deedes, euen the verie motions of his heart and minde, his learning, doctrine, and contemplation of high things, his preaching, teaching, and studie in the Scripture, building of Churches, founding of Abbaies, giuing of Almes, Masse, Mattins, and whatsoeuer he doth, though it seeme spirituall, and after the Lawes of God. So contrariwise call him spirituall, which is renued in Christ, and all his deedes which springeth of faith, seeme they neuer so grose, as the washing of the Disciples feete done by Christ, and Peters fishing after the Resurrection, yea, and all the deedes of Matrimonie are pure spirituall, if they proceede of faith, and whatsoeuer is done within the lawes of God, though it be wrought by the bodie, as the verie wiping of shoes & such like, howsoeuer grose they appeare outward. Without such vnderstanding of these words, thou canst neuer vnderstand this Epistle of Paule, neither any other place in ỹ holie scripture. Take heed therfore, for whosoeuer vnderstandeth these words otherwise, ỹ same vnderstãdeth not Paul whatsoeuer he be. Tin. in his Prol. to the Ro.

Flesh and Spirite.

The meaning of this place following.

The Flesh profiteth nothing. ¶ The flesh of Christ profiteth *Iohn.6.63*

teth nothing, to wit, if it be considered as separated from his diuine nature, and from his holie spirit, but it is the spirit that giueth life, meaning God dwelling in Iesus Christ corporallie as Paule saith Col. 2. 9. To dwell reallie and indeede, reconciling the world vnto himselfe. Tindale.

Flesh profiteth not

¶ To wit, if it be separated from the spirit, whereof it hath the force that commeth of the power of the spirit, that the flesh giueth vs life and feedeth. And therefore that we maie be truly fed and nourished with it, wee must bring the spirituall mouth of faith to receiue it. The Bible note.

¶ Saint Austen expoundeth these words thus: Vnderstand ye spirituallie the things that I haue spoken, ye shall not eate the bodie that ye see. Likewise Chrisostome saith, My words must be heard spirituallie: who so heareth them carnallie or according to the flesh, getteth nothing, nor hath no profitte by them.

FLORINVS.

Of the heresie he taught at Rome.

Heretike

FLorinus a Priest of Rome, and one Blastus fell from the Church, and taught at Rome, that God was the authour of euill, whom Ireneus confuted. Euse. li. 5. ca. 13. & 18.

FOLLOVVERS.

Who be the followers of Christ, and of his Apostles.

AND ye became followers of vs and of the Lord. ¶ They are true followers of the Apostles and of Christ, which receiue the word of God. They do receiue the word of God, which doe beleeue it, and frame their liues after it, beeing readie to suffer patientlie all manner of aduersities for the name of ỳ Lord, as the Lord himselfe and all the Apostles did. S. I. Checke.

FOOLE.

That calleth his brother fole. ¶ Luke. Racha.

Of the foolish woman. ¶ Luke. Woman.

FORGET.

How God is said to forget.

God

God is said to forget, when he taketh his mercie from vs, forgetting his statutes, ordinances, & commaundements, and to remember vs when we chaunge and not he. Augustin.

¶ Although God take vs out of this world, yet forgetteth hée vs not, though he séeme to forget vs: for hée kéepeth those that are his, alwaies in his hande and custodie. And as for those that are damned, they be reserued as it were in chaines, vnto the daie of executing the sentence. Ye sée then, that God doth beare vs alwaies in minde. And when the Scripture saith, that he hath forgot vs, it is because we perceiue not his present succour, like as if a poore man that lingereth in paine, desire God to helpe him, and féele not his helpe, nor sées any likelihood that God beareth him. Thus ye sée after what sorte it is saide that he hath forgotten vs: but yet for all that, hée remembreth vs continuallie. Caluine

Cal. vpon Iob. fol. 257.

FORGIVE.

How it is vnderstood.

FOrgiue vs our trespasses, as we forgiue our trespassers. Mat. 6. 12.

¶ We maie not thinke that by forgiuing vnto our brethren, we shall obtaine forgiuenesse of our sinnes, but rather this is added for a plaine and infallible token to certifie therewith our conscience, that we haue through faith in Iesus Christ for remission of our sins. For if we can finde in our hearts, vnfainedlie to forgiue vnto our bretheren their trespasses: it is a most infallible token, that our sinnes are cleane washed awaie & quite forgiuen. Sir. I. Cheeke.

¶ Because he knoweth that our nature is so weake, that we cannot but sinne dailie: therefore he teacheth vs dailie to repent, and to reconcile our selues together, & dailie to aske God forgiuenesse. Séeing he commandeth vs to aske, we may be bold so to do, and to beléeue that he will forgiue vs. No man therefore néedeth to despaire, that can repent & aske forgiuenesse, how déepe soeuer he hath sinned. And me thinke, if we loke a little néere vpon this text, we néeded not to make the Pope so great a God for his pardons. For Christ (which is a man to be beléeued) sheweth vs héere a more sure way, yea, and that a sensible way, which we may féele that we be pardoned, & our sinnes forgiuē. 1. Ioh. 1. 9.

We

We can haue no experience of the Popes things whether they be so or no: He can with all his Pardons deliuer no man of any Purgatorie that God putteth vs vnto in this world. He cannot helpe or heale anie man, so much as of a poore Ague or Tooth-ach, which diseases yet by his own confession GOD putteth on vs, to purge vs from our sinne. But where we cannot see, feele or haue anie experience at all, that it so is, there is he mightie. If I were come home out of a land, where neuer man was before, and were sure neuer man should come, I might tell as many wonders as Walter Moore doth of Vtopia, and no man could reproue me. But here Christ maketh thee sure of pardon, for if thou canst forgiue thy Brother, GOD hath bound himselfe to forgiue thee. What if no man haue sinned against me? that were hard in this life. Neuertheless, if that profession be in thy heart, that thou knowest that is thy dutie to forgiue thy brother for thy fathers sake, and art obedient vnto thy fathers ordinaunce, and wouldest forgiue if anie of thy brethren had offended thee, and did aske thee forgiuenesse, then hast thou that same spirit, which God desireth to be in thee. Marke what Christ saith aboue in the beginning of the fifte chapter: Blessed be the mercifull, for they shall haue mercie. Doest thou pitie thy brethren that sinne, and doest thy best to amend them, that thy fathers name maie be honoured? Then hast thou that whereby thou art sure of mercie, as sone as thou desirest it. And againe, Blessed be the peace makers, for they shall be Gods children. Loe, if there be anie variaunce among thy brethren, that one haue offended the other, do thy best to set them at one, and thou hast the same thing that God desireth of thee, and forthwith he hath bound himself to forgiue thee. Tindale in the 6. of Math.

FORNICATOR. ¶ Looke Satan.

FORSAKE.

What it is to forsake a mans selfe.

Mat. 16. 24 If anie man will follow me, let him forsake himselfe. ¶ To forsake himselfe, is vtterlie to doe against the will of the flesh, mortifieng the affections of his minde, working the glorie

glorie of God, and the profite of his neighbour, as is saide, Rom. 15. 2. Basilius.

¶ None of them (saith S. Luke) that refuseth not all that he possesseth, can be my disciple: that is, he that casteth not away the loue of all worldlie things, can be no scholer of Christ, to learne his doctrine. Tindale.

What it is to forsake the Lord.

And forsoke the Lord, God of their Fathers, &c. To forsake the Lord, God of their fathers, is to despise and forsake the word of God, not to beleeue his promises, nor to walke in his commaundements, but to imagine another seruice of him, then he himselfe hath alligned in his word. T.M. 2. Par. 7. 22.

FORTVNE.

How nothing ought to be ascribed to fortune.

TO be had in fauour it helpeth not to be cunning, but that all lieth in Time and Fortune. ¶ Thus the worldlings say, to proue that all things are lawfull for them, and attribute that to Chaunce and Fortune, which is done by the prouidence of God. Geneua.

¶ Thus the wicked worldlings are deceiued, attributing to Fortune, that which is ordered by the secret prouidence of God. The Bible note.

Augustine in his booke against the Academites, saith: It doth displease me, that I haue so often named Fortune, albeit my meaning was not to haue anie Goddesse ment thereby, but onelie a chaungeable happening in outward things, either good or euill. Of which word Fortune, are deriued these words, which no Religion forbiddeth vs to vse: Forte, forsan, forsitan, fortasse, fortuito: ý is, Perhaps, peraduenture, by fortune & by chaunce, which yet must al be applied to ý prouidence of God. And that did I not leaue vnspoken when I said, For peraduenture that which is commonlie called Fortune is also ruled by secret order: and we call chaunce in things, but that whereof the reason and cause is vnknowen. I said this indeed, but it repenteth me, that I did there so name Fortune. Forasmuch as I see that men haue a verie euill custome, that whereas they ought to say, It pleased God: they saie, It pleased Fortune. Augustin

Cal. in his inst. 1. b. chap. 16. sect. 8.

Et. ¶ Fortune

Basilius. ¶ Fortune and aduenture are the words of Panims, the signification whereof ought in no wise to enter into the heart of the faithful. For if all prosperitie be the benediction of God, and all aduersitie his malediction, there remaineth no place to Fortune, in such things as come to men. Basil. retract. li. 1. ca. 2.

FOOTE.

What the foote doth signifie in scripture.

My foote standeth right. Foote in the scripture is taken for the affection, desire or will of the heart. As in the Psa. 36. 11. O let not the foote of pride ouertake me. T.M.

The meaning of this place following.

Act. 21. 3. At the feete of Gamaliel. ¶ That is, his dailie hearer. The reason of this speach is this, for that they which teach, sit commonlie in the higher place, speaking to their scholers, which sit vpon fourmes beneath, and therefore he saith, At the feete of Gamaliel. Beza.

What the feete of God signifieth.

Augustin As his head signifieth his diuinitie, so his feete signifieth his humanitie, the which is subiect to Gods deitie, as our feete are vnto our heads Psal. 8. 6. Thou shalt put all things in subiection vnder his feete. In some places the Preachers of Gods word, be meant by the feete, as in Deut. 33. 3. They that drawe nigh his feete shall taste of his doctrine.

FOOTE-STOOLE.

What this Foote-stoole was.

1. Pa. 28. 2 AND a foote-stoole for our God. The foote-stoole, &c. was the mercie seate, at which, and on which, God had promised, the Hebrewes to heare them, and speake vnto them, which was vpon the Arke, as it appeareth Exo. 25. T.M.

Psal. 99. 5. And fall downe before his foote-stoole, &c. ¶ That is, before his Temple or Arke, where he promised to heare, when they worshipped him, as now he promiseth his spirituall presence, whersoeuer his Church is assembled. Geneua.

Tre. 2. 1. And remembred not his foote-stoole. ¶ Alluding to the Temple or to the Arke of the Couenaunt, which was called the foote-stoole of the Lord, because they should not set their mindes so low, but to lift vp their hearts toward the heauens. Geneua.

Vntill

vntill I make thine enimies thy foot-stole. ¶ Christ is ỳ only redæmer, vnto whom all power are subiect & must obay. Gene. AB.2.35.

FOVRE.

Of the foure Angels. ¶ Lvke. Angels.

Of the fourth Watch. ¶ Lvke. Watch.

AND intreate them euill, foure hundred yeares. ¶ That is not to be vnderstood, that they should be euill intreated, the whole foure hundred yeares, but by excesse of speach, called Hyperbole, is signified, that they should be euill intreated within ỳ space of 400. yeares. The Bible note. AB.7.6.

FOVRTEENE GENERATIONS.

Vnder whom the fourteene Generations were ruled.

THe first fourtæne generations from Abraham to Dauid, was vnder the rule of Iudges: from Dauid vnto the captiuitie of Babilon, vnder Kings: from the captiuitie of Babilon, vnder high Priests. And the last fourtæne generations from the captiuitie of Babilon, ended in Christ. Marl. fol. 11. Iudges. Kings. Priests.

FORME OF GOD.

What it is to be in the forme of God.

Athanasius saith, Nature, substaunnce, kinde and forme, be all one thing. Leo saith, What is it to be in the forme of God? He aunswereth, it is to be in the nature of God. Chrisostome saith, The forme of God is the nature of God. S. Austen saith, As concerning the forme of God, Christ himselfe saith of himselfe, I and my Father, are both one: againe he saith, The forme is one, because the Godhead is one. Iewel. fol. 88.

¶ Lvke. Shape of God.

What it is to take the forme of a seruaunt.

Leo saith, What is it to take the forme of a seruant? He answereth, doubtlesse, it is to take the perfection of nature, & state of man. Chrisostome saith, The forme of a seruaunt, verelie is the nature of a seruaunt. Saint Augustine saith, When thou thinkest of the forme of a seruaunt in Christ, thinke of the shape of a man, if there bee anie faith in thee: Againe, Wee must beleeue and confesse (saith hee) that Christ according to his humanitie, is visible, hath the substaunce and

propertie of a bodie is conteined in place & forme of a seruant, that is to saie, in verie truth he toke man.

Phil.2.7. And toke on him the forme of a seruaunt. ¶ If Christ being verie God equall with the Father, laide aside his glorie, & being Lord, became a seruaunt, and willinglie submitted himselfe to most shamefull death, shall we which are nothing but vile slaues, through arrogancie tread downe our brethren, and preserue our selues? Geneua.

How this vocable (Forme) signifieth verie bread & wine in the Sacrament.

S. Paule speaking of Christs incarnation saith, that he being in the forme of God, did humble himselfe, taking vpon him the forme of a man. By which words, S. Paule ment not that Christ was like vnto God, and not God indeede, nor yet was like vnto man, and not verie man indeed: but that he was and is verie God and verie man, hauing two substances, one of his godhead, and the other of his manhood, united together in one person. And the auncient Doctors writing of this Sacrament, when they speake of the formes of bread and wine, do vse this vocable (Forme) as S. Paule vseth it, to signifie the verie bread and verie wine, or the substaunce of bread and wine, & not the similitude or likenesse of bread & wine, without the substance, as you fantasie and imagine. Cranmer. 302.

FOXES.

Of the Foxes that Sampson caught.

Iudic.15.4 AND Sampson went & toke 300. Foxes, &c. If a man aske how Sampson got so manie Foxes, he must vnderstande, that as there are sundrie Regions, so are there also in them, manie sundrie increase of things. In some place there are manie horses, and those faire: In some place, there is great abundaunce of cattell: In England there is great plentie of Connies, & so is there in the Ilands called Baleares. In those Regions a man maie caselie in one daie, & in a little ground take 3. or 400. Conies, which to some peraduenture might seeme incredible: And so it is said, ỳ ther is a verie great abundance of Foxes in Syria, & speciallie in ỳ borders of Iewrie. Wherefore Salomon in his Canticles saith: Take Foxes for vs, which destroieth ỳ vineyards, for they delight most of al in ripe grapes.

Yea,

yea, and Dauid saith of the vngodlie, they shall be parts of Foxes, that is their praie, so that their carkasses, shall be deuoured of them. And out of the fourth chapter of Nehemias is gathered that the number of them was so great, that they could in a manner, ouerturne the walles of the citie. And Sampson tooke them either by his owne industrie, or by the helpe of his friends.

Pet. Mar. vpon Iudic. fol. 223.

FREE.

How we are free in Christ.

When are the children free. ¶ Though we be made free by the death of Christ, yet ought we to be obedient vnto Magistrates, and to paie them such tribute as they doe require of vs. *Mat. 17. 26*

Sir. I. Cheeke.

FREE-WILL.

How the word (Free-wil) is not found in all the Scripture.

This word Free-choise, or (as some men call it) Free-will, is not in all the holie Scripture, but is inuented by proud men, which would set vp their owne righteousnesse, and put downe the righteousnes of God, vpon the which also they haue grounded their merites attributing righteousnesse and saluation to their workes, by the which thing they denie the merites of the passion of Christ. Rom. 3. 24. Gal. 2. 16.

The Free-will of man before his fall.

Free-will was giuen to man when he was first created, by the which he might haue chosen either to sinne or not to sinne. Augustin

August. 12. b. 13. cha. of the citie of God.

¶ All men before sinne had free-will either to follow the diuell or not. Chrisostome in his sermon of the comming of our Lord in his 36. homelie. Chrisostō

¶ Man was made good, and by his free-will was he made an euill man. And shall he now (saith S. Austen) being euill, make himselfe good, seeing that when he was good, he could not keepe himselfe good. Augustin

He hath set fire and water before thee, stretch out thine hand vnto which thou wilt. ¶ Free-will before the fall of man was an vpright free-will, before which, fire and water was laied of God, and the first man did reach his hande to which he would. *Ecc. 25. 16*

He did chuse fire, and forsake water. So the righteous Iudge, the same which man being free did chuse, he did receiue, he wold haue euill, and the same did follow him. Augustine in his booke of the new song, the 8. chapter.

Cal in his inst. 1. b. ca. 15. se. 8

But why God did not vphold man, with the strength of his stedfast countenaunce, that resteth hidden in his owne secrete councell: it is our part onelie to be so farre wise, as with sobrietie we maie. Man receiued indeede to be able if he would, but he had not to will that he might be able. For of this will should haue followed, stedfast continuance. Yet is he not excusable, which receiued so much, that of his owne will, he hath thought his owne destruction. And there was no necessitie to compell God to giue him anie other then a meane will, and a fraile will, that of mans fall he might gather matter for his owne glorie.

Of the free-will of man after his fall.

Augustin Man misusing his free-will, lost both himselfe and his will. Augustine in his Ench. to Laurence, the 30. chap.

Augustin No man can beleeue, hope or loue vnlesse he will, but euen the selfe same will to beleeue, to hope & loue, commeth not but from God.

Augustin Free-will once made thrall, auaileth nothing now but to sinne. August. ad Boni. in his 3. b. & 8. chap.

Augustin That we liue well, that we vnderstand aright, we haue it of God. Of our selues we haue nothing but onelie sinne, that is within vs. Aug. de verbis Apost. Ser. 10.

Augustin. After that man had sinned with his free-will, we wer cast headlong downe into necessitie, as manie as euer came of his stocke. Aug. against Fortunatus in the 2. disp.

Augustin It was shewed in Adam, what free-will can doe without help: it is able inough of it self to do euill, but not vnto goodnes, except it be holpen of God. Au. in his b. of the new song cap. 8.

Augustin Man is apt and able to wound himselfe, but he is not apt & able to heale himselfe: when he will he maie be sicke, not when he will he maie rise. Augustine vpon the 98. Psal.

Ambrose All men at the first wer created without fault or vice, and all our natures were in health, but by the transgression of ỳ same man we haue lost it. There hence is drawne mortalitie, there hence are so manie corruptions of the minde, ther hence is ignorance

noyance, difficultie, vnprofitable cares and vnlawfull concupiscence, &c. Aimb. in his 5. of the calling of the Gentiles, chap. 3.

We had frée-will before sinne, to worke well, but after sin we had none, because we were not able by our owne power and strength after sinne, to escape from the power of the diuel: but as a ship when the sterne is broken, is driuen hether and thether, where the tempest will, so by the diuell we are driuen from one sinne to another, neither hetherto can doe anie thing, but euen as the diuell will. And except God deliuer vs with his strong hande of his mercie, we shall remaine in bondes and chaines of sinnes vnto death. Chrisostome in his 36. hom. Chrisostomo

That man of his naturall power without the spirit of God can doe nothing but sin, is proued by the words of Christ himselfe. He that abideth in me (saith Christ) bringeth forth much fruite, for without me can ye doe nothing: If a man bide not in me, he is cast out as a braunch and he shall burne. Heere it is plaine, that frée-will without grace can doe nothing that is acceptable before God: Saint Austen vpon this place of Iohn saith, Least anie man should suppose, that the braunch of it self, could bring forth at the least waie a little friute, therefore saith he not, Without me can ye doe a little: but, Without me can ye doe nothing. Therefore, whether it be little or much, without me it can not be done. One of two must the braunches nedes doe, either abide in the Vine, or els burne in the Fire. If it be not in the Vine, then it is in the Fire. D. Barnes. *Iohn.* 15. 5 Augustin

What goodnesse can he doe (saith S. Austen) that is lost except he be deliuered from his miserie. Can he doe anie good by his frée-will? God forbid. For man euill vsing his frée-will, did both lose himselfe, and also his frée-will. And as man beeing aliue, doth kill himselfe, and when he hath killed himselfe, he can not make himselfe aliue againe: so likewise when wée doe sinne by Frée-will, and sinne hath the victorie, then is frée-will cleere lost. For of whom a man is ouercome, vnto him must hee bée seruaunt. Augustin

Saint Austen declaring what goodnesse frée-will deserueth without grace, saith: Oh cursed frée-will without God. We haue experience what Frée-will is able to do without God. Behold, man was made good, and by his Frée-will, was made an Augustin

euill man. What shall an euill man by his frée-will forsaking God, make a man good, he being good, could not kéep him selfe good. And now that he is euill, shall hée make himselfe good, when that he was good, he kept not himselfe good, and now that he is euill, shall I saie, I make my selfe good, &c. Héere is the verie strength of frée-will, by his strength are we made miserable, and that both experience learne. D. Barnes.

Made good.

2. Cor. 3. 5. ¶ Saint Paule saith, that we are not sufficient to thinke anie thing of our selues, as it were of our selues, but our sufficiencie is of God. ¶ Saint Barnard vpon this place saith, what shall we saie (saith he) is this alonelie all the merite of Frée-will, that he doth alonelie consent? Yea doubtlesse: not that that same consent, in the which is all his merite, is not of God, whe we can neither think, which is lesse then to consent anie thing of our selues, as though we were sufficient of our selues. These words be not mine, but the Apostles, the which giueth vnto God, & not vnto Frée-will, all manner thing that can be good, S. Barnard giueth vnto God. Now what strength hath frée-will, he can neither thinke good nor will, nor yet perfourme it. And there is nothing, but either it is included, in thinking, in willing or in perfourming, and all these he giueth to God. D. Barnes.

Barnard in his 39. scene. of his litle S.

Three blessings. ¶ Three blessings there are, which are necessarie to vs: the first is, preuenting: the second is, helping: the third is, of glorie. He doth preuent our conuersation by mercie: he helpeth our conuersation by his grace: he doth accomplish our ending with glorie. Vnlesse the Lord do giue these three blessings, our bodies can giue forth no fruite, neither can we begin anie good thing, before we be preuented by mercie: or do any good thing, vntill we be holpen by grace: or that we can ende in goodnes, vntill we be filled with glorie. I. Northbrooke.

Augustin ¶ We will, but it is God that willeth it in vs: We worke, but it is God that worketh in vs, to worke according to his godlie pleasure. This is behouefull for vs, both to beléeue and speak: This is a godlie, this is a true doctrine, that our confession may be humble and lowlie, and that God onelie haue the whole. We liue in more safetie, if we giue all vnto God, rather then if we commit our selues, part to our selues, and partlie to God.

Augustin de bono perse. ca. 13.

Man

Man before his fall had frée-will: but after his fall, both hée in himselfe, and in all his posteritie, vtterlie lost that frée will. So that man can now with nothing of himselfe that is good or acceptable before God. All the abhominations of the thoughtes of mens hearts are euill. Gen. 6.5. and 8.21. Out of the corrupt heart of man proceedeth all wickednesse. Math. 15.19. We are not apt of our selues to thinke anie thing that perteineth to the glorie of God. 2. Cor. 3.5. It is the grace and goodnesse of God that worketh altogether, whatsoeuer is good in vs, for it is neither of him that willeth, nor of him that runneth, but of God onelie that sheweth the mercie. He that doth beléeue, doth beléeue willinglie, and of his owne accorde, but that he hath a will to beléeue, is not of himselfe, but of GOD, for GOD doth not onelie offer mercie to our wil, but also giueth vs a wil to receiue it: As Saint Paule testifieth: God worketh in vs both to wil and to performe whatsoeuer is good, and perteining to saluation. Philip. 2.13. And where God giueth not a wil, ther cannot men beléeue, though grace and mercie be offered vnto them. As in Iohn. 12.37.

Without the grace of God, Adam could not be good, yea, though he had frée-wil: Wherefore God woulde not leaue him without his grace, although he left him in his frée-will, because that frée-will is sufficient to doe euill: but to good it is but of smal value, if it be not aided with the goodnesse of ỹ almightie: which aide if man had not forsaken through his frée-will, he had bene alwaies good: but he did forsake it, wherefore he was also forsaken. August. in his boke of correction & grace. Chap. 11. Augustin

The counsell of Milenitan, in two Canons.

Frée-wil weakened to the first man, cannot be repaired and amended, but through the grace of Baptime, the which after that it is lost, cannot be restored againe, but by him which hath power to giue it: wherefore the truth saith, If the son make you frée, then are you frée indéede. Canon. 1.

The second Canon saith: God doth worke so in the hearts of men, and to frée-will that if there be anie godlie cogitation, anie deliberation tending to the honour of God, and anie motion of good will, all the same proceedeth from God. For by him we maie doe some good thing, and without him we can doe nothing. Canon. 2.

Saint Barnard of free-will.

What hast thou that thou hast not receiued? Art thou created? Art thou healed? Art thou saued? Which of them hast thou of thy selfe? Which of thē is not impossible for frée-will? Thou couldest not create thy selfe when thou wast not made: nor iustifie thy selfe when thou wast a sinner, &c.

Examples how God ordereth mans will.

God sayd to Abimelech king of Gerar, concerning Abrahams wife, I kept thée also that thou shouldest not sinne against mée, and therefore suffered thée not to touch her. Gen.20.6.

Be not afraide (saith Ioseph to his brethren) can we resist the will of God? You deuised euill against me, but God turned it to good. Gen.50.19.

God saith thus of Pharao: I will harden his heart: And in the 33.19. of the same booke he said: I wil shew mercie and haue compassion of whom it pleaseth me. Exo.4.21.

A man maie prepare his heart, but it is God that gouerneth the tongue. Pro.16.1.

I knowe (O Lord) that it is not in mans power to order his owne waies, or to rule his owne steps or goings. Iere.10.23.

I allow not that which I doe, for what I would, that doe I not, but that I hate, that doe I. Rom.7.15.

Not that we are sufficient as of our selues, to thinke anie thing, but our ableneſſe is of God. 2.Cor.3.5.

For it is God that worketh in you, both the will & the déede, euen of his good pleasure. Phil.2.13.

What little freedome of will Saint Paule had.

Read Rom.7.14.&c.

FRVITE.

The meaning of these two places following.

Luke.1.42 And blessed is the fruite of thy wombe. ¶ Christ could not haue bene the fruite of the virgins wombe, if he had not taken the substaunce of his bodie of her substance, & that by the mightie power of the holie ghost. Sir I. Cheeke.

Mat.7.16. By their fruits ye shall know them. ¶ Christ giueth vs this lesson, not to trie the true doctrine from the false, but a true professour from an hypocrite, otherwise our liues must be tried by the gospell, and not the gospell by our liues.

FOVN-

FOVNDATION.

How Christ is the foundation of the Church, and not Peter.

Other foundation none can be laide, but onelie that is laide alreadie, which is Christ Iesus. ¶ Saint Paule found great fault with the Corinthians that sayde: I holde of Apollo, I holde of Paule, I holde of Peter: but the Catholikes say, thou art Peter, and vpon this foundation, the pillers of the Church, which are ỳ Bishops are sure set. And so deuising an other foundation beside Christ, and contrarie to S. Paules doctrine, would haue all the Bishops of the world holde of Peter. 1. Cor. 3. 11

Gaderenes.

The vnderstanding of this place following.

AND preached throughout all the citie. ¶ To wit, the Citie of the Gaderenes. And though Marke saie in the 5. Chapter, verse 20 that he preached it in Decapolis, they descent not, for Plinie recorded. li. 3. Chap. 18. That Gadara is a towne of Decapolis. So that Decapolis was partlie on this side Iordan, and partlie on the other side. Beza. Luke. 8. 37

GALGAL.

What this word signifieth.

IOsua pitched in Galgal. ¶ Galgal is betwéene Iordane and Iericho, of the East end of the citie. The worde signifieth by interpretation, taking awaie, because the Lord ther toke away the reproche and shame of Aegypt, as in the next chapter, verse 9. where he saith: This day haue I taken the shame of Aegypt from you, &c. Before (saith the Bible note) they were like to the vncircumcised Aegyptians, whom though they serued, yet they disdained and iudged them prophane, and shamefull. This authour saith, that (Shame) in the 5. Chapter, verse 9. signifieth miserie, wretchednesse, contempt & despite, vilenesse, & bondage. Iosephus de Antiqui. li. 5. cha. 10. saith, that Galgal signifieth libertie. T.M. Iosu. 4. 20.

GALILEANS.

How we ought not to iudge rashlie of the Galileans.

Sup-

Luke.13.2 SUppose ye, that those Galileans were greater sinners then all the other Galileans, because they suffered such punishment. ¶ The Iewes toke occasion hereby to condemne them as most wicked men. Geneua.

¶ We ought in no wise to iudge rashlie of them that receiue punishmẽts for their misdœds, nor yet to despise thẽ. For if our sinnes and lewdnesse were openlie knowne, we shoulde be counted of like punishment. Againe, God doth otherwhile punish some (as them vppon whome the Towre fell in Siloe) for to admonish other, that they perish not lykewise.

Sir I. Cheeke.

¶ The Galileans as I suppose, were they of whome certeine had shewed vnto Christ (Luke.13) that Pilate had mingled their bloud with their owne Sacrifices. Wherevppon Ambrose in Luke noteth their Sacrifice to haue bœne abhominable. Euse. Eccle. Hist. lib. 1. Chap. 6. mencioneth the heresie of the Galileans out of Iosephus, to haue spronge vp of one Iudas Galileus in the time of Augustus, when Cyrenius was President of Iudæa, and vnder the sayde Emperour, of an other called Symon Galileus vnder Copinius the President. They exhorted the Iewes to a lawelesse and carnall libertie, affirming that Tare and Tribute, was nothing else but slauish seruitude. They misliked moreouer with the Iewes, that they suffered mortall men vnder God to reigne ouer them. Of the same opinion were the Galileans, in the time of Pilate, vnder the Emperour Tiberius. Wherefore Iudas (as Iosephus writeth) was hanged together with his complises. Symon came to naught, and Pilate rewarded them vnder him as rebells deserued. Antiqui. li. 20. Chap. 5. Bel. Iude. li. 2. Chap. 7. Luke. 13.

GALL.

What is signified thereby.

Tre.3.5. AND closed me with Gall, &c. ¶ Gall for sorrowfulnesse, as in the Psal. 69.21. They gaue me Gall to eate, &c. That is, they that should haue comforted me, did me most griefe, and augmented my sorrowe, as if one should giue bitter meates to him that is hungrie. Howbeit that Prophesie was also fulfilled in our Sauiour Christ, of whom Dauid was here a figure,

as

as in Saint Mathew.27. T.M.

And giuen vs water of Gall to drinke. ¶That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement. Chap.9.15.and.23.15. Geneua. *Iere.8.14.*

I see that thou art in the gall of bitternesse. ¶Or thine heart is full of despitefull malice, and diuelish poison of impietie. So that now Satan hath thée tied in captiuitie in his hands. Deut. 29.18. Geneua. *Act.8.23.*

GARDS.

What the Gards did signifie.

AND let them make ỳ gards of Ribãd, of Iacinct, &c. ¶Such gards should the Christen haue deepelie fixed in their hearts, cõsidering what they are bound to the Lord, of what God, what a seruice they haue taken vpon them, that they might with all diligence and circumspection fulfill that which they haue promised. T.M. *Nu.15.38*

¶Reade the text at this place. Nu.15.38. & thou shalt learne whie the Iewes did weare such borders vpon their garmentes. ¶Luke. Phylacteries. Borders.

GARMENT OF HEALTH.

What the Garment of health is.

FOR he shall put vpon me the garment of healthy. ¶The Garmẽt of healthy is faith, that worketh by charitie, which is called the wedding garment. Mat.22.11. This Garment (sayth the Prophet) shall Christ put vpon the Church. For all that beléeue in God, shall be saued through Christ, and be his beloued children by election, and iustified by his bloud. Ephe.1.7. T.M. *Esa.61.10*

GATE.

How this word Gate is taken in Scripture.

IN the Scripture, the worde Gate, signifieth iudgement. Because mens causes were wont to be debated there. And it was the place where common assemblies were made. And finallie it was the seate of iustice, and this is it that is meant in the Psalme.118.20. where it is said, that the children of good men, and of such as are blessed of God shalbe maintei-

ned

ned in the Gats, and put their enimies to flight.

Caluine vpon Iob. fol. 83.

Ruth. 4. 1. Then Booz went vnto the Gate. ¶ The Gates in the scripture do oftentimes signifie the places wher the people did commonlie assemble, and when iudgements were giuen and causes determined, for in olde time was such things done in the gates. T.M.

What is to be vnderstood by the gates of Hell.

Mat. 16. 18 And the Gates of hell shall not preuaile against it. ¶ The gates of cities for the most part are verie strong, & haue Perculies to set before them. There by the name of Gates, all kinde of force and munition is noted. And by hell gates, all Satanicall and diuellish power is to be vnderstode. These promises are great and most firme, which doe pacifie and comfort the consciences of the faithfull, when they consider themselues to bee so setteled and graunted, that they knowe for a suretie how they are able to resist all the power of Satan, according to the saieng of Saint Paule: There is no condemnation to those that are in Christ Jesu. And if God be with vs, who can be against vs, who spared not his owne sonne, but gaue him for vs, how we then should he not with him giue vs all things, who shall laie anie thing to the charge of Gods chosen, &c. Marl. fol. 161.

What the gates of Syon signifie.

Psal. 9. 14. Within the port of the daughter Syon. ¶ The portes or gates of the daughter Syon, are the companies of the good and faithfull, in which are recited the truth of God, and al that leadeth to lyfe. Psal. 87. 2. T.M.

¶ In the open assemblie of the Church, saith Geneua.

What is vnderstood by the gates of Brasse.

Psa. 107. 16 For he hath broken the gates of brasse. ¶ By the gates of brasse and barres, are vnderstood all instrumentes of helpe for warre, which (how manie or strong so euer they bee) profite nothing against the Lord. A like maner of speach vseth Christ of the gates of hell, for the strengths and powers of them that bee in hell. Math. 16. 18. The gates of hell shall not preuaile, &c. T.M.

When there seemeth to mans iudgement no recouerie, but all things are brought to despaire, then God chiefly sheweth his mightie power. Geneua.

How

How the gates doe mourne.

Then shall the gates mourne and lament. ¶The gates shal mourne and complaine because ỹ not onlie the Souldiers shal perish with the swoꝛd, but also the Judges and giuer of Sentences. Ye taketh the place of iudgement foꝛ the Judges, foꝛ in ỹ gates was iudgment wont to be giuen. Ruth. 4. 1. Oꝛ euen the gates shall be destroied, and no man shall enter in oꝛ goe out thereat. Foꝛ the gates mourne if the people bee not often seene in them. T.M. *Pſa.* 3. 26.

What it is to open the gates of righteousnesse.

Open me the gates of righteousnesse. ¶To open the gates of righteousnesse, is to open vnto the woꝛld the grace and righteousnesse that commeth from God. So Esaie. 26. 2. saith: Open ye the gates that the good people maie goe in, &c. Ye willeth pꝛeachers to open Chꝛist vnto the people, foꝛ he is the doꝛe through whome they must enter. Iohn. 10. 9. T.M. *Pſa.* 118. 19

¶Ye willeth the doꝛes of the tabernacle to be opened, that he maie declare his thankfull minde. Geneua.

Open ye the gates that the righteous nation, &c. may enter in. ¶Ye assureth the godlie to returne after the captiuitie, to Hieruſalem. Geneua. *Eſa.* 26. 2.

What the gates of death are.

Hath lift me vp from the gates of death. ¶The gates of death are the iudgements of death, the counsells of the wicked, the congregation of Satan, the doctrines of falsenesse, & whatsoeuer leadeth to death. T.M. *Pſa.* 9. 13.

GELDED. ¶ *Looke.* Chastitie.

GELOVSIE.

What the lawe of gelousie is.

The law of gelousie seemeth to be a feare, and a certeine nurture of wiues, that they should be obedient vnto their husbands, chast, mannerlie, & faithfull, & such as giue no occasion to be suspect, & therto serued this lawe, while it kept them vnder, and gaue them no license to run at large, whereby they might haue come in some suspect, and so to haue come to this greate shame before the congregation. T.M. *Nu.* 5. 12. &c.

After what manner God is gelous.

I the Lorde thy God, am a gelous God. ¶I am gelous, that is, *Exo.* 20. 5.

I am the Lord that watcheth and loketh narrowlie vnto your wickednesse, and wil punish it secretlie. And againe, ỳ feruently loueth your godlinesse, and reward it abundantlie. T.M.

¶ And will be reuenged of the contemners of mine honour. Geneua.

Deut.4.24 ¶ He is called gelous, because he cannot suffer that any should fall from him. T.M.

Exo.34.14 For God is called a gelous God. ¶ God is called gelous, because he will not permit that anie other Gods shall be worshipped: but he onelie will be loued and worshipped as God. The Bible note.

Wherefore Saint Paule was gelous ouer the Corinthians.

2.Cor.11.2 I am gelous ouer you with godlie gelousie. ¶ For this cause was Saint Paule gelous ouer the Corinthians, because that he had trulie instructed them in the christen faith, & was afraid least they being deceiued and vndermined, by the wilie craftes of them that slaundered him, shoulde fall awaie from the true doctrine that they had receiued. This godlie gelousie ought to be in all Bishops and Pastours. Sir. I. Cheeke.

GENEALOGIE.

Of the Genealogie of Adam and Christ.

In Moses bookes the Genealogie of Adam is discribed, whose children are the children of wrath and of death. In the new Testament the Genealogie of Christ is set forth, in whome we are borne a new, and are made the children of God, and heires of the kingdome of heauen through Christ. Sir. I. Cheeke.

Luke.3.23 ¶ Luke ascendeth from the last Father to the first. And Mathew descendeth from the first to the last. Mathew extendeth not his rehearsall farther then to Abraham, which is for the assuraunce of the promise for the Iewes. Luke referreth it euen vnto Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam. Mathew counteth by the legall descent, and Luke by the naturall. Finallie both two speaking of the same persons, applie vnto them diuerse names. Geneua.

GENERATION.

How generation is taken in this place.

Which

which followe me in the Generation. ¶ The Generation is taken for that daie wherein the elect shall beginne to liue a newe life, that is to saie, when they shall enioie this heauenlie inheritaunce, both in bodie and soule. Beza. Math.19. 28.

GENTILES.

How God chose the Gentiles to praise him.

THis people haue I made for my selfe, and they shall shew forth my praise. ¶ To shew forth the praise of the Lord, is to preach the remission of sinnes, and the deliuerance from death and hell, and the giuenesse of euerlasting life by the mercie of God for Christs sake. A like maner of speaking vse thy Dauid in the Psal. 22. 22. where he being the figure of Christ, saith: In the midst of the congregation will I praise thee, &c. Thus shald the Gentiles and Heathen praise him, which people he chose for himselfe, as ye maie see in the text. For the Iewes (which were signified by Iacob) wold not doe it, but put their confidence in keeping of the lawe. This doth the Prophet vpbraid them with, in the person of God, saieng: Thou gauest me not the younge beests, &c. As who should saie, saie not that thou hast giuen me manie sacrifices, both because thou gauest them not to me onelie, but vnto thy Calues, and Baals and other Idols. And also because I neuer set greatly by them, nor greatly required them. They greaued me alwayes, when the faith and deuotion of the giuers was awaye. The sheepe of thy burnt offeringes broughtest thou not vnto mee, neither diddest thou glorifie mee with thy sacrifices, but diddest onelie satisfie thine owne superstitions. I compelled thee not to worshippe mee with thine offeringes, but because thou so readie offeredst such things vnto Idols after the manner of the heathen, I commaunded that they should not be offered vnto other Gods, but vnto me. Of whose gift thou receiuedst them, &c. None of all these profited not me, in as much as thou leftest off the things, which I chieflie required, righteousnesse, faith, and iudgement. Esai. 43. 21. Math. 23. 23. T.M.

How the Gentiles found that they sought not for.

WHat shall we saie then that the Gentiles which followed not righteousnesse, haue attained vnto righteousnesse. ¶ So then the Rom. 9. 30

Gentiles had no woꝛkes to pꝛepaꝛe and pꝛocure Gods meꝛcie beꝛoꝛe hand, and as foꝛ that that the Gentiles attained to that which they sought not foꝛ, the meꝛcie of GOD is to be thanked foꝛ it. And in that the Iewes atteined not to that they sought after, they can thanke none foꝛ it but themselues, because they sought it not aright. Beza.

GENTLENESSE.

What a vertue Gentlenesse is.

GEntlenesse is, when a man is gentle and tractable in his conuersation, and in his whole lyfe. Foꝛ such as will be true followers of the Gospell, must not be sharpe & bitter, but gentle, milde, curteous, and faire spoken, which shoulde encourage other to delite in their companie: which can winke at other mens faultes, oꝛ at least, expounde them to the best. Which will bee well content to yeelde and giue place to other, contented to beare with those, which are frowarde and intractable, as the verie Heathen saide: Thou maist know the manners of thy friend, but thou must not hate them. Such a one was our sauiour Christ, as euerie wher is to be seene in the Gospell. It is written of Peter, that he wept so often as he remembꝛed the sweet mildnesse of Christ which he vsed in his dailie conuersation. It is an excellent vertue and most necessarie in euerie kinde of lyfe.

Luther vpon the Gal. fol. 262.

GIVEN.

To whom it is giuen to know the mysteries of God.

TO you it is giuen to know the mysteries of the kingdome of God. ¶ To you, that is, to you that are without dereite, and are not curious, noꝛ trust in anie thinge that perteineth to man, it is giuen of my Father of his mercifull gwdnesse, to know the mysterie (that is the secret) of the kingdome of God, that is, of the Gospell, in which is taught the kingdome of God, which is our righteousnesse, peace, and ioye in the holie ghost. Rom. 10. which is the kingdome of all mercie, and the kingdome of foꝛginenesse of sins foꝛ Christs sake. But vnto them that are without, that is, vnto such as are curious, and trust

moꝛe

more in their owne woorks, then in the righteousnesse of Christ, are all things spoken in parables, that is, all that they heare is euen as obscure and darke vnto them, as though they wer indeed parables, which thing God therefore suffereth to be done, that when they sée they should see and not discerne, and so forthe as it followeth in the text. Tindale.

GVIDE.

Who is the guide of a womans youth.

WHich forsaketh the guide of her youth, and forgetteth the couenaunt of her God. ¶ Guide of her youth, that is her husband which is her head and guide to governe her, from whom she ought not to depart, but remaine in his subiection, and not forget the couenant of her God, which is the promise made in marriage. Geneua. *Pro.* 1.17.

GIFT.

What the gift of God is.

THat thou stirre vp the gift of God that is in thee. ¶ The gift of God is a certeine liuelie flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore must nourish it, and stirre it vp. The Bible note. *2. Tim.* 1.6

The difference betweene gift and grace. Luke. Grace.

GITHITH.

What it signifieth.

TO the chaunter vpon Githith, &c. ¶ Githith after some, signifieth as much as for the wine presse, after some concerning the Gethites, after other some, it is an instrument of musicke. T.M. *Psal.* 8.

¶ Whether Githith signifie an instrument of musicke, or a kinde of tune, or the beginning of some notable and well knowne Ballad, I leaue it vncerteine. For as for those that thinke the Psalme was called so, because it was made in the citie of Gith, they fetch their fained exposition too farre off. Of the three former opinions, it maketh no greate matter which a man take. Caluine.

GLORIE.

What Glorie is.

Glozie is nothing else but a prayse, most abundantlie published. Ben. Mat. vpon the Rom. fol. 63.

How glorie doth follow true vertue.

Glozie is not to be sought foz of men, but glozie of her owne accozd, customablie doth follow true vertue.

How the glorie of the Lord is taken in this place following.

Exo. 16. 7. And in the morning ye shall see the glozie of the Lozd. ¶ The glozie of the Lozd is here taken, foz the brightnes and light that was seene in the Cloude, of which glozie the Apostle maketh mention. 2. Cor. 3.

What is signified by the glorie of God, in these places following.

2. Par. 7. 1 Because the glozie of the Lozd, had fulfilled the house of the Lozd. ¶ The glozie of the Lozd fulfilling the house, was a visible Cloude preffiguring y God ought to be preached, praised and magnified, throughout the whole wozlde, in the congregation of the faithfull. As he saith Nu. 14. 22. T. M.

Esaie. 40. 5 Foz the glozie of the Lozd shall appeare. ¶ The Prophet calleth the glozie of the Lozde, the righteousnesse that shoulde be shewed by the Gospell, whereby we shoulde become righteous in the sight of God the father, foz his sonne Chzists merites. This glozie shall all flesh see, that is, all men, as well the Jews as the Gentiles that beleeue. A like saieng have we after, in the 60. 1. The glozie of the Lozde shall rise vpon thee. T. M.

What is vnderstood by glorie in this place following.

1 John. 1. 14. And we saw the glozie of it, &c. ¶ John saith not we saw his essence, but we saw his glozie. No man hath noz hath seene, the verie essence of the wozd. But the beleeuing Apostles saw his glozie. The which as it was foretallie seene of three of the Disciples in the mount Thabor. Euen so by his glozious resurrection and ascention, it did mightelie shine, and was openlie exhibited to be seene of all the Disciples. Therefoze by this wozde Glozie, he vnderstandeth those thinges which set

set forth the glorie of the word, that is to saie, which are certeine sure tokens of his diuinitie, goodnesse, wisdome, and power.

Marl. vpon Iohn. fol. 21.

GLORIFIE.

What it is to glorifie God.

TO glorifie God is to attribute all glorie vnto him, and to praise him with heart, with mouth, with confession, and with behauiour. Hemmyng.

How God is glorified in his sonne.

That the Father maie be glorified in the sonne. ¶ The Father is glorified by the sonne, when we knowledge and giue thankes, that he gaue his sonne to vs to saue vs. Tindale. *Iohn.* 14. 13

GLOTTONIE.

What glottonie is.

NOt in glottonie. ¶ By glottonie he meaneth feasts and bankets: but not all kinde of feastes, but as Ambrose sayth. Prodigall feastes, which are made either at the common charge of euerie one of the guestes, or which are made by courses by good fellowes and companions, wherein men passe the bounds of all shame. For euerie one of the guests thinketh that to be his feast: And therefore he dareth both speake and doe whatsoeuer he thinketh good, but hee which is bidden to an others table, is commonlie brideled with some modestie and shamefastnesse not to presume to speake anie thing that is vncomelie. And peraduenture Iob feared least the feast of his children were such manner of feasts, and therefore he dailie sacrificed vnto God for them. And what is wont to happen at such riotous feasts the head of Iohn Baptist declareth, which was giuen to that wanton and dissolute maiden. And howe greate the outragiousnesse of men was, and especiallie of the elders amongest the Ethniks, it maie hereby be knowne, for that when they had well dronke, they were wont hauing garlands on their heads, and minstrels with them, to go in banketting from place to place, as wanton and young folke, to speake and to doe what they lysted, so that oftentimes they fell to vncleane acts, and to contentions, as Paule heere declareth. Which thing the Poets haue cunninglie painted vnto vs in the feasts of the *Rom.* 13. 13

Centaures and of the Lapothites.

Pet. Mar. vpon the Rom. fol. 434.

GNOSTICI.

What manner of heretikes they were.

Heretikes. THey were heretikes, which with swelling pride that they knew all thinges so termed themselues. Some call them Barborites, for their beastlie lyfe. Some write that they budded out of the Nicolaites. Some other that they sprong out of Carpocrates. Epiphanius saith, that the Valentinians called themselues Gnostici. All women amonge them are common. Their sacrifices were so so beastlie, as Epiphanius writeth. They abhorred fasting, saieng it was of the Diuell, they said Christ was not born of Marie, but reuealed by Marie, that he toke no flesh indede, but accordyng to appearaunce.

Epiphan. hære. 26.

¶ They would (saith M. Eliote) on good Fridaie, aboute the Sunne sette, assemble men and younge women together, not sparing daughter nor sister, after nine moneths passed, they met againe in the same place. And then they pluked the children newlie borne from their mothers, and cutting them in peces and receiuing their blood in pottes and cuppes, they burned the bodies into Ashes, which they did mire with the blood, and preserued it, to put in their meates and drinkes: They also affirme that neither the lawe of nature, nor lawes made by men were good, nor that the vertues were nothing.

GOD.

How there is no God but one.

One God. THere is none other true and liuing GOD, but he that is knowne in Jesus Christ, for whosoeuer doth not acknowledge him in Jesus Christ, knoweth him not at all. All other Gods that men doe call Gods, are no Gods all, but onlie by the imagination of men. And therefore it is that Paule did write to the Ephesians, ỹ the Pagans were without Gods. For albeit, manie by name and by fancie, yet notwithstanding they had none indede, seeing they were ignorant of the true God. Pet. Viret.

How God is the sauiour of all men.

It

It is in Timothie, how God is called the sauiour of all men, and especiallie of the faithfull: In which wordes, this word Thotes, that is, sauiour, is to be taken, not as though God giueth to all men saluation, but as it signifieth, that he preserueth and defendeth all men from manie euills, which otherwise the Diuell practiseth against them. For so greate is his rage against mankinde, that if he were not restrained, he would destroie all things, he wold suffer no cõmonwealth nor church, but would bring to naught both goods and all things, whatsoeuer pertaine to mans life. Wherefore in such sort is God the sauiour of all men, in that he driueth awaie so great euils from all men. But as touching eternall saluation, that is to be vnderstoode of the elect onelie. And therefore it is added, and especiallie of the faithful. For, forasmuch as they are predestinate, they aboue all other attaine vnto this benefit, &c. 1. *Tim.* 4, 10

Sauiour of all men

Pet. Mar. vpon the Rom. fol. 307.

Who they bee that are without God.

And were without God in this world. ¶ They are without God which either beleeue not that there is a God, or if they do beleeue, yet doe they not beleeue to be such one as hee is. And truelie as manie as are without the true liuing and eternall God, it is well said that they are without God. *Ephe.* 2. 12

Without God.

Sir I. Cheeke.

How God is Almightie

Some doe thinke God to bee almightie, because he can doe all things, and then it should follow that he were not almightie. For all things he cannot doe. He cannot saue the vnfaythfull, hee cannot restore virginitie once violated, saith Saint Thomas and also Hierome, writing to Paule and Eustachinum. He cannot sinne saith Dunce. He cannot denie himselfe saith Saint Paule. Now if these mens learning were allowed, then might not God bee almightie, because there is somewhat that he cannot doe. But they that are accustomed with the Scripture doth knowe that he is called almightie, not because hee can do all thinges, but because ther is no superiour aboue him, but þ he maie do all that hee will, and all that his pleasure is to doe, that may he bring to passe, and no power is able to resist him. But he hath no pleasure to make himselfe a lyar, nor to

Almighty

make his Scripture false. And yet notwithstanding he abideth almightie, for he maie doe all things that he will.

I. Frith.

How God did forknowe the fall of Adam, and yet was not the cause thereof.

A prudent Father doth foresee by some outward tokens, that his sonne will one daie come to an euill ending. Neither is he deceiued in his foresight, for he is slaine beeing in adulterie. But he is not slaine because his Father foresaw that he would be slaine, but because he was an adulterer. And therefore Saint Austen or whosoeuer it is that was the authour of the second booke, De Gentium vocatione, Chap. 4. speaking of the murther which Caine committed, saith: God verilie did fore-knowe to what ende the furie of that madde man would come, and yet because Gods foreknowledge could not be deceiued, it doth not therevpon followe that necessitie of sinning did vrge the crime vpon him, &c. S. Austen de libero arbitrio, li. 3. Chap. 4. saith: As thou by thy memorie doest not compel those things to be done, y are gone & past, so God by his foreknowledge doth not compell those things to be done which are to come. And as thou remembrest some thinges that thou hast done, and yet hast not done all things which thou remembrest: so God foreknoweth all things which he doth, and yet doth not all things which he foreknoweth. But God is a iust reuenger of that whereof he is no euill authour, and so forth.

Fore-knowledge of God.

Bullinger. fo. 490.

How God is sayd to laugh.

He that dwelleth in heauen shall laugh them to scorne, the Lorde shall haue them in derision. Psal. 2. 4. And in an other place: As for the scornefull he shall laugh them to scorne. God is not of such affection as man is, to bee moued with mockage and laughter, for he reioyseth not in the hurte of man, but at his amendement. For God abhorreth scornefull personnes, but as that man which laugheth at other men, is farthest from a minde to helpe them, and to remedie their griefes, so is God to such as despise his commaundement, sette light by his threateninges, and are not moued with his promises. This is Gods laughter and scorning.

Laugh.

Augustine.

How

How God is said to sleepe. ¶ Loke, Sleepe.

How God is said to awake.

God is said to awake, when he doth straight waie without anie tarrieng, helpe, succour and deliuer his elect and chosen out of their troubles. Math. 8. Augustine. Avvake

How God is said to forget. ¶ Loke. Forget.

How God is said to sit. ¶ Loke. Sit.

How God is said to stand.

Scripture attributeth standing vnto God, for long sufferance, wherewith he calleth vs to repentaunce. Augustine. Standing

How God is said to rise.

Arise O God. ¶ The rising of God is the declaring of his power, against his enimies. Arise O God, that is, step forth, and shew thy power against mine enimies to my deliueraunce: as in the Psal. 3. 7. Vp God and helpe me. T.M. Rise.

How God is said to walke. Loke. Walke.

How God is said to be a shooter.

He hath bent his bow (saith Dauid. Psal. 7. 12. 13.) and made it readie, he hath prepared weapons of death, and ordeined arrowes to destroie, that is, he will auenge euill men, and wil reward them for their oppression, he will punish them for their vngracious deuises, except they amend He hath whet his sword: & wel may god be cõpared to a shoter, for as a shoter, ỹ lesse or more he draweth his shaft, his stroke is therafter, & if he draw far & vp to the yron, then it paieth home as they say, then it gineth a mightie stroke: so god somtimes differreth to punish mẽ of their sins, & therfore except they amend when he punisheth, he wil draw his shaft to ỹ head, & strike most grieuouslie. Therfore let vs remember that God is a shoter, & heape not vp his wrath against vs, neither prolong the riches of his goodnesse, which leadeth vs to repentaunce. Rom 1. Shooter

How God is said to remember. Loke. Remember.

How God is said to be angrie. Loke. Anger.

How God onelie forgiueth sinnes.

It pertaineth to God onelie to forgiue sinnes, and to giue the Holie ghost. He alone forgiueth sinnes, that alone died for our sinnes. Ambrose in his 9. b. ep. 76. Epistle. Sinne

¶ It is the office of God onelie to quicken within, and to take awaie sinne, which saith by the Prophet, I am he that putteth

awaie your iniquities and sinnes. Cyril, in his 7. booke

¶ For to forgiue sinnes perteineth onelie to God, therefore euerie man that sinneth is the seruaunt of sinne. There, ye are seruaunts and bondmen of sinne, because ye are sinners. Moreouer, because it was likelie that they should saie, for all that wee be vnder such bondage, yet we haue sacrifices & Priests, which will make vs cleane of our sinnes: he saith, that euen they also be seruaunts and bondes, for all men haue sinned and want the glorie of God. Theophilact, vpon the 1. chap of Luke.

How God will haue all men saued. ¶ Loke. All.

How God is said to haue shoulders.

Shoulders

God is said to haue shoulders, because he beareth vp all things, as it were vpon his shoulders, for all things stande by him. Augustine.

How God is said to haue wings. ¶ Loke. Wings.

How God is said to haue eies. Loke Eie.

How God is said to haue eares. Loke. Eares.

Of Gods face. Loke. Face.

What the nose of God doth signifie.

Nose.

His nose doth signifie his inspirations in the hearts of the faithfull 2. Reg. 22, 9. Smoake went out at his Nostrels. Augustine.

What the mouth of God is. ¶ Loke. Mouth.

What the tongue of God is. Loke. Tongue.

What the arme of God is. Loke. Arme.

What the hand of God is. Loke. Hande.

What is signified by the right hand of God. ¶ Loke. Right hand.

What the left hand of God doth signifie. Loke. Left hand.

What the finger of God is. ¶ Loke. Finger.

What the feete of God are. ¶ Loke. Foote.

What the hinder part of God is.

Hinder part.

The hinder part of God is Christs humanitie, the which hee toke vpon him in the ende of the world, that wee might liue with him. Augustine.

What the shooe of God is. Loke. Shooe.

How God is said to come downe.

Come downe.

And the Lord came downe to see, &c. ¶ God is said to come downe, when he doth anie thing in the earth among men, that

is

is not accuſtomed among men, in manner ſhewing himſelfe preſent among men, by his wonderfull woꝛke. As in the Pſa. 18.9. T.M.

How God is ſaid to looke.

And the Lord loked vnto Abel and to his offering. ¶The Lord loked: that is, he was pleaſed with Abel and his Offering, but with Cain and his Offering was he not pleaſed, and there he ſaith that he loked not thereto. The ſame vſe of ſpeaking is alſo in the ſecond of Kings. chap. 16. 12. *Gen. 4. 4.* Looke.

Why God is ſaid to ſearch. Looke. Search.

How God is ſaid to reſt. Looke. Reſt.

How God cannot be ſhut vp in a Pixe.

God is infinite, incompꝛehenſible, vnmeaſurable, higher then the high heauens, iower then the dæpe bottomleſſe waters: he meaſureth the wide woꝛld with his ſpanne, and conteineth all encloſed in his fiſt. With him ẏ light dwelleth, & the ſun beams are at his oꝛdering. By him is ruled light and darkneſſe, life and death, and all together. Wherefoꝛe when thou canſt incloſe in a Boꝛe, the raging Seas: when thou canſt pinne vp the Sunne (bæing but a creature) in thy Pixe, then will I graunt thæ to haue power ouer things infinite and incompꝛehenſible. In the meane time, I muſt take it impoſſible by carnall capacitie: and alſo by ſpirituall iudgment, grounded vpon the woꝛd of God and by the gift of reaſon, whereby all men conſidering the woꝛke of God in the creation, maie know their Creatoꝛ to excell all creatures farre, and that he can therefoꝛe be made by no creature, much leſſe can he lie incloſed in a Boꝛe of an inche and an halfe dæpe, when the Pꝛieſt will mumble vppe foure woꝛdes in a coꝛner: and there bæ tied till he ware foiſtie, vnleſſe the Pꝛieſt loſe him. A.G. Pixe.

How God is called a Rocke.

The Lord is my Rocke. ¶Godlie men haue called the Lord by diuers names, accoꝛding to their faith, that is, as they thought of God within themſelues, and as they alſo had pꝛoued. As Dauid hære calleth him his rocke, his Caſtle, his deliuerer, his ſtrength, his ſhield, his hoꝛne of defence. Pſal. 18. 1. TM. *2. Re. 22. 2.* Rocke.

¶By the diuerſitie of theſe comfoꝛtable names, he ſheweth how his faith was ſtrengthened in all temptations. Geneua.

¶God is called a Rock, becauſe he & his woꝛd laſteth foꝛ euer.

He

He is sure to trust to, and a present comfort to beleeuers, & their singular defence at all times. T.M.

How God is not chaunged.

If I shall speake euill against anie Nation (saith the Lord) and that Nation shall repent, I will also repent me of that euill which I said I would doe. And that Ieremie might more manifestlier vnderstande the things that were spoken, he bad him goe into the house of the Potter, where he saw the Potter make a vessell of claie, which was broken in the handes of the workman. But the Potter made againe another vessell of the same claie. So saith the Lord, if they repent, I will also repent: I do now make for them euill things, but for euill things I will make good. And yet as I haue said, he changeth not his sentence, because such threatenings and promises doe depend vpon a condition which is sometimes chaunged, when as God abideth the selfe same. Of this thing right well writeth Chrisostome vpon Genesis in his 25. homelie: The Lord commanded Noe to build an Arke, & threatened that after an 120. yeres, he wold destroie all mankinde by a floud: but when in the meane time, they nothing at all profited, he cut off 20 yeres, & sent the floud in ỹ hundred yeare, and yet was not God chaunged, but the conditions of men vered. The same Chrisostome also vpon Math. in his 65. homelie, when he interpreteth this: Verelie I saie vnto you, ye which haue forsaken all things, &c. demaundeth: Was not Iudas one of the twelue? And shall Iudas sit vppon the seates, and iudge the twelue Tribes of Israel? Did Christ chaunge his sentence? No (saith he) but Iudas was chaunged. Which selfe same thing, we must iudge of the citie of Niniue, & of King Ezechias, whom God pronounced should die. For neither Niniue at that time perished, nor Ezechias died, because they were changed. God said at the beginning, that the feare of man, shuld be vpon beasts: but it happeneth contrarie. For men are now afraid of Lions, Beares and Tigers, because they are of them oftentimes torne: but that commeth hereof, because the condition of men is chaunged, and not the councell of God.

Not changed.

Pet. Mart vpon Iudic. fol. 175.

How God heareth no sinners.

Iohn. 9. 31 God heareth no sinners, that is, he heareth none that repenteth not, nor is not in minde to leaue their euill life. Tindale.

¶ Saint

¶Saint Austen saith: This was not spoken of the Lord, but of him that had alreadie his bodelie eies restored, but the eies of the heart was not yet opened, and therefore he thought of the Lord that he was but a Prophet: for afterward, knowing that he was the Sonne of God, hee worshipped him. But the Lord himselfe, when two did praie together in one Temple, a Pharisie and a Publicane doth saie, that the Publicane confessing his sinnes, was more iustified then the Pharisie, boasting his merites: for although being iustified, he ceased not to bee a sinner, yet while he was a sinner, he did praie and confesse his sinnes, that he might be iustified, and being heard, he was iustified that he might cease to be a sinner; and trulie he should not cease to be a sinner, unlesse he were heard being yet a sinner. Sinner.

¶This place doth not so meane, that God will heare no sinners, that is alwaies readie to repent, but of such as will neuer repent, but still continue in their sinnes.

We must vnderstande, that there be two kinde of sinners: They that acknowledge their sinnes and repent vnfainedlie, are heard and forgiuen of God. Math. 9. 13. and. 28. Eze. 18. 21. But they that doe of an infidelitie continue, in their sinfull abhominable liuing, and despaire of the mercie of God, shall neuer bee heard. Iohn. 5. 16. Sir. I. Cheeke.

How God tempteth no man to euill.

¶Luke. Temptation.

How we are made like vnto God.

After his owne likenesse. ¶That is after the shape and Image, which was before appointed for the Sonne of God. The chiefe part of man which is the soule, is made like vnto God, in a certaine proportion of nature, of power, of working, so that in that, we are all made like vnto God. T. M. *Gen.* 1. 27. Like.

¶This Image and likenesse of God in man, is expounded, where it is written that man was created after God in righteousnesse and true holinesse, meaning by these two words, all perfection, as immortalitie, wisedome, truth, innocencie, power, &c. The Bible note. *Eph.* 4. 24.

How to serue God in the spirit. ¶Luke. Spirit.

Of Gods permission or suffering. ¶Luke. Permission.

What the hiding of Gods face is. ¶Luke. Hide.

How God is to be worshipped. ¶Luke. Worship.

How

How God is called a consuming fire.

Deu.4.24 For the Lord thy God is a consuming fire. ¶Because God proueth his by afflictions, therefore he is called a consuming fire, Heb.12.29. And because he consumeth the vnfaithfull remedilesse, for there is nothing that can resist his anger towards them. T.M.

Consuming fire

How Gods ordinaunce may not be broken.

Ordinãce There were some orders in the Primatiue Church commanded by God, and some there were deuised by man, for the better training of the people. Such orders as were commaunded by God, maie in no wise be chaunged, onlie because God commanded them. For as God is euerlasting, so is his word & commandement euerlasting. On the other side, such orders as hath bene deuised by men, maie be broken vppon some good consideration, onelie because they were men that deuised them. For as they be mortall, so all their wisedomes and iudgements be but mortall. And so indæde, as touching such things as hath bene ordeined by men, we are not bound of necessitie to the order of the Church: but such things as God hath commaunded precisely by his worde, maie not bee broken, by anie custome or consent.

How God was seene. ¶Loke. See.

Of Gods consolation in trouble.

2.Co.1.9. And that because we should not put our trust in our selues, but in God. ¶God doth helpe and deliuer vs, when we doe patientlie beare his crosse, that is to saie the persecution, trouble and aduersitie, that he doth send vnto vs. For God will neuer forsake them, that do patientlie wait for his aide & succour. Againe they y will not wait for his help, but goe about without him to helpe them selues, by ther owne workes and wisedome, or are impatient in their troubles, them doth he forsake vtterlie in the middes of their afflictions.

Consolation.

Sir. I. Cheeke.

What Gods curse is.

Curse. Gods curse is the taking awaie of his benefites. As God cursed the earth, and made it barren: so now, hunger, dearth, warre, pestilence and such like, are yet right curses, and signes of the wrath of God, vnto the vnbeleeuers: but vnto them that know Christ, they are verie blessings, and that wholsome crosse

and

and true Purgatorie of our flesh, through which all must go that will liue godlie and be saued. As thou readest. Mat. 5. 10. Blessed are they that suffer persecution for righteousnesse sake, &c. And Heb. 12. 6. The Lord chasteneth whom he loueth, and scourgeth all the children that he receiueth. Tindale.

What God appointeth, and no more.

Whatsoeuer thy hand and thy counsell determined before to be done. ¶ Here we doe learne that the enimies of Christ, can goe no farther then God hath appointed them. Therefore let the Preacher of the truth be of good comfort, though Satan with all his legion of diuells, the world, & all the mightie Princes thereof doe arise and conspire against them, yet they can doe no more, then the Lords hand and counsell hath appointed before. Sir. I. Cheeke. *Act. 4. 28.* Appointed

How all things come to passe by Gods will. ¶ Looke. Will.

Of two wills in God. ¶ Looke. Will.

How God ordeined sinne, and yet is not the author of sinne. ¶ Looke. Sinne.

Of the God of this world.

In whom the God of this world hath blinded the mindes of them which beleeue not. ¶ Satan is Gods minister, and can doe no more then he appointeth him to doe. Neuertheles Christ calleth him the Prince of this world. Iohn. 16. 11. And here the Apostle calleth him the God of this world, because the worlde doth most commonlie forsake the true God and serueth him. For vnto whom soeuer we obaie, we make him our God. As S. Paule calleth the bellie their God, that are earthlie minded, & serue their owne bellies. Phil. 3. 19. *2. Cor. 4. 4* God of this world

What is meant by the God of Iacob.

¶ Looke. Iacob.

What the seate of God is. ¶ Looke. Seate.

GODHEAD IN CHRIST.

How Christs Godhead is vnderstood.

FOr in him dwelleth all the fulnesse of the Godhead bodelie. ¶ We must beware that we doe not with the Antropomorphites, think that God hath a bodilie shape, because the Apostle saith, that the Godhead dwelleth in Christ bodelie, for that is as much to sate, that the Godhead doth dwell trulie and naturallie *Col 2, 9.*

naturallie in Christ, being a true and a naturall God, and that therefore he is a sufficient treasure of all heauenlie riches.

Sir. I. Cheeke.

¶ In saieng that the Godhead is reallie in Christ, he sheweth that he is verie God. Also saieng, In him, he declareth two distinct natures. And by this word (Dwelleth) he proueth that he is there for euer.

Geneua.

How Christ in his Godhead is euerie where.

Origen

How mate Christ be called a straunger, is he departed into a straunge countrie? Seing he is with vs vnto the worlds end, and is among them that be gathered in his name.

Aunswere.

2. natures in Christ.

Christ is both God and man, hauing in him two natures, and as man he is not with vs vnto the worldes ende, nor is present with his faithfull gathered together in his name. But his diuine power and spirite is euer with vs. Paule (saith he) was absent from the Corinthians in bodie, but he was present with them in spirite. So is Christ gone hence (saith he) and absent in his humanitie, which his diuine nature is euerie where. And in these saiengs we reserue to both his natures their owne properties.

Origen in Math. homil. 33.

GODS MERCIE.

Of such as presume too much thereof.

MAnie doe presume so much of Gods mercie that they sinne at pleasure, and repent at leasure. But be not seduced saith S. Paule, for God is not mocked, whatsoeuer a man soweth, that shall he reape.

Hemmyng.

How the Magistrates are called Gods.

¶ Luke. Iudges.

What the nature of Gods word is. ¶ Luke.

Word. Nature.

GODLIE SORROW.

What godlie sorrow bringeth to a man.

2. Co. 7. 10

FOr godlie sorrow causeth repentaunce, &c. ¶ There be two manners of sorrow. The one commeth of God, and ingendereth repentaunce vnto life. The other commeth of the flesh, and breedeth desperation vnto death. We haue examples of both

in

in Cain and Dauid, in Iudas and Peter. For they all sorrowed, but the sorrow of Cain and of Iudas was fleshlie and carnall, and therefore being without godlie comfort, it did driue them to desperation. Whereas Dauid and Peter in their godlie sorrow did, did flie vnto the father of mercies, with a true repentant heart, and were receiued againe into the fauour of God.

Sir. I. Cheeke.

¶ Whose heart Gods spirite doth touch, he is sorie for his sinnes committed against so mercifull a father, and these are the fruites of his repentaunce, as witnesse Dauids and Peters teares. Others which are sorie for their sinnes, onelie for feare of punishment, and Gods vengeaunce, fall into desperation, as Cain, Saule, Achitophel and Iudas. Geneua.

GODLINESSE.

What Godlinesse is.

GOdlinesse is not made of words, as wood is made of Trées, but it is an earnest loue proceeding from a pure heart, and a good conscience, and an vnfained faith, in which we maie glorifie God, and doe good to his people. Paule was godlie, when he gloried in nothing but in the crosse of Iesus Christ, by which the world was crucified vnto him, and he vnto the world. They are godlesse hypocrites, which in word confesse they know God, but in deede doe denie him. They are Christs which haue crucified the flesh with the affections and concupiscence of it. They are of their father the Diuell, that in wickednesse doe the desire of the Diuell, &c. M. Deering.

GOG AND MAGOG.

What they were, and what they doe signifie.

SAint Austen in his 20. booke De ciuitate Dei, willeth by Gog, to be signified, the glorious hypocrites of the world, & by Magog the open enimies of righteousnesse pretending the contrarie. As testifieth Berosus the Chaldean, in the first booke of his historyes & 5. chapter. Gog was a mightie gouernour in the land of Sabea & Arabia the rich, vnder Nimroth the great king of Babilon, and there ruled with Sabus his Father, in the 18. yeare of his raigne. In the 38. Chapter of Ezechiels Prophecie. ver. 2. he is called the chiefe Prince of Mosoch and Tubal

Gg. whom

whom some Expositours taketh for Capadoce and Spaine. But after the opinion of S. Hierom and Isidorus, which was a Spaniard, the Hebrue taketh this Thubal for Italy, which is much more agreeable to the purpose. Magog was the seconde sonne of Iaphet, which was the third sonne vnto Noe. This Magog (as witnesseth Iosephus, in the first booke of his Antiquities the 11. chapter) was the first beginner of the Magogites, whom the Greekes called the Scythians, and we now the Tartarians. And all the chiefe Writers specifieth the Turkes of them to haue taken their first originall. Now marke this wonderfull mysterie, and consider therein both the time and storie, so shall ye wel perceiue the Holie ghost to meane none other heere, by this Gog & Magog, but the Romish Pope & Mahomet, with their blasphemous and wicked generations. Search the Chronicles and ye shall finde that their beginning were base, & estate simple, before the thousand yeares were fulfilled. But after that, they grew vp so high, by their fained simplicitie and simulate holinesse, that they became the two chiefe Monarchs of the earth, and so in processe ruled the vniuersall world, &c.

Pope and Mahomet

Bale.

Eze. 38. 2. Set thy face against Gog, and against the land of Magog. ¶ Which was a people that came of Magog the sonne of Iaphet. Gen. 10. 2. Magog also heere signifieth a certaine Countrie, for that by these two enimies, which had the gouernment of Greece and Italy, he meaneth the principall enimies of the Church.

Geneua.

How Gog and Magog shall be destroied.

These same things be spoken of Gog and Magog in Ezechiel. 38 and. 39. and in Apoc. 20. For Ezechiel saith, that Gog and Magog after they haue done their mischiefe in destroieng and slaieng, they shall themselues at last be destroied in the mountaines of Israel, which albeit, it maie be vnderstood of the last iudgement, yet I thinke it to signifie the Battailes which the godlie haue and shall haue in this last olde age, with the Popish Emperours, Kings & Turkes, which all shall be ouercome in the Hills of Israel, that is in the places wher ỳ Church of Christ dwelleth, in which the Gospell is preached and receiued, and the people trulie in the faith of the Sonne of God, one onelie Mediatour, call vpon their heauenlie Father. For the

Pope

Pope & Turke shall not be ouercome, but by the Sonne of God fighting for his Church, as ye shall see it clearelie in Daniel, 12. chap, saieng: Michael (which is Christ) the great Captaine shall stand forth for the defence of the peoples children. But both in Daniel & in Ezechiel, they be prophecied manie great destructions, which with all our hearts, we beseech God to mitigate them. Melancthon vpon Daniel.

GOLDE.

What is ment by golde, siluer, and precious stones.

IF anie man build vpon this foundation, golde, siluer, or precious stones, &c. ¶ That is, if any man preach purely the word of God, which is likened to golde, siluer & precious stones, because ỳ as these are not consumed with material fire, but rather made more pure, euen so ỳ pure word of God, suffreth neither hurt nor damage in spirituall fire, that is, Temptation and persecution. Tindale, fol. 43. *1. Co. 13. 12*

What Gold, Frankencense and Mirrhe, doe signifie.

Presented vnto him gifts, Golde, Frankencense and Mirrh, *Mat. 2. 11.* ¶ The Persians manner was not to salute Kings without a present, and therefore they brought of that which was most precious in their Countrie, whereof, euerie one of them offered. Geneua.

¶ The thrée wise men that came out of the East, anone after Christs natiuitie, brought with them these 3. presents, Aurum, Thus & Mirrha. Gold to declare that he was a mightie King: Frankencense, to declare that he was a Priest, and should offer vnto the Father vpon the Altar of the Crosse, the sacrifice of propitiation for the sinnes of the world: And Mirrhe to burie him withall. For Mirrhe is not onelie a sweete odoriferous thing, but also of that nature that it preserueth dead bodies from putrifaction. Ric. Turnar.

GOLGATHA.

What this word Golgatha signifieth.

THis word Golgatha, is a Chalde word, signifieng a head: for which the Hebrues saie Gulgoleth of the verbe Galal, which signifieth to folde or wrap in, of the which commeth Galgal, a spheare, a circle, a bowle: Gulgoleth is a name for ỳ head, *Ma. 27. 33.*

because of the roundnesse thereof. But this place was without the gate, on the North side of mount Sion, in the which malefactors were put to death: for the which cause the place was counted more reprochfull. There would they haue Christ to be crucified that thereby his death might be more odious.

Marlorate, fol. 715.

GOOD.

What Good or Goodnesse is.

GOodnesse is that, as Philosophers saie, which all things desire. And more larglie or plainlie to declare the nature therof: Good things are all such, which in respect of vs are either profitable, commodious, or pleasaunt to our vses. All things (saith Paule) are yours, whether it be life or death, or Paule or Cephas, and we are Christs, and Christ is Gods. Againe, To them that loue God, all things worke to good.

How there is none good but God.

Mar. 10. 18 There is no man good but one, which is God. ¶ If there be anie goodnesse in vs, that haue we of God, but God onelie is good of himselfe.

Sir. I. Cheeke.

God is good. ¶ Why callest thou me good, &c. ¶ Because commonlie they abused this word, Jesus sheweth him that he could not confesse him to be good, except also he acknowledged that he was God.

Geneua.

Of good and euill doings.

Iohn. 5. 29 And they that haue done good, vnto resurrection of life, and they that haue done euill, vnto the resurrection of damnation.

Good & euill. ¶ As if he should saie, that they that through faith haue done good workes, or by their good workes haue declared their faith, shall rise againe vnto life euerlasting. But they that haue brought forth the fruits of infidelitie, or haue not declared the faith which they fained themselues to haue by good works shal rise againe vnto damnation. The good workes then doe not saue nor iustifie, but are signes and tokens that a man is iustified.

Sir. I. Cheeke.

What a good age is.

Good age There is often mention made in the holie Scripture of a good age. And in the 15. chapter of Gen. it is promised vnto Abraham, as a certaine excellent good thing. And it seemeth to shew two things. First a iust place of life, so that death should not come vntimelie, and strike as it were in tender age.

Farther,

Furtherance it signifieth prosperitie of life, and a profitable end. Wherfore it is required thereunto that the minde be found, the bodie not broken with diseases, no want of riches, the familie, countrie and dignitie abiding firme. This is iudged a good age. Pet. Mar. vpon Iudic. fol. 155.

How the good life of a christian man smelleth in Gods nose.

The good life of a christian man, is spice to Gods mouth, and spice to Gods nose: The odor of a sweete field, which is commended in Gen. 27. 27. The odor of incense in Numery. 28. The odor of fragrant waters in Iob, The odor of that Oile which ranne downe Aarons beard, of that Oile that Mary shed vpon Christs head. The odor of spices and fine flowers commended in the Canticles, the sweete Balme of Ecclesiasticus, and the smell of Libanus that Ose speaketh of, the smell of Noahs sacrifice, the smell of best burnt sacrifice, is not the like smell to Gods nose, as the smell of a good life, rising from a good beliefe, for that is, Hostia Deo in odorem suauitatis. A Sacrifice vnto God, a sweete sauour, whole Grocers shops of spicerie, all the flowers in Priapus garden, all the floures in Naiades, and Traiades, and Satyrus: that is, all the flowers in Hils & Dales, and floures in manie a great Forest, are not so delightfull and smelling. The Violet hath not the like sauour, the Rose hath not the like sauour, the Lilie the like smell, the Gilliflower the like sent, as good life through good faith yeldeth to Gods nostrells, &c. T. Drant. Good life.

Of the good purpose of man. ¶ Luke. Man.

GOOD INTENT.

How our good intents must agree with Gods word.

NOthing can be done to the honour of God, nor with a good intent, but that which is done according to his word. For the word of God is the verie true and onelie rule of all good intents, and of the honour wherwith he ought to be honoured. For it is not sufficient for man to honour God according to his own fantie, and to doe whatsoeuer liketh himselfe. For God hath giuen a contrarie commaundement, saieng: Do not euerie one of you what shall please you, but that onelie which I commaunde you. Pet. Viret.

1.Pa.13.10 The Lord was wroth with Oza and smote him, because he put his hand to the Arke, &c. ¶ Oza punished, because he toke vpon him an office, whereunto he was not called, for it was the Priests office. Nu.4.15. So that all good intents be condemned, except they be commaunded by the word of God.

Leo the first of that name in his sermon of the Passion of of the Lord, saith, that Peter when he cut off the eare of the seruaunt of the high Priest, was moued with a godly motion, but what godly motion could it be, which Christ reproued, yea, & so reproued it, that he affirmed, ý he which so drew the sword, shuld perish with ý sword. What other thing was this then to haue a zeale of God, but (as Paul saith) not according to knowledge. Paule also the Apostle, when he afflicted and destroied the Christians, thought that he did God high seruice.

Pet.Mar. vpon Iudic.fol.152.

Of the good intent of Nadab and Abihu.

Leuit.10.1 The good intent of Nadab and Abihu the sonnes of Aaron, doe shewe vs the fruites of mans good intent without Gods word. As we maie doe nothing lesse, so doth that ensample teach, that we maie doe no more then is commaunded.

T.M.

Examples of good intents, out of holie Scripture.

¶ The man that gathered sticks on the Sabboth daie, thought he had done well, and yet was stoned to death for his so doing. Nu.15.32. ¶ Luke.Man.

Den.29.19 ¶ The man that doth after the meaning of his own heart, God will punish.

Saule. Saule of a good intent saued Agag king of Amalech, contrarie to the commaundement of God by Samuel, & therfore was reproued. 1.Reg.15.8. &c.

Iames. Iames & Iohn desiring (of good intent) that fire might come downe from heauen, and consume the Samaritanes, were rebuked of Christ. Luke.9.54.

Peter. ¶ Peter of good intent would haue dissuaded Christ from his suffering, & was called Satan for his labour. Mar.8.32.

Iudas. ¶ Iudas of a good intent, spake to haue the ointment solde, and the monie giuen to the poore.

Iewes. ¶ The Iewes of a good intent put Christ and Stephen to death. Math.27. Act.7.

GOODS.

GOODS.

How and where they ought to be most safelie laid vp.

A Mans goods are no where more safelie laid vp, then in the hands of his friends. As Alexander being asked the question, in what place he hadde his treasure lieng, in the handes of my friends (quod he) meaning that a mans goods, are no where more safelie then so laid vp in store. For when the sake requireth, goods so bestowed, come againe to our hands with increase.

How the goods of the Church, ought to be bestowed.

S. Hierom saith, so manie as with the goods of the Church, satisfie their own pleasure, are like to the Pharisies, which gaue monie to the keepers of Christs sepulcher to oppresse the glory of God. Hierom. in Math. cap. 28. Hierome.

Vrban Bishop of Rome saith: The goodes of the Church, ought not to be turned to anie other vses, then to Ecclesiastical vses, and the commodities of the poore, for they are (saith he) the oblations of the faithfull, and the patrimonie of the poore, giuen vnto the Lord for this purpose. If anie man therefore (which God forbid) bestoweth them otherwise, let him take hæd he fall not into the damnation of Ananias & Saphira, & be proued guiltie of Sacriledge. Forasmuch as not onlie Tenths are not ours, but are appointed for ỳ relefe of ỳ congregation, but also whatsoeuer we receiue more of God, then we haue nædes off, that altogether ought to be bestowed on the poore. If we receiue that for our owne lusts & vanities, which is appointed for the poore: loke how manie people die, either for hunger or want of cloathes, in all those places where we dwell, let vs be well assured that at the daie of iudgement, we shall render accompts for the liues of them all. Cæsarius in admonitione.

S. Gregory appointeth that the Church-goods, should be deuided into foure parts. One to the Bishop and his familie, for the maintenaunce of hospitalitie, and relefe of the poore. The second to the Cleargie, that is to saie, to the Ministers, Deacons, & Schollers. The third to the poore. The fourth to the repairing of the Temple. S. Gregory. 12. q. 2. can. quatuor. Gregorie.

GORTHEANS.

What the Gortheans were,

THe Gortheans were Sects celebrating their festinall daies at other times then the Iewes did.

Epipha. prefaci. lib. 1. de hæres.

GOSPELL.

What the Gospell signifieth.

THe Gospell signifieth a message of God, happie and ioifull newes, and sheweth to vs the grace, by the which we are discharged and set free before the iudgment of God, and deliuered from the death and eternall damnation, to the which we are iustlie condemned by the Law. And it declareth vnto vs by, & by what meanes, wherby, and by whom we obtaine that grace, and of whom.

Pet. Viret.

¶ As touching the interpretation of this word, Gospell, it being taken from the Greeke word, signifieth, good or glad tidings. The which word the threescore and ten Interpreters, vsed so often as they found the Hebrue word Bisser, which signifieth to tell, and Besora Tidings, being the derivative of the same, and also Mevasser, Telling.

Marlorate.

Math. 1. This word (Gospell) signifieth good tidings, and is taken heere, for the Storie which conteineth the ioifull message of the comming of the Sonne of God, promised from the beginning.

Geneua.

¶ The Gospell, after S. Iohn Euangelion, signifieth good tidings. And in the holy writers it signifieth a publique, solemne and open preaching of Christ, whereby his death hath purged our sinnes, and being risen from the dead, raineth in the harts of his chosen, and renueth them vnto godlines, through his spirit, mortifieng from time to time their foolish lusts, and abolishing more and more the remnaunt of their naturall corruption, and this indeede is verie good tidings, for heereby we are deliuered from the feare of death and damnation, and from the bondage of sinne and Satan. Briefelie heereby we are remoued from darknesse to light, from despaire to good hope, from death to life, from Hell to Heaven. Now because the office of proclaiming and publishing this most ioifull tidings was committed to the Ministers of the newe Testament, the name of the Euangelists is most properlie attributed vnto them, and speciallie to those, that the Natiuitie, con-

conuersation, death, resurrection of the Lord Jesus, wherin the blessednesse resteth, that we see so much aduaunced. Some writers affirme, that as manie promises of felicitie and saluation as there is, so manie Gospells there bee, and that therefore the Prophets are Euangelists. When they speake of the redemption that Gods annointed shoulde accomplish. I thinke it not good to striue about words, and I denie not that the Hebrewe word Bassar, which signifieth the Euangelize, and to preach good tidings, is applied in some place to ỹ men of ỹ olde time, howbeit, I beleeue rather, that Euangelion is an open publishing of saluation alredie performed and accomplished, then of the same promised. And therfore they speake more distinctlie and properlie, that giue the name of Euangelists to the Apostles, and writers of the historie s of the Lord Jesus, and finallie to the ministers of the new Testament And to giue place rather to this iudgement, the wordes of our Sauiour in the. 16. of Luke, moueth me, where he saith. That the Law and the Prophets were vntill Iohn Baptist, and from that time the kingdome of God was Euangelized. Trah.

What is meant by the Gospell preached to the dead.

For vnto this purpose verilie was the Gospel preached vnto the dead: that they should be iudged like other men in the flesh, but shall liue before God in the spirit. 1. *Pet.* 4. 6.

¶ As certeine learned expositours will, that he heere calleth preaching of the Gospell vnto the dead, in the chapter going next before, The preaching to the spirits that were in prison, which thing (saie they) signifie as much as vnto the dead also, or spirits in prison, came that saluo of medicine of the Gospell, and of the glad tidings of Christs passion, whereby they were losed, the strength thereof beeing so pithie that they were therwith brought out of prison, to immortalitie. And because it might haue bene demaunded, how ỹ soules of these blessed came out of prison, whether compassed with their bodies, or onely in pure substaunce of ỹ spirit? Therfore saith Peter, that they should be iudged like other men in the flesh, that is, when all other men shall be iudged in the flesh, but should liue before God in the spirit, which signifieth that in the meane season til that iudgement come, shal their soule liue and reioice before God through Christ. T. M. To the Dead.

¶Although the wicked thinke this Gospell new, and vere you ỹ imbrace it, yet hath it bëene preached to them in time paste, which nowe are dead, to the intent that they might haue ben condemned or dead to sinne in the flesh, and also might haue liued in the spirit, which two are the effect of the Gospell.

Geneua.

How Christs Gospell is likened to a Bowe.

Apoc.6.2. And he that satte vpon him had a bow. ¶The bow is Christs Gospell, the preaching whereof is disposed at his pleasure, therfore like as the enimies be ouerthrowne by the arrowes which the Bowe shoteth out a farre off, euen so the nations that were farre off, are subdued vnto Christ by the preaching of the Gospell. Ephe.2.13. This did Christ promise to his Disciples, saieng: I will giue you a mouth and wisedome, which all they that shall be against you, shall not bée able to gaine saye, or gaine stande. Luke.21.15. And Paule following the Prophet, saith, I will destroie the wisedome of the wise, and shake off the vnderstanding of the skilfull. Esaie.29.14.1.Cor.1.19. Also the weapons of our warre are not fleshlie, but mightie to Godwarde, &c.2.Cor.10.4. Whereto pertaine those thinges which are written in the Psal.45.5.1.Cor.14.24. And Heb.4.12. Marl.vpon the Apoc.fo.90.

Whie the Gospell is said to bee euerlasting.

Hauing the euerlasting Gospell. An honourable Title of the Gospell, and it is called euerlasting, first because it bringeth and beheighteth good thinges, according to this Text: He that beléeueth in mé hath euerlasting lyfe. Iohn.6.47. And this is the promise which he hath assured vs off, euen euerlasting lyfe.1.Iohn.2.25. Secondе because that accordinge to Paules saieng: There is none other Gospell to bée loked for, no not euen at an Angell from heauen. Gal.1.8. Thirdlye, because it was promised longe agoe by the Prophettes, in the holye Scriptures. Rom.1.2. Lyke as where it was sayde, The womans séede shall breake thy head. Gen.3.15. And also in thy séede, shall all Nations of the earth bée blessed. Gen.22.18. Lastlie, the Gospell is tearmed euerlasting, because it shall endure for euer, maugre all the vngodlye, for Christes reigne

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is such, as shall haue no ende. Luke. 1. 33. 1. Cor. 15. 27. For it consisteth in spirite and truth, and not in outward things, according as it is sayd: all the glorioulnesse of the kings daughter is from within. Psal. 45. 13.

Marl. vpon the Apoc. fol. 207.

How the Gospell is no lesse to bee reuerenced then the bodie of Christ.

I aske this question of you brethren and sisters, sayth Saint Austen, aunswere mée whether you thinke greater the worde of God or the bodie of Christ, if you will aunswere the truth, verilie you ought to saie thus, that the worde of GOD is no lesse then the bodye of Christ. And therefore with what carefulnesse wée take hæde when the bodie of Christ is ministred vnto vs, that no parte fall thereof out of our owne hands on the earth: with as greate carefulnesse, lette vs take hæde that the worde of God which is ministred vnto vs, when wée thinke or speak of vaine matters, perish not out of our hearts, for he that heareth the worde of God negligentlie, shall bee guiltie of no lesse faulte, then he that suffereth the bodye of Christ, to fall vpon the ground through his negligence.

Cranmer. fol. 170.

Whether the booke or leaues of the booke, be the Gospell.

By the authoritie of Saint Hierome, the Gospell is not the Gospell, for reading of the letter, but for the beliefe that men haue in the worde of GOD. That it is the Gospell that we beléeue, and not the letter that we reade. For because the letter that is touched with mans hande, is not the Gospell, but the sentence that is verilie beléeued in mans hearte, is the Gospell. For so Saint Hierome saith. The Gospell that is the vertue of Gods word, is not in the leaues of the bookes, but it is in the rote of reason. Neither the Gospell (he sayth) is in the writing aboue of the letters, but the Gospell is in the marking of the sentence of Scriptures. This sentence approueth Saint Paule, saieng thus: The kingdome of God is not in worde, but in vertue, and Dauid saith: The voice of the Lorde, that is, his worde, is in vertue. And after Dauid saith: Through the worde of God, the heauens were made. And in the spirit of his mouth,

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is all the vertue of them. In the booke of Mar. fol. 644.

An exposition of this place following.

For I am not ashamed of the Gospell. ¶ The Gospell is that heauenly message which declareth vnto vs, ý Iesus Christ is the power of God in whom and by whom, God doth set forth vnto the world all his heauenlie treasures, that whosoeuer doth beleeue in him, whether he be a Romaine or a Iew, Greeke, or other, he should not perish, but haue lyfe euerlasting.

Not ashamed.

Sir I. Cheeke.

Saint Bede affirmeth that in his time and almost a thousand yeares after Christ, heere in Britaine, Easter was kept after the manner of the East church in the full moone: what daie in the weeke so euer it fell on, and not on the Sundaie as we doe now, whereby it is to be collected, that the first preachers in this land, haue come out frō the East part of ý world, where it was so vsed rather then from Rome.

Bede.

Petrus Cluniacensis writing to Barnard, affirmeth that the Scottes in his time did celebrate their Easter, not after the Romaine manner, but after the Greeks. And as the sayd Britaines were not vnder the Romaines in the time of this Abbot of Cluniake: So neither were they, nor would bee vnder the Romaine Legate in the time of Gregorie: nor woulde admit anie primacie of the Bishop of Rome to be aboue them.

Cluniake

Ghildas saith, that Ioseph of Aramathia that toke downe Christ from the crosse, beeing sent hether by Philip the Apostle out of Fraunce, he beganne to preach the Gospell first in this Realme, in the time of Tiberius the Emperour.

Ioseph

Nicephorus saith, that Symon Zelottes about the same time came into this land, and did the like.

Simō Ze.

Theodoretus sayth, that Saint Paule immediatly after his first deliuerie in Rome vnder the Emperour Nero, preched the Gospell in this Iland, and in other Countries of the West.

Paule.

Tertulian saith of his time, that the countries of Britaine, which the Romaines could neuer attaine vnto, are now subiect to Christ. Origen saith the same.

GOATE.

How this Goate doth figure Christ.

Put-

Putting them vpon the head of the Goat. ¶ Heere this Goat is a true signe of Iesus Christ, who beareth the sinnes of the people. Esay. 53. 5. Geneua. *Leuit. 16. 21.*

Why it is called the scape Goate.

And the other for a scape Goate. ¶ In the Hebrew it is called Azazel, which some saie is a mountaine neere Sinai, whether this Goate was sent, but rather is called scape Goate, because it was not offered, but sent into the desart, as verse. 21. Geneua. *Leuit 16. 8*

GRACE.

What Grace is.

BY grace vnderstand the fauour of God, and also the gifte of working of the spirit in vs, as loue, kindnesse, patience, obedience, mercifulnesse, despising of worldlie thinges, peace, concord, and such like. Tindale.

The true definition of grace.

The true definition of Grace, and agreeing to the holy scriptures is, the free benevolence of God, whereby he counteth vs deere in Christ Iesus, and forgiueth vs our sinnes, giueth the holie Ghost, an vpright life, and eternall felicitie: by this definition is seene, not onlie what we call grace, but also by whom we haue it, and with all the principall effects thereof.

Pet. Mar. vpon the Rom. fol. 140.

Receiued grace of an Apostleship. ¶ Grace is throughout all the Epistles of Paule, taken for the fauour and free mercie of God, whereby he saueth vs freelie without anie deserts or workes of the lawe. In like maner peace is taken for the tranquilitie of the conscience, being fullie perswaded, that through the merites of Christs death and bloud-shedding, there is an attonement and peace made betweene God and vs, so that God will no more impute our sinnes vnto vs, nor yet condemne vs. Sir. I. Cheeke. *Rom. 1. 5.*

What it is to reiect grace.

To reiect and refuse the grace of God, is to seeke righteousnesse by the law, or to deserue grace by our owne righteousnes. Grace reiect.

What difference is betweene grace and gift.

Grace properlie is Gods fauour, benevolence, or kind mind, which of his owne selfe without deseruing of vs, he beareth vnto

vnto vs, wherby he was moued & inclined to giue Christ vnto vs, with all his other gifts of grace. Gift, is the holie Ghost & his working, whom he powreth into the hearts of thē, on whom he hath mercie, & whom he fauoureth. Though the gifts of ỳ spirit increase in vs dailie, & haue not yet the full perfection, yea, & though there remaine in vs yet euill lusts & sinne, which fight against the spirit, as he saith hēre in the seauenth Chapter, and in the fift to the Galathians, and as it was spoken before, in the third Chapter of Genesis, of the debate betwēne the womans sēde, and the sēde of the Serpent, yet neuertheles GODS fauour is so greate and so strong ouer vs for Christs sake, that wē are counted for full, whole, and perfect before God. For Gods fauour towardes vs, diuideth not her selfe, increasing a lyttle and little as doe the giftes, but receyueth vs whole and altogether in full loue for Christes sake our intercessour and Mediatour. And because the giftes of the spirite, and the battell betwēne the spirite and euill lustes are begunne in vs alreadie. Of this nowe vnderstande thou the. 7. Chapter, where Paule accuseth himselfe as a sinner, and yet in the 8. Chapter sayth, There is no dampnation to them that are in Christ, and that because of the spirite, and because the gifts of the spirite are begunne. Sinners wē are because the flesh is not full killed and mortified. Neuertheles in as much as we beleeue in Christ, and haue the earnest and beginning of the spirite, and would faine bē perfect. GOD is so louing and fauourable vnto vs, that he will not loke on such sin, neither will count it as sinne, but will deale with vs according to our beliefe in Christ, and according to his promises which hē hath sworne to vs., vntill the sinne bē full slaine in vs, and mortified by death.

Grace & Gift.

Tindale in his Prol. to the Rom.

The difference betweene grace and the Lawe.

Chrisostome noteth certeine diefferences, betwēne the Lawe and Grace. The Lawe (sayth hē) setteth forth a Crowne, but first requireth workes and battailes. Grace first crowneth, and afterwarde bringeth vnto the battayle. By this hē teacheth that the righteousnesse which is set forth

Grace & lawe.

of

the Lawe, is obteined by woꝛkes, foꝛ wée cannot bée iuſtified by the lawe, vnleſſe wée haue accompliſhed, all the thinges which are commaunded in the lawe. But that other righteouſneſſe which wée haue by grace thꝛough fayth, doth firſt crowne vs with a newe generation and adoption to be the childꝛen of GOD: And wée béeing regenerate, it bꝛingeth vs foꝛth to battaile, and vnto good woꝛkes. Hérevnto Chriſoſtome addeth, the lawe repꝛoueth, but loſeth not from ſinne. Grace loſeth from ſinne, and repꝛoueth not. The lawe repꝛoueth ſinne, and increaſeth it: Grace foꝛgiuing it, ſuffereth vs not to be vnder ſinne, &c.

Pet. Mar. vpon the Rom. fol. 134.

How this following is vnderſtoode.

And of his fulneſſe haue all wée receiued euen Grace foꝛ Grace. ¶ This ſentence is ſundꝛie wiſe expounded. I will firſt ſhew you Saint Auſtens minde. Theſe be his woꝛds vpon this place: That bꝛethꝛen all we haue receiued out of his fulneſſe, out of the fulneſſe of his mercie haue we receiued, what? Remiſſion of ſinnes, that we might be iuſtified by fayth. And what moꝛeouer? Grace foꝛ Grace, that is to witte: Foꝛ this Grace whereby we liue of Fayth, we ſhall receiue an other Grace, namelie, Euerlaſting lyfe. But what elſe is it ſaue Grace? Foꝛ if I ſhall ſaie this is due to me, I aſſigne ſomewhat to my ſelfe, as to whome it is due. But GOD crowneth the giftes of his mercie in vs. Thus yée ſée Saint Auſtens meaning, to witte, that all good giftes, and in the ende, euerlaſting lyfe is not a recompence of our merites, but commeth of the fꝛée liberalitie of God, becauſe it pleaſeth him ſo to reward his foꝛmer graces, and to crowne his owne gyftes in vs. And ſo hée calleth faith whereby wée are iuſtified one Grace, and euerlaſting lyfe an other grace, verye truelie and godlye to the confuſion of the common Idolles Souldiers. Other expounding Grace foꝛ Grace, Grace vpon Grace, teach that out of this fulneſſe of his ſonne, GOD gaue to our Fathers vnder the olde Teſtament the ſpirite of feare, whereby as childꝛen vnder a Schole-

Iohn. 1. 16

Grace for Grace.

maſter

matter they were kept in and restrained, that they shoulde not stray abroad after fleshlie lusts, but be ledde forth and framed to some godnesse. And in the new Testament, hée giueth the spirit of freedome, whereby with more franke and frée hearts, & with more lustfull courage by the motion of the spirit, we doe the thing that pleaseth God, not that our Fathers were altogether voide of this frée spirit, but because of their childlie age, they were kept more vnder by feare, & the spirite was not so richlie & larglie giuen to them as to vs, I meane vniuersallie, touching gods ordinarie disposition. For to some speciall person the spirit was larglie giuen, and more larglie then it is nowe. The exposition of other is, that God loueth and fauoureth vs, because of the loue and fauour that he beareth to his sonne, as Saint Paule writeth, That he hath made vs acceptable in the beloued. For by nature we are the children of wrath, & the loue and fauour that we finde in Gods sight, is for that of his own godnesse he hath made vs the members of his most dearelye beloued sonne, and so loueth vs, as a parte of his sonnes bodie. Other thinke that the meaning of these words is, that GOD powreth all his graces into the Lorde Iesus, and by him conueieth the same vnto vs, as by a Conduct pipe. I leaue to your choise, which of these expositions ye will take. B. Traheron.

By grace vnderstand fauour. The meaning is, for the fauour that God the Father hath to his sonne Christ, hath he receiued vs into fauour. So as Christ is beloued of his Father, euen so are we beloued for his sake. Rom. 5. 15. T.M.

All grace ¶ All grace, and all that is pleasant in the sight of God, is giuen vs for Christs sake onelie, euen out of the fulnesse and abundance of the fauour that he receiueth with the father. Tindale.

¶ Grace for grace. That is, God doth fauour vs and giue grace to so manie as beléeue in Christ, & are become his members. The Bible note.

What is vnderstood by grace and peace.

Rom. 1. 17 Grace & peace. Grace to you and peace from God. By grace héere is vnderstood the fauour of GOD wherewith he frélie forgiueth sinnes. By peace the tranquilitie of conscience proceéding therof. Tindale.

How these words (Grace and Truth) are expounded.

But

But grace and truth came by Jesus Christ. ¶ By grace some vnderstand that, that maketh vs amiable and acceptable, and getteth vs fauour before God and man. By truth they vnderstand, true, sincere, perfect, sound, and sure righteousnesse. Other by grace in this place vnderstand forgiuenesse of sinnes, & by truth, the fulfilling of all the figures and shadowes in Moses lawe, in which signification you shall take the words, the sence shall be good and godlie. B. Traheron. *Iohn.* 1. 17

Grace & truth.

The grace (saith Saint Austen) which is giuen of the largenesse of God priuilie into mans heart, cannot be despised of no manner of hard heart, for therfore it is giuen, that the hardnesse of the heart shalbe taken awaie. Wherefore when the father is herde within, and doth learne that he must come vnto his sonne, then taketh he awaie our stonie heart, and giueth vs a fleshlie heart, & by this meanes he maketh vs his children of promise, and the vessels of mercie, which he hath prepared to glorie. But wherefore doth he not learne all men to come to Christ: because that those ỹ he learneth, he learneth of mercie, and those that he learneth not, of his iudgement doth he not learne them.

These places following are alleadged of D. Barnes against Free will.

Saint Austen saith, that there is no hardnesse of heart, that can resist grace. Dunce saith, that there maie bee an obstacie in mans heart.

Austen against Dunce.

S. Austen saith, that grace findeth the heart in hardnesse and obstinacie. But Dunce saith, that there is a mollifieng that precedeth grace, which is called attrition.

Saint Austen saith, when the Father learneth vs within, then taketh he awaie our stonie hearts. But Dunce saith, that we can doe it by the common naturall influence, that is, wee can dispose our selues of congruence.

Saint Austen saith, how all men be not taught to come to Christ, but onelie they that be taught of mercie be taught, and if it be of mercie, then it is not of congruence by attrition.

The meaning of these places following.

For by grace are ye saued through faith. ¶ So then grace, that is to saie, the gift of God and Faith, doe stande one with *Ephe.* 2. 8.

an other, to which two these be contrarie, to be saued by our selues or by our workes. Therefore what meane they, which would ioine together things of so contrarie nature. Beza.

Iohn.1.16 And grace for grace. ¶This place is diuerslie expounded. Some vnderstand the first grace to be that, by ẏ which through faith we receiue remission of our sinnes, the other grace to bee lyke euerlasting, the which kinde of Grace is giuen to the faithfull, according to the saieng of the Apostle: but the grace of God is eternall life. Rom. 6. 23. But other some will haue the first to bee that, which in the olde Testament was giuen to the Iewes: The other to be more copious and large, and giuen to all men. But the simple sence and meaning of the text seemeth to be this, that whatsoeuer graces God doth poure vpon vs, they doe also spring from this Well. For whatsoeuer we doe receiue of Christ, he doth not onelie giue it vnto vs as GOD, but also the Father hath so giuen all things into the handes of Christ, that whatsoeuer we receiue from GOD, they come to vs by Christ, as by a conduct Pipe. They iudge therefore rightlie, which saie that we are watered by the graces powred vpon Christ. This was the anointing with the which he was anointed, and that he might anoint vs all with him, wherevpon he is called Christ, that is to saie, anointed, and we Christians, that is to saie, anointed by him, &c.

Grace for Grace.

Marl. vpon Iohn, fol. 24.

¶Looke on the next Leafe before.

GRAFFING.

How we are graffed in Christ, and also cut off.

Three graffings.

There be three kinds of graffing in, and two manners of cutting off. First, the children of the faythfull, vnto whome by the vertue of the couenaunt that is made with the Fathers, the promise doth perteine, are graffed in. Secondlye, they are graffed in, that receiue the seede of the Gospel, but before it can bring forth anie fruite, it is choked in them. Thirdlie, they bee graffed in, that by the vnchangeable purpose or decree of God, are ordeined and chosen to lyfe euerlasting. Now, the first are cutte off, when they doe vnfaithfullie refuse the promise that is made vnto their Fathers, or els will not of a certeine malicious

ctous minde receiue it. The second are cut off, when the sæde is choked in them. I. Veron.

GRIEFE.

What greife is, and how it is defined.

GRiefe as saith Cicero in his Tusculane questions, is a disease which vexeth the minde, and it is taken by reason of the euill which seemeth to be alreadie at hande, and to bee present. For ỳ disease which is taken for an euil, which is come, is not called griefe but feare. If a man demand from whẽce this griefe springeth, I answere, from loue. For when it goeth euill with them, to whom we would good, we begin to be grieued. But if vnto them whom we care not for, or who are not dære vnto vs, there happen anie misfortune, that is not customablye grieuesome vnto vs. Pet. Mar. vpon the Rom. fol. 237.

GREEKES.

Of whome the Greeks came.

OF Iauan the sonne of Iaphet sprang the Greekes, which is a part of Europe. Lanquet.

Whie the Title was written in Greeke, Latin, and Hebrew.

In Grœke letters, and in Latine and Hebrew. ¶ That the thing might be knowne to all nations, because these thræ languages were most common. Geneua. *Luk.* 23.38

The meaning of these places following.

There arose a murmuring of the Grecians towards the Hebrewes. ¶ Whose ancestors were Iewes, and dwelled in Grecia. Therefore these spake Greeke and not Hebrew. Geneua. *Act.* 6.1.

And disputed with the Greekes. ¶ Which were Iewes, but so called because they were dispersed through Grecia and other countries. Geneua.

Spake vnto the Grecians. ¶ He meaneth not the Iewes, which being scattered abroad in diuerse countries were called by this name, but the Grecians which were Gentiles Geneua. *Act.* 9.29.

I am debter both to the Greeks and Barbarous. ¶ All those that were not Iewes by a common word, were called heathen. And hære they are diuided into Greeks & barbarous. By Greeks he vnderstandeth those that were learned, ciuill, & of good bringing vp By Barbarous, he meaneth the rude and sauage people, with whom no man could wel haue to doe. The Bible note. *Rom* 1.14

Rom 2.9. Of the Iewe firſt, and alſo of the Grecian. By the Grecian he vnderſtandeth the Gentile, and euerie one that is not a Iewe. Geneua.

GREAT.

An expoſition of this place following.

Mark. 20 26. WHoſoeuer will be great amonge you. ¶ He ſaith not, no man ought to be chiefe among you, which he ſhould haue ſaid, If it had not bene lawfull in the kingdome of God, for ſome to bée greate and chiefe, or if it had bæne neceſſarie that all ſhould haue ben in all things equall. The celeſtiall ſpirits be not equall: The Starres be not equall: The Apoſtles themſelues be not equall: Peter is found in manie places, to bée the chiefe amonge the reſt, which wée doe not denie. Therefore this is not the meaning of Chriſt, to haue none greate or chiefe among Chriſtians, ſéeing the verie neceſſitie of our ſtate requireth, that ſome be ſuperiours and betters, ſo farre it is from béeing repugnant to charitie. In like manner there muſt be in the Church Gouernours, Preſidents, Rulers, of whome Paule maketh mention. Rom. 13.1. Cor. 12.28. Heb. 13.17. And there is alſo in the bodie ſome principall members, ſome inferiour, &c. Therefore Chriſt doth not require that in his kingdome all ſhould be equall, but this he doth require. That none ſhould deſire to be greate, or to be thought or counted chiefe.

Muſc.

¶ The Anabaptiſts (ſaith Bucer) thinke hære that they are able to proue, that it perteineth not to a Chriſtian to beare rule, & that no man can be together a Magiſtrate & a Chriſtian, becauſe Chriſt ſaid hære to his diſciples, Vos autē non ſic, not conſidering that thoſe which godlie and according to the wil of the Lord beare rule, Nihil minus, &c. Doe nothing leſſe then beare rule indæde, yea verilie, doe moſt of all ſerue: Surelie Chriſt woulde haue his Apoſtles to haue their authoritie in Churches, and they themſelues did greatlie require to be obeied: but becauſe in that they ſought nothing vnto themſelues, but onlie ſaluation and the glorie of God in thoſe whom they ruled, they did gouerne the Churches. They had euerie where the ſuperioritie, they ruled ſuch as belæued: they would haue ỹ godly to be obedient vnto them: Interim nihilominus ſeruie-

runt

runt omnibus, &c. And yet in the meane time serued all, and had dominion ouer all. So also in the ciuill gouernement, who was euer in greater dignitie then Moses, or more to bee feared for authoritie and power. And yet who euer serued more, more diligentlie and more humblie, which neuer sought anie thing for himselfe, &c. but day and night, to the vttermost of his power, sought for the saluetie of the people, &c. If anie wold so beare office, and rule the workes of the hands of the Lord, and gouerne the Sheepe of his pasture according to his will, what doth hee else but serue all those whome he gouerneth. And therefore Christ doth not heere dehort from bearing rule and beeing a Magistrate, but from seeking rule and dominion, For I had rather take this saieng of the Lorde in this generalitie, then to restraine it to the Apostles onelie: Eo quod omninus pius, &c. Because a godlie Magistrate doth altogether serue and not beare rule, and hath by himselfe all things agreeable to this present exhortation of the Lord. Bucer.

GROVE.

The meaning of these places following.

THE groue also remained still in Samaria. ¶ Wherein they did committe their Idolatrie, and which the Lorde had commaunded to bee destroyed. Deut. 16. 21. 4. Re. 13. 6

Geneua.

He brought the Groue from the Temple of the Lorde. He remoued the Groue, which Idolaters for deuotion had planted neere vnto the Temple, contrarie to the commaundement of the Lorde. Deut. 16. 21. Or as some reade, the similitude of the Groue which was hanged in the Temple. Geneua. 4. Re. 23. 6

They worshipped Trees and Groues. ¶ This worde Asherea with the Hebrewes is a Tree, and being in the plurall number Asheroth, as it is in this place it signifieth Trees, and of some it is translated Groues: For it is a most common manner amonge the Idolaters to worshippe their Gods in Groues. In Oken Groues they sacrificed to Iupiter. And the Oke of Dodone was in the olde time most famous, by reason of the aunswers which it gaue. In woodes of Bayetrees was Appollo worshipped. Daphne also is notable where the Temple of Appollo was built. Minerua also was wont Iudic. 3.

to haue a temple among Oliue trees. And lastlie, we may mark both in Poets, & also in histories, y shadowie woods, most large riuers and mountaines of exceeding great height, were counted in the men of the olde time, places most apt for Sacrifices to bee done vnto Apolls, because such places drewe vnto men no small admiration. Wherefore they thought that such notable places had the power of God present. Yea and Abraham also, Isaac, and Iacob, and the olde Fathers offered Sacrifices vnto the true God, vppon the high mountaines, which custome was till such time vsed, as God by a lawe ordeyned that they shoulde not doe sacrifice euerie where, but in that place onelie which he himselfe had chosen.

Pet. Mar. vpon Iudic. fol. 77.

GVILE.

The definition of Guile.

SEruetus an interpreter of the Lawe, hath thus defined euill guile, namelie, to be a subtile inuention or deuice for to deceiue an other by, when as one thing is done, & an other thing dissembled. Wheresoeuer therefore is guile, there is deceite by some dissimulation, &c.

Of good and euill Gule.

Some guile is good, and other some is euill: We call that good, which is not hurtfull: & when as it hurteth none, but sometimes profiteth: but euill guile is hurtfull, and euer hurteth some bodie, &c. Pet. Mar. vpon Iudic.

Halcion.

What Halcion is.

HAlcion was the daughter of Neptunus and wife to Ceyx, whome shee beholding to bee drowned, for sorrow drowned her self. Wherefore the Poets write, that they were both translated into birdes, and called Halcones. Eliote.

What the Halcions does bee.

Halcion is a kings fisher. It is said, that in the most sharpe & coldest time of the yeare, these Halcions making their nests in the sea rocks or sands, will sit their dayes & hatch forth their Chickens. And therefore the same sea, that harboureth these fowles

soules thus sitting vpon their Egs, will be so calme & still to her guests for xiiii. dates, y men maie surelie saile without perill vpon her, not shaken or molested with anie storme or tempest, nor yet the neasts of these birds so nigh the water, not once shaken, nor hurt with anie scourges. For the sea will not for y time of these birds sitting & hatching, disease her guests. And therfore is this tranquilitie of the sea for that little time, as a trewes taking in the Winter, called the Halcions dates. Melancthon vpon Dan.

HAND.

What the hand of God signifieth.

CHrist is called the hande of God, for he is both his arme and his hande. Moreouer, Gods hand is taken sometime for his power. Iere. 18.6. Beholde the house of Israel, ye are in my hand, euen as the claie in the Potters. Sometime for his scourge. Soph. 1.4. I will stretch out my hande ouer Iuda and Hierusalem, and I will rote out the remnaunt of Siria. Of the which scourge. Iob. 19.21. saith: The hand of the Lorde hath touched mée. Augustine.

Of the hand that Balthasar sawe.

The king himselfe alone sawe the hande writing, and not his guests, as did Balaams Asse see the Angell, which Balaam sawe not. The hande came glittering forth against the light and Candlesticke. Rabbie Saadias saith, That it was the hand of Gabriel. But it was the hand of God and man to bee, euen of Christ: which is the mightie Angell of Gods counsell, and hand of the Father, &c. Melancthon vpon Dan. *Dan. 5.5.*

What is meant by this place following.

Put thy hand vnder my thigh. ¶To put the hand vnder the thigh, was an oath which the Hebrewes vsed in such things as perteined to the Testament and promise of God. As in Gen. 47.29. *Gen. 24.2.*

¶Which ceremonie declared the seruaunts obedience towards his maister, and the maisters power ouer the seruaunt. Geneua.

Hand writing, what it was.

And hath put out the hand writing y was against vs conteined in the lawe written. ¶The lawe is our hande writing, in *Col. 2.14.*

that the conscience setteth to her seale, subscribeth and consenteth that the lawe is iust and we sinners, which lawe concerning dampnation, is taken awaie through faith in Christ.

Tindale.

Col. 2. 14. The Apostle here vseth a Metaphor of a writing or of an Obligation made, where men are bound to fulfill the writing or obligation made. This writing is the lawe of God, it requireth that all men shoulde fulfill the lawe, no man fulfilled the lawe (Christ onelie excepted) wherefore all men were founde by the lawe guiltie and worthie of death, because they haue not fulfilled the law, that they were bound to kéepe.
This Lawe Christ not onelie for himselfe, but for all that beléeue in him to the worlds ende, did fulfill, that it shall not be imputed to them that beléeue in Christ, anie transgression of the lawe, and we by him and in him. Christ is the perfection of the lawe to all them that beléeue in him.

L. Ridley vpon the Coll.

HAPPIE.

A The meaning of this place following.

Ioh. 20. 29 HAppie or blessed are they which haue not séene, and yet haue beléeued. ¶ These wordes were spoken in reproch of the hard beliefe of Didimus, that would not beléeue the resurrection of his Maister Christ, by the report of them that sawe him risen (notwithstanding he knew that Christ had promised before his death, that he would rise againe the third daie) but said he would first sée the fastening of the nailes in his hands, and put his finger into the holes, and his hand into his side or he woulde beléeue. But when he had séene and confessed, saieng: My Lord and my God: Then said Christ to him: Because thou hast séene me Thomas thou hast beléeued, happie or blessed are they which haue not séene, and yet haue beléeued, meaning therby the Fathers & Prophets of the old law, which saw him, not with the bodilie eies, and yet beléeued all that they writ of him concerning his comming in the flesh, which Thomas would not beléeue till he sawe it. This is the meaning of this place, and not to applie it (as the Papists haue done) to the Sacrament, counting them to be blessed, that beléeue Christs bodie to be there, and sée it not.

Crowley.

HAR-

HARDEN.

How God is said to harden.

GOd is said to harden, when he calleth, & he resisteth, making himselfe vnworthie of the kingdome of heauen, he doth then permit him vnto himselfe: that is, he leaueth man vnto his owne corrupt nature, according vnto the which, the hart of man is stonie, which is onlie mollified and made tractable by the onelie grace of God: therefore the withdrawing of Gods grace, is the hardening of mans hart, and when we are left to our selues, then are we hardened. Bullinger. fol. 490. Exo. 4. 21.

¶ God is said to harden mans heart, when he doth iustly punish his obstinacie and wickednesse by withdrawing his spirite and grace. The Bible note.

¶ Harden his heart. ¶ By returning my spirite, and deliuering him to Satan, to increase his malice. Geneua.

HEART.

Where the heart of man is placed.

THe heart of man is placed on the left side, & all other beasts in the middle of the breast.

The opinion of all naturall Philosophers is, that the first that is formed in man is the heart, and the last member that dieth in man.

How some mens hearts be hairie.

Plinie saith that some mans heart is hairie, which betoketh hardie, couragious and active: as it was proued by one Aristodamus, which fought against the Lacedemonians, and slew three hundred with his owne handes, and he being dead and opened, his heart was found hairie. Heart hairie.

How the heart of man that is poysoned, will not burne.

Sweton and Plinie saith both, that if a man die of poyson, the heart of that man can not be burned, though it be cast into the fire: which was proued of Germanicus, father to Caligula. Heart not burne.

Of the heart and wombe of God.

The heart of God the Father, signifieth the secret of his wisdome, of which he begate his word, that is his Sonne without beginning, without anie passion. Psal. 45. 1. My heart is indi- Heart of God.

ting of a good matter. His wombe is vsed in the same signification. Psal. 110. 4. Of my wombe before the morning starre I begate thee. Augustine.

HART OR STAGGE.

As the Hart being poysoned, doth couet the water, so we being poysoned with sinne, ought to flie vnto Christ for succour.

Those that doe write of the nature of beasts doe saie, that an Hart among other his peculiar properties, hath a great desire aboue all other beasts to the waters, and that for three causes: One is for the quenching of his thirst, and that desire is common to him with all other beasts: he hath also a naturall desire to the water when he is hot and chased with the chasing of dogs, and that for two causes: One the colde water cooleth his heat, and refresheth his strength: Secondlie, the water by the meanes of his readinesse and aptnesse to swimme, doth not onelie sette him forward and giueth him a vauntage before the dogs, but also doth sometime thereby deceiue the Hounds, and sometime defendeth him against the Gray-hounds. So that the Hart being chased and in daunger of his life, he resorteth by and by for his comfort and defence, Ad fontes aquarum, vnto the water springs, vnto the Brookes or Riuers. Our Hunters (I trowe) tearme it not to call it the water Springs, but they call it the Sound. The Stagge saie they, got him to the Sound, and there the Hounds made a fault, and had lost him clearelie, had not one olde Hound bene, which instantlie leaped into the water, and on the other side, tried which waie he was gone, and so followed the chase afresh. Beside these two great causes, why the Hart desireth the water, there is yet another, as great as anie of the other two, but not so well knowen to the most part of men, as the other be. In Affrike and other hot Countries where many Serpents be, there is a naturall enmitie betweene the Harte and them, and as soone as the Hart hath deuoured the Serpent, the poyson of the Serpent doth call the Hart into such a feruent heate, that it causeth him to haue a meruailous desire to the water, without which the Hart must needes die. Such a loue ought all men haue to godlinesse, and to runne to God for succour, when they be poysoned with the venime of sinne, or oppressed

prested with anie kinde of trouble, as the Hart hath to runne to the water Springs, when he is chased with Dogges, or poysoned with Serpents. So that they maie saie with the Prophet Dauid, As the Hart desireth the water Springs, so my soule desireth thée, O Lord.

Ric. Turnar.

HARVEST.

What is vnderstood by this word, Harvest.

The Harvest is great, but the labourers are fewe. ¶The Harvest are the hearts of men prepared to heare the worde, as it appeareth by the Samaritanes, Iohn. 4. 39. Mat. 9. 37

Tindale.

Because the harvest of the earth is ripe. ¶This Harvest is the verie same, that Christ willeth to be taried for, when he teacheth of the sholing out of the good from the bad. Suffer ye them (saith he) to growe together till Harvest, and when Harvest commeth, I will saie to the Harvest folke, First gather together the Darnell, and binde it vp in bundells to be burnt, but gather ye the Wheate together in my Barne. Mat. 13. 30. Apoc. 16. 15.

Marl. fol. 216.

HATE.

The meaning of this place following.

He that hateth his life in this worlde, shall kéepe it vnto life eternall. ¶He that can be content to lose his temporall life in this worlde for Christs sake and his worde, shall liue for euer. As in Matth. 10. 39. Ioh. 12. 25.

Tindale.

When a man maie hate his neighbour.

When thy neighbour hath shewed thée more vnkindnesse, then God hath done, then maist thou hate him and not before, but maist loue him for Gods sake, till he fight against God, to destroie the name and glorie of God.

Tindale fol. 204.

HATH.

What Hath signifieth.

The cruell vnderstanding of this place following.

For

Matth. 13. 12. For whosoeuer hath, to him shall be giuen, &c. But whosoeuer hath not, &c. ¶That is to say, He that hath a good heart towards the word of God, and a set purpose to fashion his deedes thereafter, and to garnish it with godlie liuing, and to testifie it to other, the same shall increase more & more dailie in the grace of God and Christ. But he that loueth it not to liue thereafter, and to edifie other, the same shall lose the grace of true knowledge and be blinded againe, and euerie daie worse and worse, & blinder and blinder, till he be an vtter enimie vnto the word of God, and his heart so hardened, that it shall be impossible to conuert it. Tindale.

¶He that hath ante thing, as he should haue it rightlie, and vseth it well as he should do the same, shal abound and increase more and more in goodnesse and godlinesse: But he that hath not, euen that he hath shall be taken from him, that is, he that liueth not according to the knowledge he hath in Gods open word of his commaundements, but knoweth the Lords will, & doth it not, shall be depriued of that he hath, and turned ouer into blindnesse and darknesse.

¶They that haue a desire of righteousnesse, and of the truth, shall be more and more illuminated of God. On the contrarie part, they that doe not couet after righteousnesse and truth, are more hardened and blinded, though they seeme vnto themselues to be most wise. Sir. I. Cheeke.

HAZAEL.

How he came to his kingdome.

4. Re. 8, 15 HE toke a rough cloth, and dipt it in the water, and spred it on his face. ¶Hazael brought this wet cloth to Benhadad as though he would therewith haue cooled him, and eased him of his feruent heate, but did in deede strangle him, after Iosephus. He had heard of the Prophet that Benhadad should recouer, and so should it haue bene long or he had raigned, therefore did he rid him, to the intent that he might rather come by the kingdome. T.M.

HEBRON.

What Hebron was.

Iosu. 14. 15 HEbron is a proper name of a Citie, which before was called the Citie of Arbe, which Arbe after the Hebrue was a

Giant, both strong and mightie, and of a famous name. T.M.

HEAD.

What is meant by the head of God.

WHen we read that God hath a head, we must vnderstand his diuine nature, which was before all things, and to it all things be obedient. Augustine.

What the head of the Serpent signifieth.

Shall tread thee on the head. ¶ The head of the Serpent signifieth, the power and tyrannie of the Deuill, which Christ the seede of the Woman ouercame. The heele is Christs manhode, which was tempted with our sinnes. T.M. *Gen.* 3.15.

HAIRES OF GOD.

What the haires of God signifie.

HIs haires signifie his Angells, and the whole multitude of his chosen. Dan. 7.9. His cloathing was as white as snow, the haires of his head like pure woll. Where the head of God is his Deitie and Godhead, his cloathes and his haires be his Angells and Elect, which be like white snow and pure woll. Augustine.

HELCHESAITES.

What their opinions were, and who confuted them.

HElchesaites (called of Epiphanius, Sampsai, the first Author of them was Elxais a false Prophet. They reiected parte of the olde Testament. They denied the Apostle. They counted it a thing indifferent in case of necessitie to denie with ỹ mouth, so that thou beleeue with heart. Origen confuted them. Euse. li. 6. cap. 37. Heretikes Confuted about the yeare of our Lord. 247.

HELIAS.

Of the straunge vision seene at the birth of this Prophet.

HElias the Prophet of Thesbes of the Countrie of Arabia, a Leuite of the Tribe of Aaron. He dwelt in Gilead, for Thesbes was an habitation, dedicated vnto Priests. In the time of his birth, his father Sobas did see a vision, that men apparailed

led in white did call the childe, threwe him to the fire, and gaue to him a flame of fire to eate. The Father rising vp, went to Hierusalem, and shewed his Vision to the Priests. And he that gaue aunswere said vnto him, beware thou disclose it not. The habitation of this child shall be light, and his word a demonstration, and shall iudge Israel in the swoord and fire. This is that Helias that brought fire thrice from Heauen, and bare raine in his tongue, and was taken vp into Heauen in a fire storme. That which is written more of him, in the Bible mate be there read, Eliote.

HELISEVS.

Of a straunge thing that befell at his birth.

HEliseus the Prophet of Abelmath of the Lande of Rubim, when he was borne at Galgalis, the Cow of golde in Selom so lowed, that she was heard at Hierusalem. And the Priestes said, that it signified that a Prophet was borne that day, which should dissolue and breake in peces, Images carued and cast in mettall. Manie meruailes almightie God shewed by him, which maie be read in the Bible. Eliote.

HELL.

How Hell is taken in the scripture.

Ionas. 2. 2. OVt of the bellie of Hell I cried. ¶ The Scripture speaketh of Hell, commonlie as of a place common for all them that goe downe into the earth, as into a graue, or to the dæpe of the Sea, &c. As ye haue in Gen. and in the Psalmes. T.M.

¶ For he was in the Fishes bellie, as in a graue or place of darknesse. Geneua.

Esa. 38. 10 I thought I shoulde haue gone to the gates of Hell, in my best age. ¶ That is, I thought I should haue gone downe to my graue, and haue died in my best age. The Hebrue word signifieth both Hell and a graue, pit or ditch. That ye may perceiue in Gen. 42. 38. where Iacob saith, that if any misfortune should happen to Beniamin in his iournie into Aegypt with his other brethren, his graie head should be brought with sorrowe vnto his Graue, where the common Translation readeth Hell for graue. As for Hezekia, he neither feared Hell nor Purgatorie, as ye maie well see, by that he a little before saith.

Remem-

Remember O Lord, that I haue walked before thée in truth and a ſtedfaſt hart, and haue done that thing that is pleaſant to thée, which thing who ſo doth, néedeth not to feare any of thoſe two places. Beſide that the Dunce-men and Sophiſters themſelues, which were (as moſt learned men thinke) the inuenters and finders, yea, and the verie makers of Purgatorie, ſaie that before the time of Chriſt, there was no ſure place. So that Hezekia is by their ſentence ſkilled quite from that place. And of Hell doth the ſentence of the word of God quite him, which ſaith, There is no damnation to them that are in Chriſt Jeſu. Rom. 8, 1. T.M.

The meaning of this place following.

For Hell praiſeth thée not, &c. ¶The meaning is, if I now die, I cannot praiſe thée in thy Temple. For the dead and buried, cannot loue and praiſe, with their materiall tongues or hearts, neither can anie death nor anie burieng, be at this ſeaſon, for the ſetting out of thy glorie. For all the godlie will be feared with this thy Iudgement. And the wicked will impute my death to the ouerthrowing of Idolatrie, and to the putting downe of the braſen Serpent. *Eſa.* 38.18

¶Lwke. Hezekia.

The meaning of this place of Mathew.

Shall be worthy to be puniſhed with Hell, &c. ¶Whereas we read here, Hell, it is in the text it ſelfe Gehenna, which is an Hebrue word made of two, and is as much to ſaie as the Vallie of Hynnon,, which otherwiſe the Hebrewes called Topheth. It was a place, where the Iſraelites were wont moſt cruellie to ſacrifice their Children to falſe Gods, wherevppon it was taken for a place to torment the Reprobates. As Ieremy. 7.31. Beza. *Mat.* 5.22.

HELPERS OF FAITH.

How men be helpers of faith.

MEn be helpers of faith, when they ſuffer not the faith receiued to be weake, feéble or inconſtant, to be oppreſſed with deſires or affections of the fleſh, or of the world, by the craft or ſubtiltie of falſe prophets, to be brought awaie from it, & led into a falſe beliefe, by falſe doctrine, whom the diuell doth vs as his

his ministers, to deceiue the simple people vnlearned. Also scripture vseth to call men helpers of the faith, when men doe diligentlie watch that they be not deceiued by ỳ diuell, nor by anie of his Ministers, when they doe labour with all force to make their faith sure and strong, doubting of altering in no parte, but by all meanes studieth euerie daie to make their faith more stronger and stronger by all manner of good workes.

Bibliander vpon Iude.

HELINDIVS.

What his heresie was.

Heretike. HElindius said that Marie was a Virgin when Christ was borne. Yet afterward to haue borne the brethren of Christ.

August. Gennad. catalog. vir. illustr.

HEM.

How we touch the hem of Christs vesture.

Mat.9.20 AND touched the hem of his vesture. ¶We touch the hem of Christs vesture, when we beleeue that he did take our fraile nature vpon him, to heale the filthie diseases of our corruptible flesh.

Sir. I. Cheeke.

HEMEROBAPTISTS

What manner of Heretikes they were.

Heretikes THe Hemerobaptists were Iewes in all points, they affirmed that it was impossible for anie man to attaine vnto euerlasting life, vnlesse he were euerie daie purified and baptised.

Epiphan. prefa. lib. 1. de heres.

HENOCH.

What his taking vp into heauen signifieth.

Gen.5.24. THis is not Henoch the first sonne of Cain, but Henoch the sonne of Iared, whose taking vp into heauen, doth manifest vnto vs, the immortalitie that remaineth after this life, and that God would iudge the world, who will saue those that be righteous, and dampne those that be wicked.

Lanquet.

For God toke him awaie. ¶To shewe that there was a better life prepared, and to be a Testimonie of the immortalitie of soules and bodies. As to enquire where he became, is

meere

mere curiositie. Geneua.

HER AND ANAN.

How they were slaine, for not vsing the lawfull benefite of mariage.

HEr, the eldest sonne of Iuda was maried to Thamar of Mesopotamia, the daughter of Aran. Now, Her was a wicked impe, and doubted of Thamar because she was not of the lande of Chanaan, therfore the Angell of the Lord slew him, the third night after his mariage, when he had not yet companied with hir, by reason of his mothers subtiltie, and so he died in his naughtinesse, for she was loath that he should haue anie child by hir. When Anan was mariageable, Thamar was giuen vnto him, and he also of a spite companied not with hir, notwithstanding that, he liued a full yeare with hir, and when he was threatened of his father Iuda, then he companied with hir, but yet by his mothers commandement, he let his sæd fall vpon the ground, and so he also died in his wickednesse. *Gen* 38.7.

¶This Storie is in the booke of the 12. Patriarks.

HEARE HIM.

How Christ is to be heard in all things.

THis is my deare sonne in whom I delight, heare him. *Mat.*17.5

¶Sith that we are from aboue by the voice of the heauenlie Father bidden to heare Christ, we ought not (as Saint Cyprian saith) to care what the Fathers haue done before vs, but much rather what Christ (which was before the Fathers) did commaund vs to doe, that are we most bound to follow and to doe. Sir. I. Cheeke.

HERESIE.

The definition of Heresie.

AS touching the definition of Heresie, S. Austen saith: To expresse by orderly definition what thing maketh an Heretike, as I iudge, is either impossible or verie hard.

¶The word Heresie, is deriued of a Uerbe, which signifieth to elect or chuse vnto themselues, some certain opinions, which are against the holy Scriptures, and do stubbornly defend the same. And the causes of this their choise, for the most part, are either

because they are ignorant of the holy Scriptures, or els if they knowe them, they despise them, and being driuen by some couetousnesse, they apply themselues to the inuention of some errours. Wherefore Augustine in his booke De vtilitate credendi writeth, An Heretike is he, which for the loue of gaine or rule, either bringeth vp, or els followeth new opinions. The definition therefore of Heresie, is a choice and stubborne defending of opinions, which are against the holy Scriptures, either by reason of ignorance or els contempt of them, to the ende the easier to obtaine their owne pleasures and commodities. The choise and stubborne defending is in this definition in stæd of the forme, but the opinions disagreeing with the holy Scriptures serue for the matter. Pride and couetousnesse make Heresie. And the obtaining of dignities, gaine and pleasures are appointed the endes of this so great a mischiefe. By this definition, it is manifest inough (as I thinke) who be Heretikes.

Pet. Mar. vpon Iudic. fol. 58.

What things are required for the proofe of Heresie.

For iust proofe of Heresie, three things necessarie are required for the proofe of Heresie. First, that it be an errour. Second, that it be an errour against the truth of Gods word. Thirdly, that it be stoutly and willingly maintained. Otherwise, an errour in Gods truth without wilfull maintenaunce, is not an Heresie. S. Austen saith, Errare possum, &c. In an errour I maie be, but an Heretike I cannot be.

Iewel.

How Heresie is to be auoyded and punished.

A man that is giuen to Heresie, after the first and second admonition auoid, &c. After that the godlie Minister hath by the mightie word of God, conuinced any man of heresie, if that man will obstinately abide in his erronious opinion & doctrine, it is lawfull for the godly Magistrate to punish him with ỹ sword, this place (which doth only pertain to the Minister, vnto whom the temporall sword is not deliuered) notwithstanding. Paule did smite Barieſu with blindnesse. Act. 13. 11. And ỹ Lord Deut. 13. 5. did commaund ỹ the false Prophet shall be slaine & put to death. This law is not yet abolished.

Tit. 3. 10.

Sir. I. Cheeke.

¶ This Commaundement is giuen to the Minister, and so particularly to all men to whom ỹ sword is not committed, but els the Magistrate whose chiefe office is to maintain Gods glorie

glorie in his Church, ought to cut of all such rotten & infectious members from the bodie. Geneua.

HERETIKE.

What is to be done with Heretikes.

My brethren (saith Iames) if anie of you doe straie from the truth, so that anie man conuert him, he must know that who soeuer doe cause a sinner to turne from the errour of his waie, shall saue a soule from death. But now a daies you maie find men, that will trauaile rather to ouerthrow, then to turne heretiks. The Lord (saith Augustin) doth ouerthrow the kingdomes of errour through his seruaunts, but he giueth charge, that the men, forasmuch as they be men, should be rather reformed then lost. Neither ought we to dispaire of the turning of our brother which is fallen into Heresie. For vnlesse that such a one might be conuerted, by the grace of the Lord, the aduise of Iames hadde bene vtterly to no purpose. This Augustine knew well, and therefore he emploied himselfe wholly vnto the conuerting of Heretikes, and that with great lenitie and mildenesse of spirite, according vnto the monition of the Apostle. Againe he saith, It was our dutie to chuse and to wish the best, that we might make our waie to your reformation, not in contention, wrawling and persecution, but by comforting of you gently, by aduising you fauourably, by reasoning mildly, as it is written: It becometh not the seruaunt of the Lord to striue, but to be lowly towards all men, fauourably to teach, patient, reforming them that be of a contrarie minde with modestie.

Musculus, fol. 535.

How they ought not to be compelled.

Christ came not into this worlde to compell men vnto him, &c. Chrisostome saith: In case that they which doe allure men from vs, vnto the company & sect of most filthy folke, think that they be able to get away some great & notable person, then they tremble and quake exceedingly, and be much afraid least he shall turne backe againe. He will be of their side (say they) & indeede such a fellow will turne a thousand times, I meane not of them y be sinners, but in case ther be any which is without any spot of sin, & wil be turned & altered, let him go & turne. Surely I am sorie for it, & do waile & lament, & am striken to the very heart

with all, no leſſe then if it chaunced me to haue one of mine owne members cut off. But yet for all that, I doe not ſo lament that, that I ſhall be driuen vppon this feare, to doe anye thing that is vncomely. We doe not lordly rule and gouerne your faith, my moſt deare bretheren, neither doe we command you theſe things vpon any title of imperie or lordlineſſe.

It is the doctrine of the worde which is committed vnto vs, not the authoritie of Princelineſſe or power. We ſtand in the degree of counſailers and aduiſers, be which giueth his aduice & ſheweth his opinion, doth not compel the hearer, but doth leaue a free choice to his power what to doe. And he is to be blamed onelie for this, if he ſaie not thoſe things which becommeth him, and which he is bound to doe. This ſaith Chriſoſtome.

Muſcu. fol. 536.

Of the opinions of Heretikes, looke at their proper names, as they fall out in this booke.

HERODE.

Of his great crueltie.

1. Herode

HErode the firſt, which was alſo called Aſcalon, had manie children, among ẏ which he himſelf cauſed three to be ſlaine, Ariſtobolus, Alexander and Antipater, by reaſon of a conſpiracie that they had made againſt their father. But after him remained aliue, Archelaus, Herodes which was ſurnamed Antipas, and Philippus. Theſe parted the kingdome among them.

Carion. fol. 75.

Mat. 2. 16

And ſlue all the children that were in Bethleem. ¶ Of this is mention made in the ſecond Booke and fourth Chapter of his Saturnalies. How Auguſtus Cæſar hearing that Herode had likewiſe killed his owne ſonne, ſaid: It were better to be Herodes Swine, then his Sonne. T.M.

¶ When Macrobius heard that all the Children that were two yeare olde and vnder ſhould be ſlaine, and that among the multitude his owne Sonne was ſlaine alſo, he ſaid: I had rather be Herodes dogge then his ſonne. Marl. 34.

How and for what cauſe this Herode burnt the Scriptures.

King Herode, for that he well vnderſtood the baſeneſſe of his houſe, therefore he burnt the Scriptures: leaſt by ẏ meane

of

of such auncient Records, some doubt might afterward be mooued, against his posteritie. For he thought if he had once renounced such monuments, it could neuer be proued by any maner of other witnesse, but that he came by descent from the stock of the Patriarches & olde Proselites, whereas indeed (saith Master Iewel) he was a mere Aliene, and a straunger to the house of Israel, and a verie tyrannous vsurper of the Crowne, as being lineallie descended, not from Iacob, but from Esau. Ambr. in Luca. lib. 3. cap. 3.

Iewel. fol. 477.

Of his death it is written thus.

Herodes disease vexed him more & more, God executing iustice on him, for the thing which he impiously committed. It was a slow or slack fire, yet yelding not so great inflamation outwardlie to the beholders, as veration inwardly to the internal parts, he had a vehement desire greedelie to take some thing, yet was there nothing that sufficed him. Moreouer inward rotting of the bowells, and specially a grieuous Flure in the Fundament, a rawe and a running sleame about his fate, and the like maladie vexed him about his Bladder. His priuie members putrified, engendring wormes, which swarmed out a shrill stretched winde, he had great paine in breathing, and a grose breath, hauing throughout all the parts of his bodie such a Crampe, as strength was not able to sustaine. It was reported by them which were inspired from aboue, and to whome the gift of Diuination was graunted, that God enioined the Prince this punishment, for his great impietie. Iosephus, Ant. Iud. li. 17. cap. 8. 9. Anno Christi. 6. Augu 47. Euse. chr.

Eusebius. fol. 12.

Of the second Herod, sonne to the first.

At that time Herode Tetrarcha, &c. ¶ This Herode was the sonne of ỹ Herod of the great Antipater, surmaned of some Ascalon, which slue the Infants in Bethleem, being a most pernitious Rauen, hatched of so wicked an Egge. Some call this Herode Antipas for his surname. He is the verie same which araied our Sauiour with a white vesture, and derided his Diuine wisedome, making an open iest and laughing scorne of him. Of this man Iosephus maketh mention in his 18. Booke of the Antiquities of the Iewes. *Mat.* 14. 1. 2. Herode

Marl. vpon Mathew. fol. 305.

How he led awaie his brother Philips wife.

This man was surnamed Antipas, the brother of Archelaus, and made Prince of Galile by his father Herode. The same toke his brother Philips wife from him he being yet aliue, the which happened by this occasion: Herode went to Rome, and by the waie, he lodged by chaunce with his brother Philip, who dwelled in ẏ forepart of Iewrie. As Herod & Herodias had now made acquaintance, which Herodias was the daughter of Aristobolus, and sister to Herode Agrippa, they were agræd, ẏ he comming from Rome, should lead hir with him, the which was done. Iohn Baptist rebuked this wickednesse, who was therefore beheaded. Howbeit Herod went not vnpunished at the last for it. For by Caius Caligula was he sent in exile, at Leonia in Galile with Herodia, the which constrained him to goe to Rome and require a kingdome, but comming home without doing ought, he lost that part also of the kingdome, which he possessed afore. He reigned 24. yeares in Galile.

Mat. 14. 3. For Herode had taken Iohn and bound him, &c. ¶ The Euangelists affirme that Iohn was taken, because he openlie cõdemned the incestious Matrimonie of Herode with Herodias, which was his brother Philips wife: for Iohn said to him, It is not lawfull for thée to know hir. Iosephus alledgeth another cause why he was put in prison, namelie because by his doctrine (to the which the people wonderfullie resorted) he brought himselfe in some suspition with Herod, of the mouing of some new attempt or vnwonted matter. But it might be that the wicked Tyraunt toke this as a cloake, to couer his cruel murthering of Iohn. Or it might be, that this wicked rumour was spread abroad of him, for vniust violence and crueltie, is neuer without diuers accusations. But the Euangelist shew the verie cause indéed, namelie that Herod was an enimie vnto the holy man, because he was sharplie reprehended of him. For Iosephus is deceiued, which thought that Herodias was not taken from Philip, the brother of Herode but from Herode the king of Chalos his fathers brother, for at what time the Euangelist writ, the remembrance of the wicked déede, was not onelie new, but also common in the eies of all men.

Iosephus deceiued.

And whereas Iosephus in another place saith, that Philip was of a softe wit, in consideration and hope whereof, there is

no

no doubt, but that Herode was the more bold to accomplish his will, and to abuse the modestie of Philip, not fearing anie punishment.

Yeere is also another probable coniecture that Herodias was rather giuen in Matrimonie to Philip hir fathers brother, then to hir great Uncle the Father of hir Graundfather, which for age was euen crooked. But Herode Antipas heere mentioned, and Philip, were not brethren by the mother side, but Herode was the sonne of Marthaca the third wife of great Herod, and Philip was borne of Cleopatra. Marl. fol. 307.

And when he knewe he was of Herodes iurisdiction, he sent him to Herode. ¶This was Herode Antipas, the Tetrarch, in the time of whose gouernance, which was almost the space of 22. yeares, Iohn the Baptist preached, and was put to death. And Iesus Christ also died and rose againe, and the Apostles begunne to preach, and diuers things were done at Hierusalem, almost seuen yeares after Christs death. This Herode was sent into banishment to Lyons, about the second yeare of Caius Cesar. Beza. *Luke.23.7*

Of Herode Agrippa.

This man was the sonne of Aristobolus, the sonne of the first Herode, and was slaine by his Father, he was prisoner in Rome, in the time of Tiberius, and afterwarde in great fauour with Caius Caligula the Emperour, of whom he obteined the part of Philip his brother, and the name of a King.

Afterward, the Lande also which Herode Antipas had, he obtained of Claudius, Samaria and Iewrie. And by this occasion was whole Iewrie subiect againe, vnto one mans Dominon. The Apostle Iames the greater was put to death, by this Herode, the which is mentioned in the 12. chapter of the Actes. He raigned seauen yeares.

Cation.

About this time, Herode the king stretched out his hande, &c. ¶This name Herode was common to all them ỹ came of the stocke of Herode Ascalonites, whose surname was Magnus. But he that is spoken of heere was nephew to Herode the great sonne to Aristobolus, and father to that Agrippa, who is spoken of afterward. Beza. *Act.12.1.*

What the Herodians were.

Heretikes The Herodians were they of the Iewes, which thought that Herode was Christ, and applied vnto him the Prophecie of Iacob (Gen. 49.10.) The Scepter shall not depart from Iuda, &c. Which is verified in none other but in Christ.

Epipha. li. 1. tom. 1. hæres. 20.

HEAVEN.

Of the opening of heauen.

Eze. 1.5. WHere the Heauens opened, &c. ¶ That is where there were mysteries opened from Heauen. Steuen also the first Martyr sawe the Heauens open, & Iesus standing on the right hand, &c. Act. 7.56. So are the Heauens open in the faith of the beleeuer, that he seeth God in his glorie. The Heauens are counted in the Scripture to be opened, when a manifest Vision, reuelation, signe or token, is shewed of God vnto man. Math. 3.16. Mar. 1.10. T.M.

HIDE.

What the hiding of Gods face is.

Deu. 31.17 AND will hide my face from them. ¶ To hide his face, is as much as not to heare, and to take awaie the tokens of his kindnesse, as when he giueth no care to vs or our prayers, nor sheweth vs anie token of loue, but setteth before our eies grieuous afflictions, & euen verie death. As in Iob. 13.20. Math. 3.4. T.M.

I will hide, &c. ¶ That is, I will take my fauour from them. As to turne his face toward vs, is to shewe vs his fauour. Geneua.

HIENA.

Of the propertie of this beast.

Ecc. 13.19 WHat peace is there betweene Hiena and a Dog. ¶ Hiena is a wilde beast that counterfaiteth the voice of men, & so inticeth them out of their houses, & deuoureth them. Geneua.

¶ That is, with a sinner that returneth continuallie to his sinne againe, as a Dogge to his vomit. Or els after the other Translation, Hiena is a subtile beast, watching about shepherds folds, resembling a mans voice, & lerning certain names, doth cal them

them forth, and ſo deſtroieth them, whoſe nature is contrarie to the dogge, which is a kæper of the folde, and friendlie to men.

The Bible note.

HYMENEVS.

Of this mans opinion.

HYmeneus and Philetus ſaide: that the reſurrection was alreadie paſt. 2. *Tim.* 2. 17.

HIGH PRIEST.

How the high Prieſts office was diuided.

WHen Annas and Caiphas were high Prieſts. ¶ By the law there ſhould haue ben, but one high Prieſt, but corruption of the time, by reaſon the Romanes had rule, and the briberie of Caiphas brought to paſſe that the office was diuided. *Luke.* 3. 2

The Bible note.

¶ Ther could be by Gods law but one ſacrificer at once. But becauſe of the troubles that then reigned, the office was ſo mangled by reaſon of ambition and briberie, that both Caiphas and Annas his Father, had it diuided betwæne them. Geneua.

How euerie Biſhop is called by the name of high Prieſt.

The ſafetie of the Church hangeth vpon the dignitie of the high Prieſt. Which authoritie S. Hierome in that place, doth attribute to the Biſhop of euerie Dioceſſe. Hierome con. Luci. Hierome

Tertulian ſaith, The high Prieſt, that is, the Biſhop hath authoritie to miniſter Baptime. Tertulian de Baptiſmo. Tertulian

Auguſtine ſaith, Quid eſt Epiſcopus, &c. What is a Biſhop, but the firſt Prieſt, that is to ſaie, the high Prieſt. Auguſtin

Auguſt. queſtionibus de vtroq. Teſ.

Euagrius calleth Euphemius and Gregorius the Biſhop of Antioch, Sūmos Sacardotes, the higheſt prieſts. Ruffinus calleth Athanaſius ỹ Biſhop of Alexandria, Pontificem marinum, the greateſt or higheſt Biſhoppe. By theſe I truſt (ſaith M. Iewel) it maie appere, that the title or dignitie of the higheſt Prieſthod, was generall and common to al Biſhops, and not onelie cloſed vp and mortified onelie in the Pope. Iewel. fol. 526.

HILL.

What is meant by this Hill.

VPon the hill shall be taken awaie the side vale, &c. By this hill is meant the hill of Syon. By which is signified the Church. There wil ỹ Lord iudge & deliuer vs from al our enimies. By the vale and couering, vnderstand sinne, wherein all men are founde guiltie. Rom. 3. 23. All men haue sinned, &c. From it hath the Lord deliuered all men, which beleeue that he hath frælie done it, of his owne mercie for Christs sake, & not for their deseruings. Rom. 3. 24. T. M.

HIN.

What manner of measure it was.

Exo. 29. 40 WIth the fourth part of an Hin of beaten Oyle. ¶ A Hin was a measure of Liquid things, conteining. 12. Logins, and one Login was so much, as would receiue fiue Egges.

The Bible note.

¶ Loke. Eliote.

HINDER PART.

What is meant by the hinder part of God.

Augustin. THe hinder part of God, is Christs humanitie, the which he toke vpon him in the end of the worlde, that we might liue without end.

HYPOCRITE.

What an hypocrite is.

AN hypocrite is as much to saie as a fainer or dissembler, or a player, which representeth the person of an other man, which seemeth to be such a one as indeede he is not.

Marl. vpon Math. fol. 113.

Hypocrisie described.

WEe see manie which beare the face of verie zealous Christians, so long as it is but to dispute and to holde long talke, & to beare men in hand that they studie to serue God, and to honour him, and yet for all that, as soone as they haue to doe with their neighbour, a man shall perceiue what they haue in their hearts, for they seeke their owne aduauntage, and make no conscience to rake to themselues, and to beguile folke when they haue them in their danger, by what meanes so euer it be. Now then there is no doubt, but that those which seeke their owne

aduaun-

aduauntage and profite, are hypocrites.

Caluine vpon Iob. fol. 4.

HYPOTIPOSIS.

What this word signifieth.

IT is a figure called Illustration, by the which the forme of things is so set forth in words, that it seemeth rather to be seene with the eies, then heard with the eares.

Marl. vpon Math. fol. 607.

HIRE.

What is meant by hire, wages, or reward.

AND my hire is with me. ¶ Heere Christ sheweth himselfe to be iudge of the whole worlde, inasmuch as he auoucheth that he will render euerie man his reward. For all this whole booke treateth of the holynesse and righteousnesse of the chosen, and lykewise of the naughtinesse of the cast-awaies, wherfore it behoueth vs to bee heedfull, that euerie one of vs doe diligentlie performe his duetie according to his calling. As for the profiting or not profiting of our labour, that must we put to the discreation of him that promiseth to yeeld to euerie man his reward according to his worke. Let vs not sleepe as other doe, but let vs watch & be sober. 1. The. 5. 6. waiting for the blessed hope, & for ỳ appearing of ỳ glory of ỳ great God, & of our sauiour Iesus Christ. Tit. 2. 13. Moreouer ỳ hire wherof mention is made heere, must be referred, not to ỳ desert of the worke as ỳ merit-mõgers talke, but to ỳ beleeuing of ỳ promise, according to this text, when yee haue done al that is enioined you, saie ye, we are vnprofitable seruants, & haue done that which we ought to doe. Luke. 17. 10. Marl. vpon the Apoc. fol. 312. *Apo. 22. 12*

Why eternall life is called by the name of hire.

And ỳ thou shouldest render hire vnto thy seruants, &c. The Lord shall bring to light the things that are couered, & make the righteousnesse of ỳ godlie to shine as the noone daie, whome the graceless world had condemned for the worst of al men. Psa. 32. 6. Esa. 58. 8. 1. Cor. 4. 5. And it is called by ỳ name of hire in the Scripture, not absolutelie, nor yet for ỳ works sake, but in respect of ỳ bountifulnes of the promiser, as for example. If a man buie a bondslaue, he is wholie at his maisters cõmaundement: *Apo. 11. 18*

And

And whatsoeuer seruice or toile he doth, it is onelie his Lorde and maisters. Now if his maister should of his owne frée goodnesse promise his slaue anie wages for shewing himselfe diligent and faithfull in doing his seruice, surelie it were rather a reward then of hire, but yet the maisters promising of it, giueth it the name of hire, by reason whereof our Sauiour Christ saith, When you haue done all that is commaunded you, saye ye, we be vnprofitable seruants. Luke. 17. 10.

Marl. vpon the Apoc. fol. 164.

HISTORIE.

What an historie is.

TVllie calleth an historie the witnesse of times, the light of vertue, the life of memorie, Maistres of life.

HOBAB.

What this Hobab was.

Nu. 10. 29 AND Moses said to Hobab the sonne of Raguel the Madianite, Moses Father in lawe. ¶Hobab is the same which before is called Iethro, euen as Salomon is called in some place Idida: and as Osias is also called Azarias. He was the sonne of Raguel, and Father to Zephora Moses wife, Albeit that in the second of Exod. Raguel is called her Father, not because hee was so indéede, but because he was her Fathers Father, which manner of speaking is not a few times vsed in the Scripture.

T.M.

¶Some thinke that Raguel, Iethro, Hobab, and Keni, were al one. Kimhi saith, that Raguel was Iethroes Father: So Hobab was Moses Father in lawe.

Geneua.

HOLIE.

Who is holie.

Apoc. 20. 6 HE is holie that is borne againe by the word of lyfe and hallowed, that is to saie made cleane by Christs spirite, and so is become the dwelling place of God. In the respect whereof Paule calleth them holie, which are borne againe through the fountaine of lyfe. Rom. 1. 7. 1. Cor. 1. 2. For the chosen heare how the Lorde saith: Be ye holie as I am holie. Leuit. 11. 44. 1. Pet. 1. 16. Also God hath not called vs to vncleannesse, but to holi-

holinesse. 1.Thes.4.7. Marl.vpon the Apoc.fol.276.

How Christ is called holie.

Thus saith he that is holie,&c. ¶Christ Iesus is properlye tearmed holie,and so sothfast,because that all other things,yea euen the Starres of the Skie are defiled and vntrue,in comparison of him,for he is God blessed for euer.Rom.9.5. Moreouer he onelie is holie in respect of his manhood, because beeing segregated from the number of sinners,he alwaies performed the things that pleased his Father,and became obedient vnto him, euen vnto death.He did not sinne,neither was there anie guile founde in his mouth.Heb.7. 26.Iohn.8.29.Psal.2.8.1.Pe.2.22. Hereby onelie hath he reconciled vs vnto God, and obteined faith and grace at his hand for vs, becomming our righteousnesse and holynesse.1.Cor.1.30.To be short,he is worthelie termed the holie of holiest.Dan.9.24.Marl.vpon the Apoc.fol.60 *Apo.3.7.*

What is meant by the Angells crieng, Holie,Holie,Holie.

And one cried to an other & said,Holie,Holie,Holie.¶This oft repetition signifieth that ỹ holie Angels cannot satisfie themselues in praising God,to teach vs that in all our liues, we should giue our selues to the continuall praise of God.Geneua. *Esaie.6.3.*

The meaning of the Prophet in this place.

With the holie thou shalt be holie,and with the perfect thou shalt be perfect,with the cleane thou shalt be cleane, and with the froward thou shalt be froward.¶This text most commonlie hath bene alleadged to this end:That if a man did acquaint himselfe and kepe companie with good men, he shoulde learne by their example,custome,and companie keeping, to be a good & a godlie man.And contrariwise,who did kep companie with the vngodlie,with mockers and scorners,with liars and swearers,or with anie other notablie spotted with anie kind of vice, or euill manners,the companie keper with such,must nedes at the length be infected with the same vices. And therefore Cato gaue a precept to young children,Tu bonis ambula,My childe kepe companie with them that be good,for it is most true that the Apostle saith: Corrumpant mores bonos colloquia praua: Naughtie & filthie talke do oftentimes corrupt good manners: To this purpose and ende therefore to teach men this holye, *Psa.18.25.*

whole,

wholesome lesson to beware of euill companie, & to ioine them to good companie, was this text commonlie alledged: Cum sancto sanctus eris, &c. Which sentence as it is verie good, so it is not true nor agreing with ỳ mind of the Prophet. For his meaning in this place is, ỳ God with a man ỳ is holie, he wil be holy, that is, he wil be present with him & mainteine his holines. And with him that is present & sound without wrinkles or wiles, God will dwell with him & strengthen him in his perfectnesse, and with the pure the Lord will be pure, and with the froward, the Lord wil deale frowardlie, not ỳ there is anie frowardnesse or peruertnesse in God: but dealeth frowardlie after the manner of speaking of ỳ Scripture, when he punisheth ỳ frowardnesse of men. Like as God is holie with them that be holie, ỳ is, he prospereth them in their holinesse. Now ye sée ỳ albeit, this as a good & godly sentence gathered of these words: Cum sancto sanctus eris, &c. With him that is holie, vertuous, & good, a man (kéeping companie with such) shall haue a smacke of his holinesse & vertuousnesse: And he that shall vse to kéepe companie with the wicked & vngodlie, shall grow to wickednes & vngodlines: yet the more true & the verie Germaine sence of these words in this: to applie them to the practises of God, & not companie kéeping with man: whose propertie is to be merrifull, & to shew his louing fauour vnto men frélie without our deseruing, and yet this fauour doth follow them that applie themselues to holinesse and vertuousnesse. Ric. Turnar.

HOLIE GHOST.

How and when the visible signe of the holie Ghost was receiued.

Act. 8. 17. And they receiued the holie Ghost, &c. ¶ Understand in a manifest and visible signe, as the Apostles themselues receiued it, in the first daie, or (as we call it) Whitsondaie, which thing at ỳ time was necessarie, for the furtherance & stablishment of the preaching of the Gospell, although not nédful to saluation. But now that the preaching thereof is sufficientlie confirmed, this visible miracle is ended, and yet remaineth that stil which was stablished by the miracle, ỳ is, by the preaching of ỳ Gospell is ministred the holie Ghost, although our bodilie eye sée it not, by whom faith commeth, which receiueth Christ to be

our

our righteousnesse, sanctification and redemption. 1. Cor. 1, 30.

Tindale.

How the holie Ghost is God, proued by the Scriptures.

Are ye not ware that ye are the Temple of God, and how that the spirit of God dwelleth in you. If anie man defile ỹ temple of God, him shall God destroie, for the temple of God is holy, which Temple are ye. And againe, ye are the Temple of the liuing God, as saith God, I wil dwel among them and be their God, and they shall be my people. But we are also called in Scripture, ỹ temples of the holie Ghost. For know ye not saith Paule, that your bodies are the temples of ỹ holie Ghost, which is in you, wherefore it must nedes be graunted that the holie Ghost is God. 1. Cor. 3. 16 2. Cor. 6. 16 1. Cor. 6. 19

¶ What man knoweth the things of man, saue the spirite of man which is within him. Euen so ỹ things of God knoweth no man, but ỹ spirit of God: By which sentence it is euident, ỹ as is the spirit of man to manward, so is the spirit of God to Godward, & as the spirit and bodie is but one man, & yet haue seuerall offices, euen so the Father, Sonne, & holie Ghost, although they be distinct in name and office, are yet but one God. 1. Cor. 1. 11

S. Paule saith, If the spirit of him ỹ raised vp Christ frō death dwel in you, euen he ỹ raised vp Christ from death, shal quicken your mortall bodies, because of his spirit that dwelleth in you. And againe, speaking of the same holie Ghost, he sayth: If ther be anie man that hath not the spirit of Christ, the same is none of his. For as much then as the same holie Ghost, is indifferentlie the spirit of the Father and of the Sonne, it must nedes be graunted, that he is of the selfe same nature and substaunce with them both, and so all one God with them. This sentence also proueth Christ to be God. Rom. 8. 11 Rom. 8. 9.

¶ Peter sayd to Ananias, how is it that Satan hath filled thine hart, that thou shouldst lie vnto the holy Ghost. And after that he saith, Thou hast not lied vnto me, but vnto God. Wherfore seing he saith, in lieng vnto the holie Ghost, he lied vnto God, it cannot be denied but that the holie Ghost is God.

¶ None maie be euerie where and in all persons at once but God: The holie Ghost maie be in all men and euerie where at one time and moment, Ergo the holie Ghost is God. Act. 2. 1.

None

Luke.4.18 ¶ None hath power to send forth & appoint Christ to ỳ preaching of the Gospell but God, but the holie Ghost hath done the same, as Christ himselfe affirmeth out of Esaie the Prophet,
Esa.61.1. saieng: The spirit of the Lord is vpon me, for he hath anointed me to preach the Gospel to the poore, and hath sent me to heale
1.Iohn.5.7 the broken in heart, wherefore the holie Ghost is God.

¶ There are three saith Iohn that beare record in heauen, the Father, the Word, & the holie Ghost, and these three are one. And although some men affirme ỳ this sentence (these three are one) is not found writtẽ in ỳ Greek, yet is it altogether vntrue, for ỳ Greeke trãslation hath it. But if it were not in ỳ Greeke, what is that for vs, seeing the selfe same thing maie be proued by other places of Scripture, for Christ sayth: I and the father are one. And the holie Ghost also, is not onelie the spirit of the Father, but also of the sonne, & so is of one nature and substance with them, as is before sayde, wherefore it maie well bee sayd, ỳ he is God, and ỳ these three are one, and beare record of the truth, for he sayth, If we receiue the witnesse of man, yea, the witnesse of God is greater. The witnesse of them, is the witnesse of God, Ergo the Father, the Sonne, and the holie Ghost are God.

Act.12.24 ¶ It is onelie the office of God to elect and chose ministers which are fit to gouerne his Church, and therfore the Apostles setting Barnabas & Mathias before God, sayd thus: Thou Lord which knowest the heartes of all men, shewe whether of these two thou hast chosen. But ỳ holie Ghost also appointeth min-
Act.13.2. isters to preach, for it is written that the holie Ghost sayde: Seperate me Barnabas & Saule, vnto ỳ worke wherevnto I haue
Act.20.28 called them. And againe sayth Paule: Take heede vnto your selues, and to all the flocke, amongest whome ỳ holy Ghost hath made you ouerseers to rule ỳ congregation of God, which he hath purchased with his bloud, wherefore it cannot be denied but ỳ the holye Ghost is God. The selfe same reason vseth Athanasius against Arrius the chiefe Author of this sect.

¶ None hath power to adopt vs to be the children of God, but God onelie: but by the holie Ghost we are adopted to be the children of God, for Paule calleth the holie Ghost, the spirit of Adoption, and all because we are thereby made the children of God, Ergo the holie Ghost is God.

How

How the Holy ghost is God, proued by the auncient Doctors.

S. Augustine saith thus: Spiritus sanctus est Deus, &c. The Holie ghost is God: Therefore Peter when he saide vnto Ananias, thou hast enterprised to lye vnto the Holie ghost, he followed readely and tolde him what was the Holie ghost, and said: Thou hast not lied vnto men, but vnto God. August.

August. cont. literas petilia. li. 3. cap. 28.

This place of Saint Austen is against those, that will quarrell and saie, that the Godhead of the Holy ghost cannot be proued by expresse words of the Scripture. Iewel. fol. 91.

Nazianzenus saith: Dicit aliquis, &c. Some man will saie, it is not written that the Holy ghost is God, but I will bring thee forth a whole swarme of authorities, whereby it shall appeare that the Godhead of the holie Ghost, is plainlie witnessed in the Scripture: Unlesse a man will be verie dull, and vtterlie voide of the holie Ghost. Nazianzenus.

Nazianzenus de spiritu sancto.

Didimus in his booke De spiritu sancto, which Saint Hierome did translate, proueth that the holie Ghost is verie God, because he is in manie places at one time, which no creature can be. For (saith he) all creatures visible and inuisible, be circumscribed & inuironed, either within one place (as corporable and visible things be) or with the propertie of their substaunce, (as Angels and inuisible creatures) so that an Angell (saith he) cannot be at one time in two places. And for as much as the holie Ghost is in manie places at one time, therefore (saith he) the holie Ghost must nedes be God. Didimus.

Didimus de spiritu sancto. li. 1.

The Angell (saith Basil) which was with Cornelius, was not at the same time with Philip. For the Angell which spake to Zacharie in the Altar, was not the same time in his proper place in heauen, but the holie Ghost was at one time in Abacuck, and in Daniel in Babilon, and with Ieremie in prison, and with Ezechiel in Chober, whereby he proueth that the holie Ghost is God. Basil de spiritu sancto. cap. 22. Basil.

HOLIE VVATER.

How it was called in the olde time.

Nu.5.17. THen the Priest shall take the holie Water, &c. ¶Which also is called the water of purification or sprinkling. Nu.19 9. because they that were separated for their vncleanneſſe, wer sprinkled therewith and made cleane. In Hebrue it is called the water of sinne, because it is made to purge sinne. Nu.8.7. It is also called holie water, because it was ordeined to an holie vse. Geneua.

Of the Popish holie water and vse thereof.

Pope Alexander ordeined and commaunded all his Priests to make holie water, not to be a remembraunce of Christes bloud & of our Baptime, but to purge men from sinne, as his wordes doe testifie in the booke of the Popes decrées: Aquam sale consperſam populi benedicemus, &c. We blesse water sprinkled with salt for ỹ people, that they sprinkled therwith may be hallowed and cleansed. The which thing we command all Sacrificers or Priests likewise to doe. For if the Ashes of a Calfe sprinkled with bloud, hallowed and cleansed the people: much more water sprinkled with salt, and sanctified with good praiers, halloweth and cleanseth the people. These bée the wordes of Pope Alexander both vaine and superstitious.

HOMILIES.

Bucers iudgement concerning Homilies read in the Church.

IT is better (saith he) that where there lackes to expounde the Scriptures vnto the people, there should be godlie and learned homilies read vnto them, rather then they should haue no exhortation at all in ỹ administration of the Supper. And a little after he sayth: There be to few homilies, and to few pointes of religion taught in them: when therefore the Lorde shall blesse this kingdome with some excellent preachers, let them be commaunded to make mo homilies of the principall partes of Religion, which maie be read to the people by those Pastors that cannot make better themselues.

Bucer.

HONOVR.

What Honour signifieth.

IN giuing honour goe one before an other. ¶Honour is Rom.12.10 héere taken, not onelye for a certeine outward reuerence, whereby

whereby we reuerence the dignitie of our neighbour, but also for an outward helpe, succour and aide, whereby we helpe those that stand in nede. Pet. Mar. vpon the Rom. fol. 419.

What honour is to be giuen to the wife.

Giuing honour vnto the wife. ¶ Erasmus in his Annotations noteth out of Saint Hierome, that to giue honour here, is not to bow the knee, neither to decke them with golde and pretious stones, neither to set them in the vpper seates and highest places; which manner we see most foolishlie vsed in diuerse regions, but to abstaine from fleshlie lusts, for so (saith Hierome) is honour giuen vnto women, if they be not defiled with ouer much wantonnesse and lust. The signification of this worde honour, doth also extend it selfe, to amiable, kinde, and louing speach, & to the ministring vnto the wife, such things as she needeth, as farre forth as thine abilitie stretcheth. Tindale. 1. Pet. 3. 7.

What it is to honour parents.

Honour thy Father and thy Mother. ¶ To honour Father & Mother, is not onlie to shew obedience vnto them, but also to helpe them in their age, if they be poore & needie. As Ephe. 6. 2. Mar. 7. 10. Math. 15. 4. Rom. 13. 7. T.M. Exo. 20. 12.

¶ By the which is meant, all that haue authoritie ouer vs. Geneua.

Of three manner of honours, a diuine honour, a ciuill honour, and an Idoll honour.

There be manie wordes indifferent to diuerse and contrarie significations, as are, Adoro, Colo, Seruio, to bowe downe, worship, to serue and to knéele, which when the word following is added, as to saie, Adoro Deum, vel Imaginem: vel hominem. It is some seene what worship is meant, for the Scriptures put neuer any such worde alone, but expresse what thing is worshipped or honoured. In ỳ former chapter it is writtẽ, ỳ the king fell downe before Daniel, & honoured him with a ciuile honour. And we are commanded so to honour our parents, princes, and ministers of ỳ word, &c. but no wher cõmandeth god, but vtterly forbiddeth it to fal down before, or to honour Images: wherfore it is plaine Idolatrie to fal down or to knæle before thẽ: & it cannot be excused nor mocked out wt̃ any popish glose of a certein reuerent behauiour before Images. For Images be called in scripture abhominatiõ, & ỳ execrable signes of ỳ destructiõ of ỳ popish 3 manner of honors

Church. Dan.9. And Christ himselfe confirming it addeth. Who so readeth the place let him vnderstand it. Wherefore when an Idoll or Image or false Gods followe anie of these words, Adoro, Colo, Seruio, and such like, then beware of that act, fall not downe with no reuerent behauiour nor worship thou them, but saie with Daniel & his fellowes, yea, & as Christ said to the diuell: To thy Lord God shalt thou doe reuerent behauiour, and him onlie shalt thou serue & worship. Let these defenders of Idolatrie shew vs one place in al scripture, which either commandeth or permitteth anie Idol honour, or Image seruice, which they call adoration or reuerent behauiour to anie Image, if they cannot, then let vs saie vnto them as Christ saide to Satan: Auoide ye diuels, and learne to worship your Lord God, and him onelie serue, &c. Melancthon vpon Daniel.

HOPE.

A definition of Hope.

HOpe is a faculte or power breathed into vs by the holie Ghost, whereby we with an assured & patient minde wait for, that the saluation begun by Christ, and receiued of vs by Faith, should one daie be perfected in vs, not for our merites, but through the mercie of God.

Pet. Mar. vpon the Rom.

Hope is an euident shewing of things not appearing, a seeing of things not seene, a witnesse of darke things, a presence of things absent, and open shewing of hidden things.

Cal. in his Instit. 3. b. chap. 2. Sect. 4.

Hope is a most firme and vndoubted loking after those thinges which we beleeue. Bul. fo. 34.

Hope is a trustie loking after the thing that is promised vs to come: as we hope for the euerlasting ioye which Christ hath promised vnto all that beleeue in him. Booke of Mar. fo. 1112.

How hope is of things absent.

Rom. 8. 24 We are saued by hope (saith Paule) but hope that is seene is no hope, for howe can a man hope for that which he seeth, but and if we hope for that which we see not, then do we with patience abide for it. ¶ Abraham hoped that he should receiue the promised lande, when as yet he possessed not one foote of grounde in it, but saw it inhabited of most puissaunt nations.

Mo-

Moſes hoped that he ſhould deliuer the people of Iſrael out of Aegypt, and place them in the land of promiſe, where as yet he ſaw not the manner and meanes how he ſhould do it. Dauid hoped that he ſhould reigne ouer Iſrael, and yet he felt the perill of Saule and his ſeruants hanging ouer his head, ſo that oftener then once he was in daunger of his life. The Apoſtles & holie Martyrs of Chriſt, did hope that they ſhoulde haue eternall life, and that God would neuer forſake them, and yet neuertheleſſe, they felt the hatred of all ſortes of people, they were baniſhed their Countries, and laſtlie were ſlaine by ſundrie torments. So (I ſay) is ỹ hope & loking for of things not preſẽt & things not ſeene. Yea it is a ſure & moſt aſſured loking for of things to come, & that not of things whatſoeuer, but of thoſe which beleeue in faith, & of thoſe which are promiſed to vs, by ỹ verie true, liuing, and eternall God. For S. Peter ſaith: Hope perfectlie in the grace which is brought vnto you. Nowe they hope perfectlie, which do without doubting commit themſelues wholie vnto the grace of God, and doe aſſuredlie loke for to inherit life euerlaſting. Bullinger. fol. 305.

How hope hangeth vpon faith.

Hope is nothing elſe, but a loking for thoſe things, which faith hath beleeued, to be trulie promiſed of God. So faith beleeueth that God is true: Hope loketh for the performaunce of his truth in cõueniẽt time: Faith beleeueth ỹ he is our father, Hope loketh for him to ſhew himſelfe ſuch a one toward vs. Faith beleeueth that eternal life is giuen vs: Hope loketh ỹ it be one daie reuealed. Faith is the foundation wherupon Hope reſteth: Hope nourſheth and ſuſteineth Faith, &c.

Caluine. 3. b. Chap. 2. Sect. 42.

Of Auguſtines Hope.

Auguſtine in his booke of Meditation, writeth of the confirmation of his Hope, in this ſorte. Auguſtin
Where bee three thinges which doe ſtrengthen and confirme my heart, that no lacke of deſertes, no conſideration of mine owne baſeneſſe, no regarde of the heauenlie bleſſedneſſe, canne thruſt me downe from the expectation of my hope. My ſoule is faſt rooted therein. And wilt thou knowe what the matter is? I do weigh and conſider three points, in which my whole hope doth conſiſt. That is to wit, the loue of adoption, the truth of the promiſe, and the power to per-

ſome. Now let my fooliſh imagination wonder as much as it liſt, & ſaie, what art thou? Or, how great a glorie is this? Or by what deſert doſt thou hope to obtein this thing? And I wil boldlie aunſwere: I know whom I haue beléeued, and am aſſured that God hath adopted me in exceeding great loue, and that he is true in his promiſe, and able in performance, for he is able to doe what he will. Muſculus. fo. 459.

HORIMS.

What manner of people the Horims were.

A kinde of Giants, and ſignifieth noble, becauſe that of pride, they called themſelues noble or Gentles. Tindale. fol. 16.

HORNE.

What this word Horne, ſignifieth.

Luke. 1. 69 AND hath raiſed vp the horne of ſaluation. ¶ This word Horne in the Hebrew tongue ſignifieth might, & it is a Metaphore taken from beaſts that fight with their hornes. And by raiſing vp the might of Iſrael, is ment ỹ the kingdome of Iſrael was defended, & the enimies therof laied on the ground, euen then when the ſtrength of Iſrael ſeemed to be vtterlie decaied.

Pſal. 18. 2. The horne of my health, &c. ¶ He calleth God the horne of his helth, becauſe by him he had ſubdued his enimies & obteined health. It is a borrowed ſpeach of horned beaſts, which with their hornes defend themſelues, and driue awaie them that fight againſt them. T. M.

¶ We ſhall vnderſtand ỹ the Scripture doth commonlie vſe the Metaphore of the word Cornu, an Horne, for the moſt perfect and pure ſtrength: The tranſlation béeing taken of horned beaſts, whoſe power & defence be altogether in their hornes. The ſame Metaphore & the ſame words we haue in the Goſpel of Luke, in the ſong of Zacharie: Et erexit Cornu ſalutis nobis in domo, &c. This Horne of ſaluation is an other manner of horne, then ỹ horne which ỹ fables of ỹ Poet doe ſpeake off. They haue a prétie and pleaſant fable, not altogether vnlike to ſome of our pilgramage fables, which was this, That Iupiter, which in déede was a baſtard borne, being caſt out of his mother at al aduentures (as oftentimes baſtards be) neuertheles his father Saturnus cauſed a Goat to giue him ſucke, & two

Nymphs

Nymphs to nurse him, the one was called Adrasia, & the other Ida. The name of the Goat that gaue him suck, was Amalthea, which Amalthea after ý Iupiter was a great old god, he set her among the stars: saue ý he gaue of his liberalitie one of Amalthes hornes to his two nurses, graunting to ý Goates horne this propertie, That whatsoeuer they should wish for, it should by and by spring out of that horne, of the which fable sprang a Prouerb, Cekas Amaltheias: Hoc est Cornu Amalthea: siue cornu copia, plentie of al things. This was a folish fable & a stark lie of the Heathen Poets: but the horne of saluation which the Scripture speaketh of, is nothing else but the almightie and vnspeakable power of Gods defence for his true seruauntes.

Ric. Turnar.

HORNET.

What an Hornet is.

I Will send Hornets before thée, &c. A Hornet is like a Waspe, she is of more venemous nature, and stingeth much sorer. As Deut. 7. 20. Iosu. 24. 12. T. M. *Exo. 23. 28*

I sent Hornets before you. ¶ That is, I sent such things of feare and dreade into the hearts of your enimies, and so discouraged, dased and astonied them, that they were readie to fall or euer ye came at them. T. M. *Iosu. 24, 12.*

HORSE-LEACH.

What her two daughters be.

The Horsele-leach hath two daughters, &c. ¶ Two daughters, that is, two forks in her tongue, which he here calleth her two daughters, wherby she sucketh the bloud, and is neuer saciate. Euen so are the couetous extortioners vnsatiable.

Geneua. *Pro. 30. 15*

HOSANNA.

What this word Hosanna signifieth.

CRied, saieng, Hosanna. ¶ This was an auncient crieng, which they vsed in the feast of Tabernacles, when they carried boughes, according as God commanded. Leuit. 23, 40. And the word is corruptlie made of two, for we should saie Hoshe-angua, which is as much, as saue I praie thée. Beza. *Mat. 21. 9.*

HOT. ¶ *Looke.* Colde.

HOVRES.

The diſtribution of the Houres among the elders.

THE elders did ſo diuide the time, that alwaies from the Sonne ſetting to the Sunne riſing they counted 12. houers. And againe, as manie from the riſing of the Sun, to the going downe thereof. Againe, they diuide either time into foure ſpaces, and theſe they called watches, and euerie one of theſe ſpaces conteined three houres. Wherefore the third houre from the riſing of the Sunne, is with vs, either the eight or ninth houre, as the time of the yeare requireth, for theſe houres are vnequall. The firſt houre, is None, and the ninth is the third at after none: And the twelfeth at the Sunne ſet.

Pet. Mar. vpon Iudic. fol. 276.

Math. 20. 3 And he went out about the third houre. ¶ They diuided the daie into twelue houres, ſo that the thirde was the fourth part of the daie, fiue of the clocke was none, nine was three of the clock after none, and the eleuenth houre was an houre before the Sunne ſet. Eleuenth houre. Geneua.

What is meant by halfe an houre.

Apoc. 8. 1. There was ſilence in heauen about the ſpace of halfe an houre. ¶ By this half houre ſome vnderſtand, the meane time betwixt the deſtruction of Antichriſt and Chriſts comming to iudgement. But forſomuch as the warre-fare of the church muſt be endles in this world: ſuch maner of reſt is not to be looked for in this world. Beſide this, Antichriſt ſhal neuer be put quite awaie, till Chriſt himſelfe come. 2. Theſſ. 2. 8. Wherefore we rather ſaie, That this ſilence ſhall be in heauen at ſuch time as the ſoules of them that be ſlaine ſhall ceaſe their crieng for vengeaunce, becauſe they ſee the Lords rightful iudgement vpon the wicked, whē they ſhall ſuffer due puniſhment for their wickednesſe, and by the halfe houre is rightlie vnderſtood, the beginning of the euerlaſting reſt, becauſe the number of ſeuen is appointed for reſting. Gen. 2. 2. Marl. vpon the Apoc. fol. 115.

Looke. Silence.

HOVSE OF GOD.

What the houſe of God is.

How

HOw thou oughtest to behaue thy selfe in the house of God. 1.Ti.3.15
¶The Church or Congregation is called the house of God, because ỳ God dwelleth in the hearts of the faithfull, in whom he raigneth and declareth his strength, for they that haue through faith dedicated or giuen themselues wholly vnto Christ, they themselues doe not liue, but Christ liueth in them. Such Congregations is the pillers and grounds of truth. For why, they are builded vpon a sure foundation, which is Christ, whose doctrine onely they follow, Sir.I.Cheeke.

It is none other but euen the house of God. ¶He calleth it the house of God, because of the household of Angells that he there saw. We in like manner call the Church of lime & stone, the house of God, because the people come thether, which are the Church of GOD, as Saint Paule teacheth. 1.Cor.3 16. 2. Cor.6.16. Gen 28.17

How this place following is vnderstood.

He made them houses. ¶That is, He made a kinred or a multitude of people to spring out of them, as we say, the house of Dauid, for the kinred of Dauid. Tindale.fol.11. Exo.1.21.

¶Againe, He made them houses. ¶That is, he encreased and multiplied them, and made households of them, giuing them both husbands and children. As in Gen.7. T.M.

¶Againe, He made them houses. ¶That is, either God blessed and increased the families of the widowes, or els blessed and increased the families of the Israelites by them. The Bible note.

HVMILITIE.

A definition of Humilitie.

HE is humble indeede, which neither arrogateth any thing to himself before God, nor disdainfully dispiseth his brethren, or coueteth to seeme his superiour, but counteth it sufficient ỳ he is taken for one of the members of Christ, desiring nothing els but that the head may excell. Marl.395.

Humilitie or lowlinesse, is not an imbasing of our selues, when we haue wherewith to magnifie our selues. But it is acknowledging, that there is nothing but wretchednesse in vs, and that if we would open our mouth to alledge any thing for our selues, we shall finde nothing but vtter confusion in vs, so that

if our hearts conceiue any vaine presumption, the same is but winde, which may well burst vs, but not fede vs. Thus ye see what the right true humilitie or lowlinesse importeth, namely, that a man should not esteeme of himselfe, according also as in very truth we haue no reason so to do: And whosoeuer setteth by himselfe, must needes be ouer blinde and brutish, &c.

Cal. vpon Iob. fol. 545.

Who they be that be humble.

Psa. 134. 2 The humble shall heare thereof and be glad. ¶ The humble or meeke, are all such as haue determined within themselues to beare the Crosse, which are euill intreated of the world, because they be not of the world. Iohn. 15. 19. All such as are displeased with their owne euils, and thirst after righteousnes, & in renouncing of themselues, doe wholly commit them into the handes of God, as in the Psalme. 25. 9. T.M.

Psal. 25. 9. They that be meeke, will he guide in iudgement, and teach the humble his waie. ¶ He will gouerne and comfort them, that are truly humbled for their sinnes. Geneua.

¶ Loke. Lowlinesse. Meeke.

HVNDRED FOLD.

What it is to receiue an hundred fold.

Mat. 19. 29 Shall receiue an hundred fold. ¶ God hath promised, if thou be meeke and soft, & suffer a little persecution, to giue thee, not onely in the lyfe to come, but also an hundred fold heere in this life: that is to say, to giue thee his selfe, & to be thy protectour, and to minister thee euer inough, which may of right be called, an hundred fold, and is a treasure, passing the treasure of all Princes. Tindale. fol. 191.

HVNGER AND THIRST.

What it is to hunger and thirst for righteousnesse.

Math. 5. 6. Blessed be they which hunger and thirst for righteousnesse, &c. ¶ Righteousnesse in this place, is not taken for the principall righteousnesse, that maketh a man good or acceptable before God: but for the outward righteousnesse before the world, as true & faithfull dealing each with other, and iust executing of the offices of all men in their degrees, and meeke obedience of all that be vnder power: so that the meaning is: Happy are they which not onely do their duties to all men, but also studie & help to the

uttermost

vttermoſt of their power, with woꝛd, dæde, counſell and exhoꝛting, that all other deale truely alſo accoꝛding to the degræ that euerie man beareth in the woꝛld, and be as deſirous to further good oꝛder and righteous dealing, as the hungrie and thirſtie, is deſirous to eate and dꝛinke. Tindale.

HVS.

Of the land of Hus.

SOme men doe place the land of Hus farre Eaſtward, neuertheleſſe in the fourth chapter of the Lamentations of Ieremy, the ſame woꝛd Hus, is put foꝛ a part of Edom. We knowe that the Edomites are deſcended of Eſau. And true it is that they alſo had Circumciſion, howbeit, foꝛaſmuch as they were ſtrayed away from Gods Church, they had it no moꝛe as the ſigne of his couenaunt. Theꝛefoꝛe if we take Iob to haue bene of this land of Hus, then was he an Edomite, that is to ſay, of the lyne of Eſau, &c. Cal. vpon Iob. fol. 2. *Iob. 1. 1*

HVSBAND.

What the husbands office is.

HVſbands loue your wiues, euen as Chꝛiſt loued the congregation, and gaue himſelfe foꝛ it, and cleanſed it in the fountain of water, thꝛough his woꝛd, to make it vnto himſelfe a glorious Congregation without ſpot oꝛ wꝛinkle, oꝛ any ſuch thing, but that it ſhould be holy and without blame. So ought men to loue their wiues as their owne bodies. He that loueth his wife, loueth himſelfe, foꝛ no man euer yet hated his owne fleſh, but nouriſhed it, &c. *Eph. 5. 25.*

What is ment by the husband of one wife.

A Biſhop ſaith S. Paule muſt be faultleſſe, the huſbande of one wife. ¶ Saint Paule willeth him to be ſo honeſt and ſo chaſt a man, that he be content with his one onely wife, (foꝛ in thoſe countries at that time, ſome man had moe then one) he foꝛbiddeth him not to marrie againe, after the death of his foꝛmer wife: Foꝛ he that marrieth the ſecond wife, is alſo the huſband of one wife, ſo long as he is content with her onely. Melanchon *1. Tim. 3. 2. Tit. 1. 6.*

The huſband of one wife. ¶ S. Paul wꝛiteth not this, as making a law, as if it were not lawful foꝛ a man to be made a Biſhop without

without a wife: but he appointeth an order in that behalfe, for it was lawfull for the Iewes to be coupled in the seconde Matrimonie, and for to haue two wiues at one time.

Chrisost. in his Epist. 1. ad Tim. homil. 10.

Hiero. in Epist. ad Tit. cap. 1

¶ In like sort saith S. Hierom: Touching this place some men thinke thus: by the custome of the Iewes it was lawfull for a man to haue two wiues or moe at once. And this they toke to be the Apostles commaundement, that he that is to be chosen Bishop haue not two wiues or moe together at one time. Againe he saith: Let the Deacon be the husband of one wife: not that they should needes marie a wife, if they haue none, but that they should not haue two wiues together.

Iacinct.

The description of the Iacinct, and what it betokeneth.

Apo. 21. 20

THe eleuenth a Iacinct. ¶ This stone resembleth the Aire. In faire wether it is cleare, and in foule wether it is dim. And it signifieth the spirituall wisedome, where through ỳ faithfull know how to apply themselues artght in matters and persons, according as Paule exhorteth when he saith: Apply your selues to the time. Rom. 12. 11. Also behaue your selues in such wise, as ye may giue none offence, neither to the Iewes nor to the Gentiles, nor to the Church of God, like as I please all men in all cases, not seking mine owne profite, but the profite of manie, that they may be saued. 1. Cor. 10. 33.

Marl. vpon the Apoc. fol. 300.

The eleuenth was a Iacinct, which is in colour lyke vnto water spred ouer with bright Sunne beames, and this betokeneth those that are barren from the science and learning of the world, and yet haue knowledge from aboue. Very idiots appeare they in the sight of men, and yet are they taught of God, to disclose most wonderfull secrets. Of this sort was Oseas, Iohel, and Amos, which was but a poore Shepheard, with the other inferiour Prophets. And so were Andrew, Philip and Thomas, with the other Apostles.

Bale.

What

What Iacinct signifieth heere in this place.

Iacinct, Scarlet and Purple. ¶Iacinct is a flower, that we call a Violet, and it is also a precious stone of the coulour thereoff. But here it is onely taken for the colour of Iacinct, of which colour the Curtaines should be off, as before in the 25.4. T.M. *Exo.26.1.*

IACOB.

How Iacob is heere a figure of the church.

IN that that his youngest brother did purchase the inheritance from the eldest, was a figure of the Church that shoulde bee congregated and gathered together of the Gentiles, the which (the Iews being excluded) encreaseth dailie more & more, receiuing the grace of ỳ gospelby faith, of the which ỳ Iews through vnbeliefe, haue made themselues vnworthie. *Gen.25.29* Figure.

What is meant by this word Iacob, and by seeking of his face.

Hæc est generatio querentium faciem tuam Iacob. O Iacob this is the generation of them which seeke for thy face. ¶This sentence seemeth to be straunge, and much disonant from the vaine of holie Scripture, to saie, O Iacob, this is the generation of them that seeke for thy face. For it is well knowne that Iacob was a mortall man, begotten of Rebeca by Isaac his naturall father. Wherefore to call them blessed that seeke for the face of Iacob, albeit he was an holie man and a worthie Patriarke, it is a readie waie to set vp inuocation and praieng to the dead Saints, which is not a true seruing of God, but an horrible blaspheming of God, and a plaine robbing of him of his glorie, which he hath neuer graunted to anie creature, but hath euermore since the beginning of the world commaunded all inuocation, all praiers, all supplications, all hope and confidence of helpe, either bodilie or Ghostlie, to be put whollie and onelye in him, the onelie fountaine of life, grace, goodnesse, health, or plentie, and whatsoeuer we haue. Therefore it seemeth to be a dangerous sentence to saie: O Iacob, this is the generation of them that seeke thy face. To the vtter auoiding of this inconuenience: ye must note, ỳ by this word Iacob is not vnderstood ỳ person of Iacob the Patriarke, which was the son of Isaac, & brother to Esau, but by this word Iacob the Scripture doth customablie vnder- *Psal.24.6.* Iacobs face.

derſtand the whole family, the whole houſehold and the congregation of Gods people, which in their manners and liuings doe follow the ſteppes of Iacob, which according to his name, was a mightie wraſtler, againſt all worldly wayes, and lewde luſts of the fleſh. To proue that this word Iacob, doth ſignifie all the whole people of God, we haue to witneſſe (beſide the words of the Prophet, in diuers places of ẏ Pſalm, the manifeſt words of the Prophet Eſa. 44.1. Audi Iacob ſeruus meus, & Iſrael quem elegi, &c. Hearken O Iacob my ſeruaunt, and O Iſrael whom I haue choſen, thus ſaith the Lord, thy faſhioner and former, thy helper and protector from the womb of thy mother, I wil poure my ſpirit vppon thy ſæde, and my bleſſing vppon thy ſtocke: ſo that this man ſhall ſay: I am the Lords, and another ſhall call in the name of Iacob. Certaine it is that theſe words were ſpoken many hundred yeares after Iacob the Patriarke was departed out of this lyfe. So that the Prophet héere by the name of Iacob and Iſrael (which was all one man) vnderſtandeth all the Congregation of Gods people, whome he biddeth to be of a good chéere, and in the Lord to ioye in this lyfe, for vpon all the ſæd of Iacob, that is, vpon all faithful people, that do follow the faſhiõ of Iacob, in faith & purenes of life, god promiſeth to poure vpon them & their ſæde his holy ſpirit, ſo that this man in this corner ſhall ſay, I am the Lords, & another man in another corner ſhall call on the name of Iacob, that is, in the name of the ſame God, that Iacob called on, which is the father of our Lord Ieſus Chriſt. This is inough to teach, that by this one word Iacob, is vnderſtood all the faithfull flocke & people of God, which doe ſéke the face of Iacob, when they doe follow the ſteppes of Iacob in good liuing. Ric. Turnar.

Of Iacobs lye to his father.

Gen. 27.19 And Iacob ſaid to his father, I am Eſau thy firſt begotten ſonne, &c. ¶ Although Iacob was aſſured of this bleſſing by faith, yet he did euil to ſéke it by lyes, and the more he abuſeth Gods name therevnto. Geneua.

Iacobs lie

¶ This ſubtill dealing of Rebecca and Iacob with Iſaac conſidered by it ſelfe, is altogethers blame-worthy, but if it be referred to the will of God, and ſetting forth of his decrée, it is commendable. The Bible note.

¶ Some to excuſe Iacobs lye, ſaith thus: Though Iacob was not

not the person of Esau, yet in office and dignitie he was, because he had obtained the birth-right. So doth Christ say, that Iohn was Helias, because he came in ỳ persõ & spirit of Helias. Lyra

Of Iacobs wrastlyng with the Angell.

When Iacob was afraid of his brother Esau, and had praied to God he would deliuer him out of his handes: God to comfort Iacob and to declare vnto him, that he should not feare his brother Esau, caused an Angell in the likenesse of a man to wrastle with him, till it was day, and could not preuaile against Iacob, till he exercised a poynt aboue mans strength, which was, that he smote Iacob vnder the thigh, wherewith the sinow of Iacobs leg shranke. Then said Iacob, I will not let goe my hold, vntill thou blesse me. What is thy name said the Angell? Iacob sayd he: Well said the Angell, thou shalt be called Iacob no more, but thy name shalbe Israel, that is by interpretation, a man that seeth. And because thou hast wrastled with me, which doth represent the person of God and hast preuailed, feare not, but thou shalt preuaile against men. By this mystical wrastling he was ascertained that he should ouercome his brother Esau. As euermore at length, the good men shall ouercome the bad. R. Turn. *Gen* 32.24 Iacobs vvrastling.

What the seede of Iacob is.

All men that doe wrastle & fight manfully against the flesh, the world and the diuell, shall at length of Iacobs wrastlers, be made Israelites, that is the perfect seers of God in ioye and blisse euerlasting with Iacob. All such spiritual wrastlers because they follow the steps of Iacob, otherwise named Israel, are called Semen Israel, the seede of Israel. Turnar. *Esay*.44.3 Iacobs seede.

How God beholdeth no sinne in Iacob.

He beheld no wickednesse in Iacob, nor saw Idolatrie in Israel. ¶There is no people without sinne, neither yet Israel, but God loketh not on it, he wareth not angrie in the ende, he auengeth it not, according as it deserueth, but amendeth it by his grace. T.M. *Nu*.23.23 No sinne in Iacob.

Of the finding of Iacob in Bethel. ¶Loke Bethel.

The vnderstanding of this place following.

The name of the God of Iacob defend thee. By the God of Iacob or Israel, is vnderstood the God of the whole stocke, progenie and offspring of Iacob or Israel, and farther, of all the people of the Lord, as in Esay.44.1. The cause why, is, that Iacob *Psal*.20.1. God of Iacob.

which

which as ye read Gen.35.10. was after called Israel, was father to the twelue patriarks, of whom the twelue tribes, & the whole people of Israel descended. T.M.

I AM.

The meaning of this place following.

Exo.3.14. I Am that I am, or I will be that I will be. ¶ I will bee that I will be, I am, as some doe interpret it, which is, I am the beginning and ending, by me haue ye all things, and without me haue ye nothing that good is. Iohn.1.3. T.M.

I am that I am. ¶ The God that euer hath bene, am, & shall be, the God almightie by whom all thinges haue their being, and the God of mercie, mindfull of my promise. Apoc.1.4.

IAMES.

Why he was called the Lords brother.

Gal.1.20. IAmes the Lords brother. ¶ He was called the Lords brother for kinred sake, for he was borne of Marie and Cleophe, who was sister to Christs mother. D.Heines.

Of the death of this Iames.

Clement saith that he was cast downe from the pinacle of the Temple, and being smitten with ỹ instrument of a Fuller was slaine. Booke of Mar.fo.53.

Ot the death of Iames, the brother of Iohn.

Hist.Ecle. li.2.cap.9. ¶ This Iames (saith Clement) when he was brought to the tribunall seate, he ỹ brought him (& was the cause of his trouble) seeing him to be condemned, and that he should suffer death: as he went to execution, he being moued therwith in heart and conscience, confessed himselfe also of his owne accorde to bee a Christian. And so were they both lead forth together, where in the waie he desired of Iames to forgiue him that he had done. After that Iames had a little paused with him vpon the matter, turning to him: Peace (saith he) be to thee brother, and kissed him, and both were beheaded together. Anno Domini.36. Boo.of Mar.fol.52. And Eusebius.fol.23.

A notable conuersiō of a wicked accuser, & after a martyr.

IANNES AND IAMBRES.

What manner of men these two were.

These

These were two of Pharaos Priests which resisted Moses, but their names be not expressed in the 7. chapter of Exodus but onely in the second Epistle to Timothy. 3. chap. verse. 8. Exo. 7. 11.

Booke of Mar.

Then Pharao called also for the wise men and Sorcerers. ¶ It seemeth that these were Iannes and Iambres. Read. 2. Tim. 3. 8. So that the wicked malitiously resist the trueth of God.

Geneua.

IASPER.

The description of this stone, and what it betokeneth.

The first foundation was a Iasper. ¶ The Iasper stone is set first in Gods foundation, because it is of this nature: It is of colour græne, and he that beareth it about him feareth no spirits. This stone betokeneth them, that alwayes hold fast the faith of God, and neuer shrinke from it, neither feare the deceits of the Diuell, who notwithstanding goeth about lyke a rearing Lyon, seeking whom he may deuour. 1. Pet. 5. 8. And this vertue is contained, in the first Article of the Christen belief, where it is said: I beleeue in God the father almightie. And this Article, (or namely that this God the Creator of heauen and earth is onely to be worshipped and professed, yea, and that vncorruptly and faithfully) was figured in Iuda the chiefe of the 12. Patriarkes, which name signifieth confessing or acknowledging. Apo. 21. 19

Marl. vpon the Apoc. fol. 299.

¶ In that the first foundation is said here to be of a Iasper or Diamond (whose colour is græne) is signified, that the faith of the first Fathers is not yet withered away. Still vnto this present daye is the example of Enos orient, fresh & lyuely, which first called vpon the name of God, and of many such other mo. Stil perseuer they græne, in the holy Scripture and fadeth not. I haue earnestly prayed for thee Peter (saith Christ) that thy faith faile not.

Bale.

IDLENESSE.

How Idlenesse is the Image of death.

They which lyue idlye, are not worthy to be sacrificed vnto God, for Idlenesse seemeth to be a participation of death.

Therefore Seneca when he passed through the ground longing to one called Vatia a man full of idleneſſe, and giuen to pleaſures: Here (ſaid he) lieth Vatia, ſignifieng thereby that ſuch may ſeeme not onely to be dead, but alſo to be buried, &c. Prou. 24. 30. &c.

Pet. Mar. vpon the Rom. fol. 412.

Againſt idle Colligeners.

Saint Paules rule is, that he which laboureth not, ought not to eate. And Saint Auſten in his Booke entituled, De opere Monichorum, crieth out againſt idle Colligeners.

IDOLL.

What an Idoll is.

AN Idoll is, euery forme or ſhape when men haue inuented vnto themſelues to ſignifie or expreſſe God. And as there are found manie and ſundry matters of theſe formes: ſo alſo, are there diuers kindes of Idolls. Wherefore, whether they be ſtones, wood or mettalls, by which God is outwardly expreſſed there to be worſhipped, theſe are groſe and moſt manifeſt Idolls. Pet. Mar. vpon Iudic. fol. 68.

What the word (Idoll) ſignifieth in this place.

1. Cor. 8. 4. The eating of things ſacrificed to Idolls. This word Idoll in this place is taken for an Image, which is made to repreſent ſome Godhead, that worſhippe might be giuen vnto it, whereupon came the word (Idolatrie) that is to ſaye, Image ſeruice. Beza.

What difference is betweene an Idoll and an Image.

Saint Hierom doth make no difference betweene an Idoll and an Image, inſomuch that whereſoeuer the 70. Interpreters haue this word Idolum, (Idoll) he doth tranſlate it by Simulachrum (Image). Now if the Papiſts wil not haue their Images lykened vnto the Images of the Gentiles, then they muſt proue their Images, not to be the workes of mens hands, and that they can ſpeake, ſee, heare, ſmell, feele and walke, and that they can bring forth a voice through their throate, or els if they cannot, it muſt needes followe, that the Images of the Idolatrous Chriſtians, and of the Gentiles, be all one.

I. Veron in his booke againſt Images.

How

How an Idoll is nothing, the meaning thereof.

Theophilactus doth expounde and set forth the occasion of this place on this manner. There were some (saith he) perfect among the Corinthians which were of opinion, that man coulde not be defiled with any thing ỳ went into the body, & which did vnderstand vndoubtedly, & knowe that Idols are made of wood and stone, and that they can hurt no man, and therefore going indifferently to the Temples and Altars of such Idolls, they did græedely eate of the things that were offered vnto Idolls. When they of a weaker faith sée this, some of them went with the rest vnto the Idolls Temple, and did eate with them of the things that were offered vnto the Idolls: but not with a lyke minde and opinion, as they which beléeued the Idolls to be vnworthie to whome anie Sacrifice should be offered. This their doing did moue Paule to be angrie: And why not? for it hurt them both meruailously. It hurted them that wer more perfect, because it made them partakers of the Diuels bread. It hurted them that wer lesse perfect, because it moued them to Idolatry. Paule therefore goeth about to remedie this euill, and so omitting or leauing them (as manie times hée is wont to doe) that were of lesse perfection, he speaketh vnto them that were more perfect, and doth most chiefely represse and beate downe that vaine pride which they had conceiued of their humaine knowledge and science. So much doth Theophilactus write of this place.

Saint Paule doth handle the whole matter after this sorte. First in the beginning, he doeth with a godly Exordium touch the arrogancie of the false Apostles, teaching that any manner of knowledge be it neuer so excellent, if it be not moderated and ruled by charitie, is not onely vnprofitable, but also most pernitious and hurtfull.

Afterward he doth reuerse the arguments and obiections of the aduersaries, which he aunswereth by and by. This his saieng: We knowe that an Idoll is nothing in the worlde, doeth pertaine to the declaration of the Aduersaries Argument. For they that gloried in their knowledge, went about to prooue that it was lawfull for anye manne to eate

of those things that were offered vnto Idolls after this manner. The Gods of the Gentiles are nothing: therefore their Images and Sacrifices are nothing also: which argument they proued thus. There is but one onely God, whatsoeuer is then spoken of the Gods, are but vaine and false. The conclusion is proued after this sort: the Idoll or Image doth represent him, whose Image it is, but it is most euident and plaine, that the Gods are nothing, wherevpon it must also follow, that their Idolls are nothing, his meaning is not, that the Idolls which be in the world be nothing at all, for they are wood and stone, but they be of no value, force or strength. Now Paules aduersaries taking an occasion of this, reasoned on this wise: Sith that it is most certaine, that Idols are vaine, it is euident and plaine, that the worshipping of them is vaine also. If it be vaine, and the godly which confesse doe beleeue it to be vaine: the godly may without scrupulositie of conscience, be present at the sacrifices of the Gentils, & sit with them at their feasts & bankets, which they do keepe in the honor of their Idols. For the minde being reserued vnto it selfe, doe honor & worship the true lyuing God alone, therfore it contemneth Idols, & cannot sith it is purified by faith, be polluted or defiled with those things ỳ be offered vnto thẽ. Vnto all these, Paule maketh this answere: Although thou doest beleeue there is but one God, & doest therfore vnderstand that both the Idols, the worshipping of them, & the sacrices offered vnto them are but meere vanitie, yet all men do not so much, neither do they come to the sacrifices with ỳ same conscience. Ye that is weake & hath not yet put away his olde inueterate error, which he had sucked of his fore-fathers doth with a conscience sit at such meates, & according to his olde superstition, which he hath not full shaken off, doth feare & dread those Gods. Specially when he seeth thee, whom he taketh to be of a sound iudgment, to sit at such prophane meates, for he doth suspect, that thou doest eate with none other conscience then hee doth, and so he is not smally offended with thy bolde example. Both Saint Ambrose, Theophilactus and also Erasmus do allowe this exposition.

Now if ye will apply this to our Images, yee shall finde nothing that doth more strongly impugne them, for although, he which is of strong faith, knoweth the Image to bee nothing, yet

yet another which hath a weaker faith, will not so iudge, but as long as he shall see them thus to stand in Churches, he will reason thus with himselfe: Idolatrie is not so damnable as ỳ preachers doe say it is, sith that they are kept in the Church, and are tollerable, and borne withall of some learned men. So they that from their cradell haue bene nouseled in superstition, and haue bene perswaded that there is some holinesse in the Images, are kept still in errour, and canne neuer come to a perfect and pure faith: therefore it is a most wise point to put downe all Images, sith it is against all reason, that a thing of naught shoulde stand in the house of God, in the place of praier, and thereby had in reuerence.

The meaning of this place of Ieremy.

The Gods that hath not made heauen and earth, shall perish, &c. ¶This declareth that all that hath bene in that chapter spoken of Idolls, was to arme the Iewes, when they should be in Chaldea among the Idolaters. And now with one sentence he instructeth them, both how to protest their owne religion against the Idolaters, and how to aunswere them to their shame, which should exhort them to Idolatrie, and therefore he writeth this sentence in the Chaldeans tongue, for a memoriall. Whereas all the rest of his writing is in Hebrue. *Ier.* 10. 11

Geneua.

When an Idoll is knowen to be an Idoll.

The Idoll is not knowen to be an Idoll, so long as it is with the workman. But when the ceremonies and customes are recited and vsed, & the consent of the people is there, then of a blocke they thinke they haue made a God. As was séene, at the dedication of the Image, which Nabuchodonosor set vp. Geneua. *Dan.* 3. 2.

IDOLATRIE.

What Idolatrie is, and how it is defined.

IDolatrie is none other thing, then to beléeue a visible Ceremonie, is a seruice to the inuisible God, whose seruice is spirituall, as he is a spirit. Tindale. fol. 443. *Apoc.* 21. 2.

Who be Idolaters.

Idolaters. ¶That is to say, which preferre any thing before the loue of God, or which presume to worship God with any superstitious seruice, not warranted by his word. For thus

saith the Lord: Whatsoeuer I commaund you, that take you heede vnto, that ye doe it. To this thou shalt adde nothing, from this thou shalt take nothing. Deut. 12. 32. And Paule writeth of Idolatrie in this wise: Who, when they knew God, glorified him not as God, nor were thankefull, but fell to fondenesse in their owne imaginations. Rom. 1. 21.

Marl. vpon the Apoc. fol. 290.

When Idolatrie first began.

Nimroth which was the fourth from Noe, was the first inuenter of Idolatrie. For as Orosius writeth, after that Nimroth had bene long from Babilon, and returned thether againe, he found it replenished with ỳ people of the Chaldes, who being glad of his returne, made him their king. Then he finding fault, because they had no God to make Sacrifice vnto, caused a flaming fire to be made, and commaunded that whosoeuer would not worship that fire, should be brent therein. And none disobeied him but Abraham and his brother Aram. Which two Nimroth threw into the fire: but God preserued Abraham.

Lanquet.

Abraham and Lot departed out of Chaldea into Mesopotamia, because they would not be stained with the wicked superstition of the Chaldes, for whereas in the Sacrifice of the godly, fire came downe from heauen and kindeled the Oblations, the wicked kindeled a fire, and set vppe a new Gods seruice of their owne inuention, which fire afterwarde was called holye fire, & had in such estimation, that Kings caused it to be carried before thẽ vpon an horse. And of this fire began the first occasion of Idolatrie, before Images wer vsed. And this Idolatrie in scripture, is called Vr Chaldeorum, that is, the fire of Chaldei.

Lanquet.

What the head of Idolatrie is.

The head of all Idolatrie, is to trust in a perticular and in a forged worshipping of God, excogitated of his owne head, and in the meane season to doubt in tribulations, whether God wil be fauourable. This doubt I say, is the principall parte of Idolatrie. And the vngodly which neuertheless esteemeth himselfe good and wise, doth in this point, much differ from the true Christian and godly.

Carion. fol. 23.

How

How Idolatrie is punished.

So God deliuered them vp, vnto a lewde minde, &c. Rom. 1. 28

¶ Here we may learne how God doth punish alwayes Idolatrie. He giueth vp Idolaters vnto the lust of their owne hearts, and suffereth them according to his righteous and vnsearchable iudgements, to worke all mischiefe to their vtter destruction and vndoing.

Sir. I. Cheeke.

How Idolatrous things may be conuerted to the honour of God.

When Temples, Idolls, Groues, and such lyke things by authoritie be ouerthrowen, although it is manifest when we doe that, we honour them not, but detest them: yet for all that, we maye not therefore couet them or vse them to our own priuate vses onely and commoditie, that it may appeare that we destroie them for Religion sake, and not for couetousnesse. But when they are conuerted, not into priuate and our owne vse, but into common vses, or into the honour of the true God, that is done and brought to passe in them, which is done and brought to passe in men themselues, when of Idolaters and wicked persons, they are changed into true Religion. This hath God himselfe taught in those testimonies, which thou thy selfe hast vsed, when as God himselfe commaunded, that of that same Groue, which was dedicate to strange Gods, there should be wode taken for his sacrifice. And of Hierico, that all the golde, & siluer, and brasse, should be brought into the Treasurie of the Lord. Wherefore, that also which is written in Deutronomy, Thou shalt not couet their siluer nor their gold, neither shalt thou take any thing thereof to thy selfe, least thou offend, because it is abhomination vnto the Lord thy God, &c. It manifestly appeareth, that either priuate vses is forbidden in such things, or that nothing should be brought into thy houle to be honoured, for then it is abhomination.

I. Whitegift. fol. 272.

IEHOVAH.

What Iehouah is.

IEhouah is Gods name, neither is anye creature so called, and it is as much to saye, as one that is of him-selfe,

and dependeth of nothing. Moreouer, as often as thou seest Lord in great letters (except there be any errour in the printing) it is in Hebrue Iehouah, thou that art, or he that is.

Tindale, fol. 6.

How the Hebrues doe speake of the name Iehoua.

Rabbi Moses an Aegyptian, in the Hebrue called More, saith thus: All the names of the Creator that be found in all bookes, be deriued of effects, sauing that name onely Iehouah. And it is a name appropriate vnto the most high Creator. And therefore it is called an expresse name. He meaneth (saith Musculus) that there is signified and shewed thereby, the substance of the Creator, and that there is nothing in it common vnto God and creatures. But the rest of his names haue some double or mingled signification, because they come of workes like vnto them, which be deriued in vs. Thus the Hebrewes, doe speake of the name of God, Iehouah. Muscu. fol. 367.

IERVSALEM.

The meaning of this place following.

Luk. 21.20 When ye see Ierusalem besieged with an Hoast. ¶ The same is that Mathew and Marke do call the Abhomination of desolation. The Hoast of the Romanes is called here desolation, because that by them the Citie and Temple were destroied, & the Countrie made wast. And they are also called Abhomination both for their heathenish impietie, and also for the putting downe of the true worshipping and Religion. By the holy place, both Ierusalem and the Temple is vnderstode. Daniel. 9. 26.

How Ierusalem was called holy.

Where manye hundred thousands of men are, there are scarcely seauen thousand which knowe God or beleeue in God, and yet for their sakes, the whole multitude is called godlye people. Euen so was it in Ierusalem. Albeit the greater parte were wicked and godlesse, yet was Ierusalem called holy, not onely in respect of a small number of the godlye, but also because GOD had his abiding there. So when there was not one iuste personne in Sodome, but Lot with his two Daughters, yet coulde not the Angell destroye Sodome

dome with fire, so long as Lot was in it. Likewise, where foure or fiue or ten godlie persons are to be found, for their sakes the whole citie is called holie. Luther vpon the Psal. fol. 88.

IESVS.

Of the mysticall and hid signification of this name.

IEsus the sonne of God, and of the most pure Virgin Marie, although in the common translation of the Bible in Latine, it seemeth there were diuerse other Iewes so named. Yet in the Hebrue tongue, as Rencline writeth in his booke, De verbo mirifico. There was some diuersitie in the letters of the name of our Sauiour, from them, that were in the other called Iesus. For in his glorious and wonderfull name, were the vowels called Tetragrammaton, with one consonant called (Schin) which is one. S. of the Hebrewes, wherein was a mysticall or hid signification of his diuinitie, although the whole name be interpreted Sauiour: who being equall in diuinitie with God the Father, begotten of him before the worlde was created, & without time, willinglie for the redemption of man, descended into the blessed bodie of the Virgin Marie, and was conceiued in her by the holie Ghost, the thirde person in Godhead. And of her borne ℣. 3962. yeare after the creation of the world. And being God and man liued here. 32. yeares in forme of pouertie, and than being betraied of his own Disciple, was by the Iewes (his owne people) most cruellie nailed on the Crosse, the yeare after the creation of the world. 3994.

Eliote.

What is meant by that, that Iesus was seene alone with Moses and Helias.

And sawe no man more then Iesus onelie with them. ¶ In this that Iesus after the departing of Moses & Helias is sene alone, it is to be noted, that the lawe being by Christs death remoued, and the prophesies fulfilled, we ought onelie to haue respect vnto Christ the only begotten sonne of God, our sauiour and redeemer. Sir. I. Cheeke.

What is meant by Iesus sleeping in the Ship.

And he was in the sterne a sleepe on a pillowe. ¶ It is sayde that the Lord sleepeth, when in the troubles and aduersities of *Mar. 4. 38*

this worlde, he deferreth to heare and succour his elect and chosen, which thing was here prefigured by Iesus slæping.

Sir. I. Cheeke.

¶ Christ leaueth vs oftentimes to our selues, both as well that we maie learne to knowe our weakneſſe, as his mightie power. Geneua.

What is meant by Iesus groning in the spirit.

Iob. 11.33. And he groned in the spirit. ¶ Whereas Saint Iohn saith, Iesus groned in the spirit, he meaneth that he was so moued in the bowells of mercie, that for the time he coulde not speake. Ge. 43.30. This motion alwaye goeth before teares in such as are vehemently affected. For the like also we reade of Ioseph, who being moued with compassion towards his brethren, sought wher to wæpe. Marl. vpon Iohn. fol. 414.

IEVVES.

Of whom they tooke their name.

Hester. 4.3 THere was great lamentation among the Iewes. ¶ The Iewes were first called Hebrues of Heber, the eldest sonne of Selah, sonne of Arphaxat, as it appeareth. Gen. 11.14. 1. Par. 1.18. After were they called Israel of Iacob, and after Iewes of one of the sonnes of Iacob, that is to wit, of Iuda.

T. M.

Of the miserie that happened to the Iewes.

¶ Looke in these words. Fishers. Selum.

Why the Iewes were suffered to sweare by the name of God.

In the olde lawe, the Iewes in an earnest, iust or waightie cause, were permitted to sweare in the name of GOD, but not by all manner creatures, least they dwelling amonge the Heathen, and accustoming their oathes should by continuaunce of time, fall vnto the filthie worshippinge of their Idolles, forgetting God. Sweare by his name (saith Moses) and see that ye walke not after strange Gods of the nations that you remaine among. See that ye neither make mention (sayth Iosua) nor yet sweare by the name of their Gods. Thus in the olde lawe were they suffered to sweare in an earnest, iust and waightie cause.

cause. But now after the rule of Christ, be the matter neuer so true, we maye not of our owne selues nor by our own authoritie and priuate power, sweare or promise anie manner of thing, &c.

What the principall causes be that stop the Iewes from Christianitie.

I reade in the persecution of Scotlande, of one George Wisehart a Gentleman and Martyr, of a certeine storie, which he resiteth on this wise. I once (sayth hee) chaunced to meete with a Iew, when I was sailinge vpon the water of Rhene, I dyd enquire of him what was the cause of his partinacye that he dyd not beleeue that the true Messias was come, consideringe that they had seene all the prophesies which were spoken of him to be fulfilled. Moreouer, the prophesies taken awaye, and the Scepter of Iuda, by manye other testimonies of the Scripture, I vanquished him that Messias was come, the which hee called Iesus of Nazareth. This Iewe aunswered againe vnto mee, When Messias commeth he shall restore all thinges, and hee shall not abrogate the lawe, which was giuen to our fore-fathers, as ye doe. For why? wee see the poore almost perishe through hunger amonge you: yet you are not moued with pitie towardes them: But amonge vs Iewes (though wee bee poore) there is no begger founde. Secondarilie, it is forbidden by the Lawe to faine anie kinde of Imagrie of thinges in heauen aboue, or in the earth beneath, or in the Sea vnder the earth, but one God onelye to honour: but your Sanctuaryes and Churches are full of them. Thirdlye, a peece of bread baken vppon the Ashes, ye adore and worshippe, and saie, that it is your God.

In the booke of Mar. fol. 1446.

Why the Iewes were suffered to be diuorced.

¶Luke. Diuorcement.

Howe the Iewes were driuen out of diuerse Realmes.

About the yeare of our Lorde. 1179. were many Iewes in Englande, which agaynst the feast of Easter, did vse to Crucifie younge children in despite of Christian Religion.

¶About

¶About the yeare of our Lord. 1186. They crucified a childe in the towne of Bury.

About the yeare of Christ. 1235. & the 18. yeare of the reigne of king Henrie the third, the Iews dwelling in Norwich, were accused for the stealing of a childe, whome they purposed to crucifie.

¶About the yeare of our Lord. 1245. and the 28. yeare of Henrie the third, king of England, at Tollet in Spaine, a Iew digging in the ground to enlarge his vineyard, found a hollow stone, wherin was a booke of the bignesse of a Psalter, written in Greeke, Latine, and Hebrew, the matter wherof was of the worlds to come. And declared the cõming of Christ, to be the beginning of the third world, which was expressed on this wise. In the beginning of the third world, the sonne of God shall bee borne of a Virgin. By occasion of this booke the Iewes were turned to the faith of Christ.

¶About the yeare of our Lord. 1264. and in the. 47. yeare of the reigne of Henrie the third king of England. 500. Iewes were slaine by ỹ Citizens of London, because one Iew would haue forced a christen man, to paie more then two pence for the vsurie of xx. s. the weeke.

¶About the yeare of our Lord, 1279. and in the first yeare of the reigne of king Edward the first, king of England. 284. Iews were put to execution, for clipping of the kings coine.

¶About the yeare of our Lord. 1475. at the citie of Trident, a childe named Symon was murthered of the Iewes of that Citie, in diriſion of the passion of Christ, for which murther and villanie, the Iewes suffered great and worthie punishment.

¶In the yeare of our Lord. 1492. There were driuen out of Spaine by commaundement of the king. 125. families of the Iewes, of the which 30. thousand died of the pestilence in their iourneie as they were departing.

Of the conuersion of the Iewes.

Rom. 11. 26 Brethren I will not haue you to be ignorant of this mysterie, that you be not high minded in your selues, for that the blindnesse is happened vpon parte of the Israelites, vntill that the fulnesse of the Gentiles come in, & so Israel shall be saued. ¶This conuersion of the Iewes I doe differer from those tokens which began to be done a great while a goe, & do passe before

before the comming of the Lorde, and I doe applie it vnto those signes, which shall goe nearest before it. But how that conuersion shall be fulfilled, and what shall be the point of the fulfilling of the Gentiles, let him define which is able. We can rather wish it, then for a certeine define it. Augustine sayth, that there shall be sometimes a manifest vocation or calling of the Iewes in the saluation of the Gospell, but how and what time it shall be, he doth not expresse. Musculus fol. 451. August 2 quest. Canon. ca. 33

¶ He sheweth that the time shall come that the whole nation of the Iewes, though not euerie one particularly, shall bee ioyned to the Church of Christ. Geneua.

IGNORAVNCE.

What a pleasure it is to the diuell, for a man to be ignorant in the Scripture.

VNto the diuell it is a torment aboue all tormentes, and a paine aboue all paines, if they see anie man readinge the worde of GOD and with feruent studie searchinge the knowledge of Gods lawes, and the mysteries and secrets of the Scriptures. Herein standeth all the flame of the diuels, in this fire are they tormented, for they are ceased and possessed of all them that remaine in ignorance. Origen in his. 2. booke, &. 45. ca.

The reading of the Scriptures is a greate fence against sinne, and the ignorance of the Scriptures, is a daungerous downefall, and a great dungeon. To knowe nothing of Gods lawe, is the losse of saluation. Ignorance hath brought in heresies and vicious life. Ignorance hath turned all thinges vpside downe. Chrisost. in his 3. ser. of Lazarus.

How no man is excused by Ignorance.

Ignorance excuseth no man, if thou of ignorance followe a blinde guide, thou shalt perish together with him. *Mat.* 15. 14

The ignorance of Scriptures and the word of God, is the head spring of all heresies, and pernicious errours. For why? Without the Scriptures the power of God connot be knowne which is Christ. Sir. I. Cheeke vpon these words of S. Math. Ye are deceiued vnderstanding not the Scriptures. *Mat.* 12. 45

Wherevnto the maintainers of ignorance maie be likened.

They be like that Painter that Plutarch speaketh of, that had euill fauouredlie proportioned a painted Henne, and there- Similitude.

fore

fore chased away the liue hennes, least that his euill workmanship should be perceiued. Those chase awaie Gods word, least their fancie should be discouered.

ILE.

What is signified by the Ile.

THey that dwell in the Iles shall sée, &c. ¶ Some reade: And he that dwelleth in this Ile, &c. Hierusalem and the lande of Iuda, is iustly called an Ile, because it was beset rounde about with enimies, and wicked nations, as it had bene with the Seas: and therefore ought it to haue trusted to the onelie helpe & aide of God. The Church also is an Ile, that is troubled also with diuerse stormes, and that by the onely helpe of God is in safetie: for he suffereth not the persecutors to persecute any further, then the Church maye suffer, or then is profitable for it.

T.M.

Esay. 20.6 Then shall the inhabitaunts of this Ile saye, &c. ¶ Meaning Iudea, which was compassed about with their enimies, as an Ile with waters.

Geneua.

IMAGES.

The beginning of Images.

AVgustine affirmeth, that the beginning of Images came of the desire which men bare vnto ỹ dead. For wher men toke it vnpatiently, by death to bée bereft of them whom they dearely loued, they desired at the least to solace themselues with the Images of them, which pretence the Diuell abused to Idolatrie. And by this meanes the Images of the elders were kept: and that was counted an honour vnto the dead, and brought some solace or comfort vnto their friendes.

Pet. Mar. vpon the. Rom. fol. 30.

How Images are not to be worshipped.

Saint Austen pronounceth, that it is vnlawfull not onely to worship Images, but also to set vp Images to God: And yet sayth he none other thing, but the same which many yeares before was decreed by the Elibertine counsell, whereof this is the .36. Chapter: It is ordeined that no picture bée had in the Church, that the thing which is honoured & worshipped, be not pain-

painted on the walls. But moſt notable is that which in another place Auguſtine alleadgeth out of Varro, and confirmeth it with his owne aſſent, that which firſt brought in the Images of Gods, both toke awaye the feare of God, and brought in errour. Caluine in his Inſti. 1. b. chap. 11. Sect. 6.

The counſell of Colen againſt worſhipping of Images.

Verum cum multus etiam abuſus, &c. But ſith much abuſe hath alſo by lyttle and lyttle crept in about the worſhipping of Images, that the Images alſo of thoſe haue ben brought into the Church which haue no teſtimonie of the Scripture, or of approued authours: that many carued Images beyond meaſure with great ſumptuouſneſſe and coſt, were ſet vp ſo faſt in Churches, as though herein a great part of godlyneſſe conſiſted, the poore people of Chriſt beeing in the meane while neglected, which are the liuely Images of Chriſt. Furthermore, ỹ we beholde the Images ſo painted and expreſſed, that they ſeemed to be forged, not after the forme of chriſten honeſtie, but after the inticements of the vanitie of the world. To conclude, that the rude people was ſuffered to worſhippe the Images with a certeine truſt repoſed in them, ỹ which is not altogether free from Idolatrie, ſo ỹ they cannot bee excuſed of Idolatry, ỹ haue choſen to themſelues anie Image to be worſhipped, and that either for the fayreneſſe thereof, or the foulenеſſe, or the neceſſitie, or the oldneſſe, beleeuing ỹ Image to haue ſome vertue, yea, or ſome Godhead, or diuinitie more then the reſt, which errour is to be plainly denounced.

I. Bridges. fol. 479.

¶ Whereas almightie God ſayth, Thou ſhalt make thee no Image that thou may worſhippe it, is as much to ſay, as thou ſhalt make thee no Image, leaſt at anie time thou maye chance to worſhip it. Exo. 20. 4.

Godly honour and reuerent behauiour is forbidden to be giuen to Images.

To whatſoeuer Image or lykeneſſe ỹ godly honour is forbidde to be giuen, reuerent behauiour is forbidden to be giuen to the ſame. For almightie God in theſe words forbiddeth both godly honour & reuerent behauiour to be giue to Images: Non incuruabis te eis, neq; coles eas. Thou ſhalt neither bow thy ſelf to the nei- Exo. 20. 5.

neither giue godlie worshippe vnto them. I. Veron.

How Images were worshipped through Ignoraunce.

Obiection.

The people bee not so dull headed to worshippe the dumbe Image, and not rather the things that are signified and representeth by them.

Aunswere.

Where as ye say that men are not so dull headed that they will worshippe dumbe Images, the experience hath taught vs the contrarye. For about a thousande yeares agoe, the people did through ignoraunce of the lawe of God, and the negligence of Bishoppes, beginne to worshippe dumbe Images, and for a witnesse, Serenus Bishop of Massila, did in his Citie, breake downe the Image of Christ, and the Images of Saintes, because he sawe them to be worshipped of the people. And that the people did worshippe the verie Image, this is plaine: that they hauing the Rode and the Image of the Virgin Marie, at home in their owne Churches, yet woulde they goe a gadding, to our Ladie of Wylsdon, to our Ladie of Walsingam, and the holye Rode of Boston? What was this but a manifest signe and token, that they were wedded to the Images, & that they thought more holinesse in the one then in the other, else woulde they haue contented themselues with those Images that they had at home in their owne Churches, & spared both cost and labour, which they bestowed vppon Idolatrous Pilgrimages.

Images broken 1000. years ago.

I. Veron.

Obiection.

There is no man so blinde, nor so mad or foolish, for to honour the stocke and stone that standeth afore him, but he referreth the honour to the thing that the Image doth represent.

Aunswere.

What did Cicero with all the Senatours of Rome, dyd they not honour that same thing that stood afore them, and yet as you saye, they did referre it vnto the thing, that was thereby represented. These men were wise men, and as well learned in their time as anie was, yet for lacke of knowledge of the truth, they honoured stockes and stones. No man can saie but that they did Idolatrie, yea, and that because they did honour

Cicero.

the

the stockes & stones, & not all onely for honouring of the thing that was representented. Also what did Ieroboam, when he did set vp the golden Calues in Bethel, and sayde to the people, Goe no more to Hierusalem, beholde thy Gods Israel. Was not this done to the honour of God? For they were not so mad to thinke that those Calues were Gods, but they did honour them in the honour of God, and that was well declared in their sacrifice, which was none other, but such as God had commaunded in the lawe, Ergo after your rule they might lawfully honour those calues, referring it to God. They had also a greater coulour for them, for all the olde Fathers did alwaies offer vnto God calues, as Abraham with many other, which oblation was accepted of God, wherefore they might well think that God would be honoured in the Images of Calues. D. Barnes. Ieroboams calfe.

We do honour (saith S. Clement) visible Images, to the honour of the inuisible God, ỹ which is a false thing. But if you wil honour the Image of God in doing well to man, in him shal you honour the true Image of God. We will open ỹ thing vnto you which is of truth. So that you must do well vnto man, ỹ which is made vnto the Image of God, giue him honour & reuerence: giue him meate when he is hungry, giue him drinke when hee is a thirst, cloath him when he is naked, serue him when he is sicke, giue him lodging when he is a straunger, and when hee is in prison, minister vnto his necessities, this is the thing that shall be counted to be giuen God truely. What honour is this of God, to runne about foolishly to stone and woodie Images, and to honour as Gods Idols and dead figures, and to despise man, in whome is the verie true Image of God. Wherefore vnderstane you, that this is the suggestion of the Serpent that lurketh within thee, which doth make you beleeue, that you bee not wicked, when you hurt sensible and reasonable men, &c. Also the same Doctour saith (in the same booke) What thing is so wicked and so vnthankfull, as to receiue a benefit of God, and to giue thanke to stocks and stones, wherefore awake and vnderstand your health. Clement li 5. ad Iaco.

¶ We are vnthankfull vnto God, ỹ whome we haue receiued all things, and for them giue thankes to the wormeeaten Gods. D. Barnes. Aug de vera religione ca. vlti.

Looke in the word Latria.

Let vs not leu: anie visible spectacles, least by erring from the

Him, veritie

verite and by louing shadowes, we be brought into darknesse. Let vs haue no deuotion to our fantasies. It is better to haue a true thing whatsoeuer it be, then all manner of thinges that may be fained at our owne pleasure, &c. ¶ Images are but visible spectacles and shadowes. D. Barnes.

To worship Images is heresie.

Saint Austen in his Catalogue, wherein he rehearseth all the heresies of his time, reckoneth among them, one Marcella, a woman of Capadocia, which worshipped the Images of Iesus Christ, of Paule, of Pithagoras, and of Homer, with making of adoration and incensing of them. I. Olde.

Marcella.

No religion where Images be vsed.

There is no doubt (saith Lactantius, Constantinus Schoolmaster) but there is no religion wheresoeuer an Image is. I. Olde.

Li. 2. ca. 19

How Images are the teachers of lyes, and not lay mens bookes.

Damascene doth teach in his fourth booke de Orthodoxa fide, and also Gregorie the great in his Registers or bookes of Epistles. 10. chap. and 4. Epistle, that Images be lay mens bookes, and godly meanes to stirre vp the hearts of the people to deuotion.

Lay mens bookes.

Aunswere.

The Prophet Abacuc saith: What profiteth the Image, for the maker thereof hath made it an Image, and a teacher of lies, whereby it followeth that the Images are the bookes of lyes, and that they came of him who is a lyar from the beginning, as the Father of lyes. Howe well then are the simple and ignoraunt people, for whome our Sauiour Christ did vouchsafe to shed his deere heart bloud, prouided for, when such bookes are deliuered vnto them, in stede of the liuing preaching of Gods worde. It is not for naught that Ieremy doth crye out: They altogether doate and are folish, for the stocke is a doctrine of vanities. Meaning that nothing more displeaseth GOD, nor bringeth men into greater errour and ignorannce of God, then Images doe, wherefore he calleth them the doctrine of vanitie, and the worke of errour, as Abacuc calleth them the teacher of lies, who in the same Chapter thundreth out against the wicked opinion of them, ỹ calleth them the bookes of the laye people on this manner, Wo vnto him that saith vnto the wood, awake, & to the dombe stone, arise vp: should the same teach?

Abac. 2. 18

Teacher of lies.

Doctrine of vanitie

Worke of errour.

Should

Should the same be laied ouer with gold & siluer, & there is no breth in it, but ỳ Lord is in his holy temple. As if he shuld say: there is no breath, no lyfe, nor mouing in the Image, how shuld they teach then. Therefore it is more vanitie & fondnesse to set forth Images vnto the people for their teachers & schoolemaisters, sith ỳ the liuing God who is the true teacher, is in ỳ midest of the temple, that is in the hharts of ỳ faithfull, teaching those things, that are both profitable the euerlasting: wher vnto may be added the saieng of Saint Paule: What agreement hath the temple of GOD with Images, but ye are the Temple of the liuing God who liueth and worketh in you. More credit ought to be giuen to the testimonies of the Scriptures, as of the Prophets and the Apostles, then to the vaine glosses of all Gregories or Damascenes in the world. I. Veron. *Iere.* 10. 8.

But altogether they doate and are foolish, for the stocke is a doctrine of vanitie. ¶ Because the people thought, that to haue Images was a meane to serue GOD, and to bringe them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth men into greater errours and ignorance of GOD: And therefore he calleth them the doctrine of vanitie, the word of errours. ver. 15. and Abacuc. 2. ver. 18. calleth them the teacher of lyes, contrarie to that wicked opinion, that they are the bookes of the lay people. Geneua.

How Images moue weake hearts to Idolatry.

S. Austen in his Epistle to one called Deo gracias, writeth in this manner: Who doth doubt but that Idolles and Images are without all sense of feeling, but when they are set vp in high and honourable places, that they maye be beholden of them that doe either praye or offer, they doe with the similitude or lyknesse of liuelye and sensibles, although they bee both insensible and without lyfe, moue the weake mindes, so that they seeme to bee aliue and to haue breath. ¶ Were wee to be attributed vnto Images, that with the lyknesse of liuely members, they doe moue weake hearts. And therefore they are perilously set forth vnto them, whose bookes they are thought to be, and specially if they be put in high and honourable places, where praier and common exercise of religion is vsed. I. Veron. Set vp in high places.

Dani. 3. 2 That they ſhould come to the dedication of the Image.

¶ Shewing that the Idoll is not knowne for an Idoll, ſo long as he is with the workman: but when ceremonies and cuſtomes are recited and vſed, and the conſent of the people is there, then of a blocke they thinke they haue made a God.

When Images were taken out of Churches.

Leo Em. Images taken out of Churches. About the yeare of our Lorde. 726. Leo the Emperour commaunded, that all that were vnder the Empire, ſhoulde take away the Images and pictures of Saintes out of Churches, for auoiding Idolatrie. But the Pope did reſiſt the Emperour, and wrote into all partes of the worlde, that neither for feare nor intreatie, they ſhoulde obeye the Emperours commaundement in this behalfe, and with ſo vehement perſwaſions withdrewe the people of Italy from the obdience of their Emperour Leo, that they would haue choſen them a new Emperour.

¶ He alſo in the yeare of Chriſt. 728. commaunded all Images to be taken out of the Churches of Conſtantinople, & to be burned and put to death them that would not obey.

Conſtantine Em. ¶ About the yeare of our Lord. 747. Conſtantine the Emperour, did perſecute them which worſhipped Images.

Epiphanius. When we were going (ſaith Epiphanius) to the holye place which is called Bethel, there to celebrate the Communion with them, according to the Eccleſiaſticall manner, and was come to the farme place called Anablatha, and did ſée there paſſing by a light burning, and did aſke what the place was, and had learned that it was a Church, and hadde gone for to praye, there I found as it were a vale dyed or painted, and hauing the Image as it were of Chriſt or of ſome Saint, for I doe not well remember whoſe Image it was. Therfore when I did ſée the Image of man did hange in the Church, contrarye to the Scriptures, I rent it, and did rather

Image of Chriſt pulled down giue counſell to the Wardens of the place, that they ſhoulde wind ſome poore dead body therin. And a little after, Wid, I beſeech thee, ỹ elders of ỹ place to receiue of the bearer, the vale ỹ is ſent by vs: & charge from henceforth ỹ no ſuch vales be hanged in the Church of Chriſt, ỹ are contrary to our religion. For

it

it becommeth thine honestie to haue, chiefly aboue all things, a speciall care, that the scrupulositie chiefly for the state of Christ and the people committed vnto thee, should be taken away.

1. Vers.

Epiphanius saith: Estote memores, &c. My deare children be ye mindfull, ỹ ye bring no Images into the Churches, & that ye erect vp none at ỹ burial of Saints. But euermore carie God in your hearts, nay, suffer not Images to be, no, not in your priuate houses. For if it is not lawfull to lead a Christian man by the eyes, but rather by studie & exercise of ỹ minde. For this cause Epiphanius saith: The superstition of Images, is vnfit for the Church of Christ.

Hurte by Images.

Leuelled for

How God cannot be presented by no manner of similitude or Image.

Whose is this Image and superscription. ¶ Who Image of God is not in the gold, but in the man, therfore gold and siluer, with other riches, ought to be paide vnto Cæsar. But our consciences and soules, ought to be kept cleane vnto the Lorde our God.

Mar. 12. 16

Sir. I. Cheeke.

Athanas. in. li. con. Gent.

Let them tell me (I pray them) how God doth aunswere or is knowne by such thinges. Is it by the matter or stuffe that is about them, and whereof they be made, or by the forme or shape that is giuen them? If it be of the stuffe, what nede is there of the forme or shape, and why did not God rather afore they were fashioned and shapen, appeare and manifest himselfe by the vniuersall stuffe. But if the forme or shape that they haue receiued is the knowledge of God, what nede is there of golde or anie other stuffe? Or why is not God rather reuealed by the true liuing creatures, whose shapes and formes the Images are, for truely according to their owne reason, the glorie of God should better be knowne, if God were manifested or reuealed, rather by the liuing and reasonable creatures, then by the vnliuing and vnreasonable.

No caruer or maker of Images was esteemed among the Iewes.

Origen in his fourth booke against Celsus, commendeth the Iewes on this wise: Among them (saith hee) nothing was euer accounted God, beside him which ruleth all, nor in their Common-wealth any caruer of Idols or Image ma-

Image caruers.

kenlowes, as whome the lawe it selfe drowe alwaye from them, to the intent they shoulde haue no occasion to make anye Images, which might plucke certeine foolish persons from God, and turne the eyes of their soules to the contemplation of earthlye things.

Of the harme that commeth by Images.

Sap.14.10. Harme by Images. It is written in the booke of wisedome, that the creature of God throughe the vse of Images be made temptation to the soules of men, and a trappe to the feete of the unwise, for as much as the seeking out of Images is the beginning of whoredome, and the finding of them, is the corruption of mans lyfe. Also in the xv. chapter it is sayd, that they lead into errour, and that their worke is without fruit, and that by their sight alone, they stirre a desire in the foolish.

The Church cannot haue Images without ieopardie, for if there were no perill of Idolatrie in hauinge of Images, what needed Iohn to haue sayde, Beware of Images.

A place of Chrisostome opened.

Chrisostome sayth, That he that doth anie iniurie or villanie to the Image of Cæsar, he doth commit the same against Cæsar himselfe. ¶ Chrisostome in this saieng, concludeth not that therefore wee must haue Images of God, and of Christ in the Church, but he that doth iniurye to anye man that is made after the Image of God, or disobeyeth a magistrate, which representeth the person of God, &c. He doth iniurie to God, for he that doth make an Image of God, doth God greate iniurie, transforming the glorie of the inuisible God, into the shape of anye corruptible creature. Rom.1.23.

Tertul. de Idolatria. God hath forbidden an Image or an Idoll, as well to be made as to bee worshipped, as farre as making goeth before worshipping, so farre is it before that the thing be not made that may be worshipped. Some men will saye, I make it, but I worshippe it not: as though he durst not to worshippe it for anie other cause, but onelye for the same cause, for which he ought not to make it. I meane both wayes for Gods displea-

sure,

ſure, naye rather thou woꝛſhippeſt the Image that giueth the cauſe foꝛ others to woꝛſhip it.

Saint Auſten is againſt the Image of the Trinitie.

Man was made after the ſimilitude and likeneſſe of Godꝛ powꝛe? Not in bodye, but in ſoule and minde in the inwarde man. Wherefoꝛe Saint Auſten, a man moſt expert in Godꝛs woꝛde, crieth out againſt the Image of the Trinitie, callinge it, Sacrilegium, a ſtaining of Godꝛs honour, and an Idoll, becauſe the gloꝛye of the immoꝛtall God is chaunged into the ſimilitude and Image of moꝛtall man, foꝛbidding ſuch an Image, not onelye in the Churche but alſo in thought and minde. When Philip deſired Chꝛiſt to ſhewe him the Father, hee rebuked him, and aunſwered, Hee that ſeeth mee ſeeth the Father. Image of Trinitie.

It is ſinne to ſet foꝛth to the inuiſible and vnſaſhionable God an Image of an olde man with an hoꝛe head. Foꝛ it is foꝛbidden that no Image bee made foꝛ God. Deut. 4.12. You ſawe no likeneſſe in that daye when the Loꝛde God ſpake to you in Hebrewe. And Eſias. 40.18 ſayth: To whome therefoꝛe ſhall wee make God like? Oꝛ what Image ſhall we ſet to him? It is a verye wicked matter, to chaunge the gloꝛie and maieſtie of the inuiſible and incoꝛruptible God, into the likeneſſe of a coꝛruptible man, as we maye ſee in the Epiſtle to the Romanes, 1. 23. And becauſe they ſhall not ſaye, that the blame which the Apoſtle founde was to bee vnderſtoode onelye of the Gentiles, they ſhall bee yet ſtopped with the wꝛitinge of Saint Auſten, who wꝛiteth thus: Wee beleeue alſo that hee ſitteth at the right hande of God the Father, and yet not ſo, that we muſt thinke that God the Father is circumſcribed as with the foꝛme of man, that in thinkinge of him wee call to minde his right oꝛ left ſide. Oꝛ foꝛ that that it is ſayde, the Father ſitteth, we maye thinke it done with bowing his knee, leaſt wee fall into that faulte of vngodlynes, whereby the Apoſtle curſeth them, which chaunge the gloꝛye of the incoꝛruptible GOD into the likeneſſe of a coꝛruptible man. Foꝛ it is not lawfull foꝛ a Chriſtian man to ſette ſuch an Image of God in the Temple, much moꝛe wicked it is to conceiue it in his heart, where the Temple of God is indeede.

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Thus saith he. And what can be spoken more manifestly, then that he writeth, It is unlawful for a christian man to set such an Image in the temple? Musculus.fol.47.

Ireneus. The holy man Ireneus, in the .24. chapter of his first booke against heresies, reporteth that the heretikes Gnostici, did worship the expresse lively painted Image of our Saviour Christ, the patterne whereof they sent to Pylate, the lieutenaunt of Iewrie, who found the meanes to have Christ set forth (as an heathen man) by an Image like unto himselfe when he was alive, by singular cunning Painters and Carvers. And yet that Bishop and martir, inveied to the uttermost of his power against that Image which the Gnostici set so much price by: And if it were now to be had, it should be reputed, among the most holy reliques. I. Olde.

The holier the person is, which is represented by the Image, the greater perill of Idolatrie is found in it. Therefore it was not without a iust cause that those godly Emperours, Valens and Theodosius did set forth this godly decree: Sith that this is our chiefest care aboue all thinges to mainteine the religion of the high God, we graunt to no man to graue or paint the Image of our Saviour Christ, neither to paint it with colours nor to graue it in stone, or in anie other matter, but wheresoever it is found, we doe bidde it to be taken awaye, being determined to punish grieuously those that will attempt anye thing contrarie to our decrees. Reade the edicts and decrees of Emperours gathered by these great learned men: Tribunianus, Basilides, Theophilus, Dioscorus, and other, and most chiefly by the commandement of Iustinianus the Emperour, & there shall ye finde this. I. Veron.

Valens & Theodotius.

Christs Image.

How Christ is called the Image of God.

Christ the Image of God. Christ is the onely Image of God. Other are, Secundum Imaginem Dei, that is, according to the Image of God. The Father saith unto the sonne, make we man, and added, Secundum Imaginem nostram, that is, according to our Image. By which words it is evident (saith Saint Austen) that the father and the sonne, are but one Image. I. Prou.

Of the Image that came downe from heaven.

And

And of the Image which came downe from heauen. ¶ They that made Images among the Grækes, to the intent to winne the more aduantage there, fained that they were sent from Iupiter forth of Heauen, and that they were not mortall nor subiect to death. Tindale. Act. 19. 35

Antiquitie, and the couetousnesse of the Priests, brought in this superstition: for it is written, that the Temple being repaired 7. times, this Idoll was neuer chaunged. Plin. lib. 16. 40. By such illusions, the world is most easely abused. Gene.

Of the Image that Nabuchodonosor set vp.

Nabuchodonosor made an Image of golde, &c. ¶ Under pretence of religion and holinesse in making an Image to his Idoll Bel, he sought his owne ambition and vaine-glory. And this declareth that he was not touched with the true feare of God before. But that he confessed him on a sodaine motion, as the wicked when they are ouercome with the greatnesse of his workes. The Græke Interpreters write, that this was done 18. yeares after the dreame, and as may appeare the King feared, least the Iewes by their Religion, should haue altered the state of his Common-wealth, and therfore he ment to bring all into one kinde of Religion, and so rather sought his owne quietnesse, then Gods glorie. Geneua. Dan. 3 1

Of the Image of Prouocation.

The Hill Sion was walled about, and that Wall which compassed it, was called the outwarde Wall. About the Temple was there another wall, that was called the inward wall, which although it were outward from the Temple, yet was it inward from the wall, which compassed the Hill. The space betweene the inward wal, and the Temple, was called the Inner Court. Therein were many Ports, and in the North Port thereof was Ezechiel set: for that place was holy, and therein did they vse to worship God. But with the filthinesse of this hatefull Image of Baal (which the Prophet here calleth, the Image of prouocation, because it prouoked the Lord to vengeaunce) had they defiled it: as superstition doth commonly defile, euen the most holiest things, and such as appeare most godliest. T.M. Ezec. 8. 3.

An exposition of this place of Esay.

The Carpenter (or Image caruer) &c. ¶ Let the Thrisken here Esa. 44. 13

héere note, how liuely the Prophet painteth out the vanitie of Images. For it is to be feared that our superstition concerning such things, passeth and exceedeth the superstition of the Iews: Once euident it is, that the Iewes in our time can in no wise be perswaded to become Christian, so long as we fall downe and kneele before Images. Their aunswere is, that they and we both (if we be of God) should in no condition doe any thing, that openly & in so many places, be forbidden of God. The Turkes and Saracens also mocke vs therefore: The honour of God say they (and truth it is) ought we to seeke, and to sticke by his word, and neither to adde thereto, neither take away, neither to swarue to the right hand or to the left, but earnestly to stand by that which is commaunded, & forsake that which is forbidden. God graunt vs Christians a better trade and conuersation of liuing, then that we shuld with our example, be an offence either to Iewe or Saracen, & an occasion to keepe them from the faith of Christ, and giue the simple eyes to see and perceiue, the falsehoode of the subtill, which for lucre augment their blindnesse, & exhort them to such superstition. So be it. T.M.

Image caruer.

Of the Images called in Latine, Colossi.

Colossi. These were Images of horrible greatnesse, like to towres: one of Apollo in the Capitol at Rome, was 30. Cubites high. Also at Tarentum, one made by Lysippus, was 40. Cubites high, but at Rhodes one of the Sunne exceeding all other, was in height 70. Cubites, made by Colasis, Scholar to Lysippus. The thombe of that Image, fewe men might fathome. It was in making twelue yeares, and the charges drew to 300. Talents, which amounteth to 43115. pounds. Strabo writeth that the Image was of Iupiter, and made by Chares Lindius. Besides this, were an hundred lesse Colossi in Rhodes, & at Rome were many made of mettall. Eliote.

IMBER DAIES.

Why the Imber daies were inuented.

IN the Dist. 76. chap. 1. are added Imber daies, or the feasts, foure times in the yeare, which, why they are so deuided, scarcely can any man perceiue. They recite Hierome vppon Zachary, who maketh mention of the fourth moneth, fifte, seauenth

nenth and tenth. And they seeme to be moued with a wicked zeale to distribute these Feastes into foure partes of the yeare. And these Feastes which the Iewes receiued euery yeare for the calamities which they had suffered, the same our men haue made yearely. But other haue inuented another cause, namely, because in these foure times of the yeare, Bishops are wont to promote Clearkes vnto the ministerie and orders. Wherefore they say that the people ought then most of all to fast and pray, that God would graunt them good Pastors, &c.

Pet. Mar. vpon Iudic. fol. 276.

IMMORTALITIE.

How Immortalitie properly belongeth to God.

That is immortall properly, which is without beginning, without ending, all creatures haue a beginning, of the which some neuertheless are called immortall because they haue no ending, as the Angells, mans Soule: But onely God is properly immortall, who speaketh of himselfe, I am which is, which was, which is to come: This belongeth to God and to none of his Creatures, and to none of the workes of his fingers: of which some may truly say, that they be, and are to come, but not that they were, because once they were not.

Ro. Hutchinson.

From whence the immortalitie of soules proceede.

It shoulde seeme that man is likened to brute Beastes. Yea, and he shoulde bee lyke them in verye deede, if GOD did not put to his hande. For whence commeth the immortalitie of our soules, but of a special fauour that God beareth vs. Saint Paule saith, That onely God is immortall, we then are transitorie, we doe nothing els but fade awaye: and what are our soules? Euen the very Angells of Heauen, should also be mortall: howbeit, forasmuch as GOD hath breathed his owne spirite into them, they must needes continue in him. It is hee from whence proceedeth immortalitie, (I saye) euen of the Angells. And it behoueth vs also on our partes, to drawe out of this same Well, accordinge as 1. *Timo.* 6. 16.

Pſal.36.9 as it is ſaid in the Pſalme: Lord, in thee is the fountaine of life, and in thy light ſhal we be lightened. Cal. vpon Iob. fol. 228.

IMPATIENCIE.

What Impatiencie is.

IMpatiencie is not ſimply a griefe conceiued of the miſliking of our aduerſities when we be weary of them: but it is an exceſſiue hart-burning againſt them, when we cannot ſubmit our ſelues ſimply vnto God, to diſpoſe of vs at his pleaſure. Wherefore if our paſſions be ſo vnruley, as we cannot kepe any meaſure in our aduerſities, then doth impatiencie ouer maſter vs, and if we haue no holde nor ſtay of our ſelues, we muſt nedes conclude, that we are no better then frantike folke againſt God, yea, and vtterly out of our wits, &c.

Pet. Mar. vpon Iudic. fol. 314.

According to the nature of contraries, loke what good things be attributed to Patience, the contrarie thereof may aright be aſcribed vnto Impatiencie. Patience is a vertue whereby all aduerſities be borne for godlineſſe and honeſtie ſake. Therefore Impatiencie is the vice, wherby there is no aduerſitie ſuffered, for godlineſſe and honeſtie ſake. Muſculus. fol. 528.

IMPOSITION OF HANDS.

¶ Loke. Laieng on of hands.

IMPOSSIBILITIE.

Math.19. 24. AS it is impoſſible for a Camell (or Cable, that is a great rope of a ſhip) remaining in the own quantitie, to go through a nedles eye (remaining in his owne ſtraightneſſe) ſo is it like impoſſible for a rich man, remaining in his own naturall pride, couetouſnes and corruption, to enter into the kingdome of God. And therefore when thoſe which heard were offended, aſking, And who may then enter into ſaluation? Chriſt aunſwered: Things that are impoſſible before men, are poſſible with God. Marke wel, that Chriſt calleth the humiliation of the rich man, impoſſible to man, but poſſible with God. Knox.

Ier.13.23 As the man of Inde may chaunge his ſkinne, and the Cat of the Mountaine hir ſpots, ſo may ye, that be exerciſed in euill, doe good. ¶ Vpon theſe two things to Nature impoſſible, did the

the Prophet conclude, that no more could the Citizens of Ierusalem, being exercised in al iniquitie, leaue the same, and so was it impossible. Impossible I say to themselues, and to their own power. For what the spirite of God worketh in the conuersion of sinners, ought not to be attributed to mans power. Knox.

For it is impossible, that they which were once lightened, &c. *Heb.6.4* This is Paules meaning: They that doe beleeue truely and vnfainedly, doe continue or abide stedfast in the knowen truth. If any therefore fall away from Christ, it is a plaine token that they were dissembling hypocrites, and that they neuer beleeued truly, as Iudas, Symon Magus, Demas, Hymeneus and Philetus were, which all fell away from the knowen veritie, & made a mocke of Christ, which Paule doth call heere, to crucifie Christ a newe, because that they turning to their olde vomite againe, do most blasphemously tread the benefite of Christs passion vnder their feete. They that are such, can in no wise be renued by repentaunce, for they are not of the number of the Elect, as S. Iohn doth say: They went from vs, but they were not of vs, for if they had bene of vs, they would haue remained with vs vnto the ende. If such men doe repent, their repentance is as Iudas and Cains repentaunce was.

¶ This text denieth no possibilitie of mercie in God, but the impossibilitie of repentaunce in such men as malitiously forsake the trueth, blaspheame Christ, and take parte against the Holy Ghost. For the truth is, that with the Lord there is mercie & plenteous redemption. Psal.130.7. So that whosoeuer calleth vpon his name shall be saued. Ioel.2.32. and Rom.10.13. Now they that forsake the truth, blaspheming Christ, and taking part against the Holy Ghost, cannot repent. For if sinners woulde conuert and call vpon God, they should be sure of remission.

Tindale.

¶ They which are Apostates, and sinne against the Holy Ghost, hate Christ, crucifie and mocke him, but to their owne destruction, and therefore fall into desperation, and cannot repent. Heb.6,6. Geneua.

IMPVTATION.

What Imputation is.

IMputation is, that benefit of God the Father, whereby he vouchsafeth to account Christs obedience as ours, in as ample

ample manner as we our ſelues had fulfilled the law, and made ſatisfaction for our ſinnes. T. Beza.

INCEST.

What Inceſt is.

They call Inceſt an vnlawfull medling of a man with a woman, againſt ỹ honor of bloud & affinitie. For Ceſtus ſignifieth the mariage girdle which ỹ Bride did weare, to ſhew that the mariage was iuſt & lawful. We Germanes (ſaith Bullinger) call this ſin by ỹ name of Bloutſchand, wherby we ſignifie ỹ ſin committed in corrupting or defiling our owne bloud or kinred. In Leuiticus, after the degrees and bloud in which we are forbidden to marrie, the Lord doth preſently adde: In all theſe be ye not defiled: for in all theſe things are the Nations defiled which I caſt out before you. And hereby the lande is defiled, & I haue viſited the iniquitie thereof vpon it, and the lande hath ſpued out the inhabitaunts thereof. Ye ſhall therefore kæpe my ſtatutes and mine ordinaunces, and ſhall not doe anye of all theſe abhominations. For whoſoeuer ſhal doe ſo, he ſhall be cut off from among his people. And in the 20. Chapter of Leuiticus, he hath appointed death to be the puniſhment of Inceſt, which is not changed in the Ciuill lawes or Imperiall conſtitutions. Bullinger. fol. 236.

INFANTS.

How Infants ought not to be pertakers of the Lords Supper.

As touching Infants, the inſtitution of Chriſt, doeth ſeclude them from the Supper, becauſe they cannot yet, proue & examine themſelues, neither yet celebrate the remembraunce of Chriſts death: the which thing the Apoſtle Paule teacheth to be neceſſary for all thoſe, which come to the Communion of the Supper. Marl. vpon Iohn. 226.

INFIDELITIE.

How Infidelitie is the cauſe of all euill.

Heb. 3. 12 Let there not be in any, an euill heart of Infidelitie. ¶ Infidelitie is it, which maketh thine heart abound in euill, and if by any meanes it can get rome to lodge within thee, thy hart is

is taken, and imagineth from hence-forth all mischiefe. When our Sauiour Christ so many times reproueth sundry sortes of men, he maketh this a generall fault of all; that they are vnfaithfull and slow to beleeue. When Saint Paule condemneth them as reprobate men, which doe neuer see the light of the Gospell: he maketh this the cause of their sinne, that the God of this world, hath blinded the eyes of their vnbeleeuing harts, &c. Deering.

IN OMNEM TERRAM. &c.

¶ Looke for the exposition of this, in the word. Sound.

INSTRVMENTS.

How they serued in the olde lawe.

SIng vnto him with Viole, and instrument of ten strings. *Psal. 33. 2.*

¶ To sing on Instruments was a part of the Ceremonial seruice of the Temple, which doth no more appertaine vnto vs, then the Sacrifices, Censings and lights. Geneua.

Whereof these Instruments were made in King Salomons time.

Praise the Lord vppon the Harpe, sing ye Psalmes with Lute and Instrument of ten strings. ¶ Concerning these instruments, Harpe and Lute, we read oftentimes in the Scriptures: and specially in the booke of Psalmes, which instruments vndoubtedly were vsed in the Temple at Ierusalem in the seruice of God, and namely at their singing of Psalmes. For the Leuites did not sing their Psalmes onely with the voice of men and children as we doe, but they ioyned with mens voices, the sweete harmonie of musicall instruments, and namely of the Harpe, Lute, Cymbales, and Psalteries of ten strings. These instruments as Iosephus writeth. li. 8. chap. 3. Salomon ordeined quadraginta milia, fortie thousand which were made Ex electro. i. of mixture of golde and siluer. For Electrum is golde, whereof the fift part is siluer mingled among the golde: such a mixture is called Electrum: And of that mettall were those instruments which Salomon did ordeine to be vsed in the Temple: and were made of fine wood, as our Harpes and Lutes be, &c.

Ric. Turnar.

INTENT.

INTENT.

What the word signifieth, and how it is defined

INtent, signifieth a motion of the minde, whereby, by some meane, we tend to an ende. As if a man should studye by giuing of giftes or by seruices to attaine vnto anye honour, for the nature of things is of such sort, that many thinges are so ancred togethers betweene themselues, that by the one is made a steppe to the other. For by medicines and drinks we atteine to health: By studies, readings, and teachers, vnto wisedome: wherefore an intent is an action of the will, for it is his office to moue and stirre vp the minde. And forsomuch as the will doth not perceiue the things that he desireth, before that it hath the knowledge thereof, it moueth not nor forceth the minde before knowledge, which raigneth in the power of intelligence or vnderstanding, if perceiueth both the ende, and those thinges which serue to the ende, and ministreth them vnto the will. Therefore intent stirreth vp to the ende, as to atteine by those things which vnto it are directed. Let this be his definition. A will tending vnto the ende by some meanes, Will, which is his general word, is an act of the power that willeth. The difference is taken of the obiect, namely of the end, and these things which are ordeined vnto it: as now, as touching Gedeon, his intent

Iudge. 8. 27 was a motion of his will, to keepe the memorie of the victorye giuen him, by the Ephod he had made. In wil therefore be comprehended at once both the ende and the meane, &c.

Pet. Mar. vpon Iudicum, fol. 152.

Of good intents.

¶ Loke before after the word Good.

INTERCESSION. ¶ Looke. Saints.

IN THE CHVRCH.

How it is an errour to say: I beleeue in the Church.

SAint Cyprian in his exposition of the Apostles Crede, saith: He said not in ỹ holy Church, nor in the remission of sins, nor in the resurrection of the body. For if he had added the preposition

position In, then had the force of those clauses ben all one with the force of that, that went before. For in those words wherein our Belefe touching the Godhead is set downe, in God the Father, in Jesus Christ his Sonne, and in the Holy Ghost: but in the rest where the speach is not of the Godhead, but touching the creatures or mysteries, the prepositiō is not added, that we may say, in the holy Church, but that the holy Church is to bee beleeued, not as we beleeue in God, but as a Congregation gathered to God, and that the forgiuenesse of sinnes is to be beleeued, not that we ought to beleeue in the forgiuenesse of sinnes: and that the resurrection of the flesh is to beleeued, not that we ought to beleeue in the resurrection of the flesh. So that by this Sillable In, the Creator is discerned from the Creatures, and that that is Gods, from that that is mans.

Bullinger. fol. 78.

Saint Augustine in his booke De fide & Symbolo hath: I beleeue the holy Church, not in the holy Church. There are alleadged also his wordes in his Epistle Ad Neciphyros, touching consecration Distinct. 4 cap. 1. We said not that ye had to beleeue in the Church as in God, but vnderstand how we said, that ye being conuersant in the holy Catholike Church, should beleeue in God. Augustin

Paschasius in the first Chapter of his first booke De Spiritu sancto, saith: We beleeue the Church as the Mother of regeneration: we doe not beleeue in the Church as the Authour of saluation. He that beleeueth in the Church, beleeueth in man. Leaue off therefore this blasphemous perswasion, to thinke that thou hast to beleeue in anye worldlye creature: since thou maist not beleeue neither in Angell nor Archangell. The vnskilfulnesse of some haue drawen and taken the Preposition, In, from the sentence that goeth next before, and put it to that that followeth, adding thereto also to too shamefully, somewhat more then needed.

Thomas of Aquine reasoning of Faith, in the 2. Booke part. 2. Article. 9. question. 1. saith: If we saye, I beleeue in the holye Church, we must vnderstande that our faith is referred to the Holy ghost, which sanctifieth the Church, and so make the sense to bee thus: I beleeue in the holye Spirite that sanctifieth the Church, but it is better, and according to the common vse not to

adde at all the sillable In, but simply to saye: The holy Catholike Church, euen as also Pope Leo saith.

Bullinger.fol.79.

INVOCATION.

What Inuocation is.

WE call that Inuocation, when we desire some good things to be giuen vs, or some euill to be taken away from vs.

Proues against the inuocation of Saints.

As touching Inuocation, that is to wit, calling vpon them, we haue in Scripture, how we should call vpon almightie God, in all necessities or tribulations. As in the Psalmes euerye where, as in this: Call vpon me in time of your tribulation, and I shall delyuer you. Marke how he saith heere, Call vpon me, appointing neither S. Thomas, nor Master Iohn Shorne. Also in another place: The Lord is nigh vnto them that call vpon him, that call vpon him truly, and with that he sheweth, who calleth vpon him truly, saieng thus: He shall doe the will or desire of them that reuerence him, and shall heare graciously their praier, and make them safe, for the Lord loueth all that loueth him, and all sinners shall be destroyed, &c.

Psal. 50.15

Psa. 145. 18.

In the bo.of Mar.fo.1264.

There is one Mediator betweene God and man, the man Christ Iesus, the which hath giuen himselfe the redemption of all men. ¶ Saint Paule saith, There is but one Mediatour betweene God and man. Where there is but one, there cannot Saints come in. Saints be men, and must haue a Mediatour for themselues, and then they cannot be Mediatours for other men. Moreouer the Mediator betweene God and man, is called Christ Iesus, now is there no Saint that hath that name, if there be none, then is there none that vsurpe this office without blaspheming of Christ. Furthermore, he hath redeemed vs without the helpe of Saints, & why shal he not be whole Mediator without Saints, redemption is the chiefe act of a Mediatour.

1. Tim. 2.5

D Barnes.

If any man doe sinne, we haue an Aduocate by the Father, Christ Iesus. ¶ Heare is none assigned but Christ Iesus, & by him haue we onely remission of our sinnes. D. Barnes.

1. Iohn. 2.1

The spirite of God maketh intercession for vs, with mighty

Rom. 8.26

tie desires, that cannot be expressed with tongue. ¶ If the spirite of God make intercession for vs, then haue we no neede of other Mediatours, for he is able to obtaine all things for vs, and hath taken this office on him for vs. It were a great rebuke to him, that Saints should be set in his steede, and ioyned with him in his office, as though he were vnsufficient. D. Barnes.

Christ sitteth also on the right hand of the Father, the which doth also pray for vs. Heere S. Paule saith, That Christ praieth for vs, can the Father of heauen denye any thing of his praier? Doth not he aske things necessary for vs? And as Scripture saith, He is our wisedome, he is our iustice, he is our sanctification and our redemption made of God. Now, what resteth for Saints to aske? What will you desire more then wisdome, iustice, sanctification and redemption? All these hath Christ obteined for vs. D. Barnes. *Rom.* 8.34.

Christ saith, No man commeth to the Father but by mee. ¶ Note these words. First he saith, No man, &c. Ergo as many as euer shall come to the Father of heauen be heere conteined. Then addeth he, But by me: heere be all Saints and merites cleane excluded in this word (But,) wherefore it is plaine, that whatsoeuer he be, that maketh any other Mediatour, or goeth about by any meanes (saeme it neuer so holy) but by Christ onely to come to the Father of Heauen: First, he dispiseth Christ, and if he dispise Christ, he dispiseth also the Father which hath allowed him onely to be our Mediatour and waye to him, as it is written, I am the waye onely to the Father. D. Barnes. *Ioh.* 14.6

Whatsoeuer you aske in my name, the Father shall giue it you. ¶ Marke these words (Whatsoeuer) and that we should runne to none other, he addeth (In my name.) Heere is nothing excluded, but all things be giuen vs freely, and that for his names sake, not for no Saints name, nor for none of our merites. Therefore, let vs not run from the swete promises of our most louing Sauiour, Redeemer, and onely Mediatour Iesus Christ to Saints, for that is an eudent token of our infidelitie, and that we thinke him vntrue, and will not fulfill his promise, and make him a lyar. D. Barnes. *Ioh.* 16.23.

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Rom. 8. 33. Saint Paule saith: He (meaning the Father of heauen) hath giuen his onely sonne for vs, how canne it be, that he shall not giue all things with him. ¶ Marke he saith all things. He y saith all things, excludeth not the toth-ake. D.B.

Iames. 1. 17 All good things commeth from the father of light. ¶ Here they make a distinction, that God is good onely for his owne nature, and Saints are good by receiuing goodnesse of him.

Aunswere.

Saints haue no more goodnesse then they haue receiued, and that that they receiued was for themselues onelye, and canne giue none of it to other, for they receiued it for themselues, and no more then was necessarie, and that but onely of mercye, as it is open in Mathewe in the Parable of the fiue wise virgins, and the fiue foolish. Thus we doe openly against God, when we desire anie thing of Saints, seeing the Scripture knoweth all good things to come of God onely, and that he is the onelye giuer of them. All the Prophets and Fathers in all their tribulations, cried vnto him, as Dauid testifieth of himselfe saieng: When I am in trouble I will crye vnto the Lord, and hee will helpe me. Psal. 120. 1. My helpe is of God that made heauen and earth. Psal. 121. 2. Christ also himselfe teaching all creatures to pray, biddeth vs not to go to any other, but onely to the Father of heauen. Math. 6. 9. D. Barnes.

Obiection.

The Saints must pray for vs, and be mediatours to God for vs, that by them we may be able to receiue our petition. This is Richards opinion De media villa.

Aunswere.

This is a great blasphemie to Christs bloud, for if Saintes be necessarie to be mediatours for vs, then is Christ vnsufficient: For Philosophers did neuer put two causes when one was sufficient. And if anie thing be giuen vs for Saintes sake, then be not all things giuen vs for Christes sake. The which is plainly against Saint Paules saieng. Rom. 8. 32. God for vs all hath giuen his sonne, and shall he not giue vs all things with him. D. Barnes.

An other of his reasons.

If Saints when they were here, and not confirmed in grace, did

did of their Charitie praye for vs, Ergo now must they praye much more, seeing they are now confirmed in Charitie.

Aunswere.

A reason without Scripture must haue a like aunswere. The Saints when they were heere, did of their Charitie cloath naked men, and feede the hungrie, and gaue drinke to the thirstie, and visited them that wer in prison, Ergo much more now, for they be confirmed in Charitie. Likewise Saint Paule when he was heere, did of his charitie write Epistles, and declare the veritie, Ergo now must he much more write, so that where afore he wrote but one, now must he at the least write three, or els he is not confirmed in Charitie.

D. Barnes.

Another like reason.

Lyke as a man cannot come to the speach of a King, but that he must haue certaine Mediators, as Dukes, Earles and such men as be in fauour, betweene him and the King, that may intreate his matter.

Aunswere.

Saint Ambrose aunswereth this reason thus: Men are wont (saith he) to vse this miserable excusation, that by these things we maye come to God, as we maye come to Kings by Earles. I aunswere, We come vnto the King by the meanes of Dukes & Earles, because that the King is a man, and knoweth not to whome he may commit the Common weale: But to God (from whom nothing can be hid, he knoweth all mens merites) we neede no spokes-men, nor no Mediator, but only a deuout minde.

D. Barnes.

¶ Luke. Saints. Mediator.

IOB.

His name interpreted.

SOme interprete this name of Iob, to signifie weeping or wailing. And other some take it for an vtter Enemie, not such a one as he hateth: but such a one as is, as it were a white for men to shoote at.

Cal. vpon Iob. fol. 2.

It is not knowen nor can be gessed, in what time Iob liued, sauing that it may be perceiued he was of great antiquitie. Some of the Iewes haue bene of opinion that Moses was the

Authour of his booke. But forsomuch as there is no certaintie thereof, it is left in suspense. Yet it may be well perceiued by the Prophet Ezechiel, that the name of Iob was renowmed among the people of Israel. For in his 14. chapter, verse. 20. he saith: That if Noe, Iob and Daniel, were among the people that should perish, they should saue no mo mens liues but their owne, and all the rest of the people shoulde bee destroied. Also Saint Iames reporteth, that he was of great patience. So that by these two (Ezechiel and Saint Iames) it is plainelye shewed, that there was a Iob indæde.

Caluine. vpon Iob, fol. 1.

Wherefore Iob curseth the day of his Natiuitie.

Iob 3.2. Let the daye perish wherein I was borne. ¶He curseth not his daye because he was weary of it, as one desperate, but rather wishing to be dissolued, least by farther troubles, he should be forced to offend God. The Bible note.

¶Men ought not to be weary of their life, and curse it, because of the infirmities, that it is subiect vnto, but because they are giuen to sinne and rebellion against God.

Geneua.

Iob. 3.1. And cursed his daye. ¶Here Iob beginneth to feele his great imperfection in this battell betweene the spirite and the flesh. Rom. 7.18. And after a manner yeldeth, but in the ende he getteth victorie, though he was in the meane time greatly wounded. Geneua.

¶Lyke as a man hauing an Impostume (saith Chrisostome) if he be cut of the Surgeon, hauing nothing wherewith he may resist, during the time of his curing, holdeth fast the things that be nigh him, and is readie to bite them that stand by him, and yet can doe nothing vnto them: euen so Iob fearing the grieuousnesse of blaspheming and cursing, doeth wrong to vnliuely things, and speaking after the manner of the common people, which impute their miseries to the influence of the starres, and to the daye of their birth, curseth his daye, that is, testifieth with cursing, how bitter a lyfe he liueth, and vnto how great miseries he was borne (as we commonly saye) in an vnhappy houre, euen as though now a dates a man repenting his sinnes should saye: Woe is mee wretch, in an vnhappie

happie houre was I borne, which with my dædes haue denied my maker, woe worth it, &c.

How God suffered Satan to smite Iob with sores.

And smote Iob with sore Byles, &c. ¶ This sore was most vehement, where-with also God plagued the Aegyptians, Exodus. 9. 9. And threateneth to punish the rebellious people. Deuteronomy. 28. 27. So that this temptation was most grieuous. For if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thought that God had cast him off. Iob. 2. 7.

Geneua.

How Iob doth not iustifie himselfe.

IF I will iustifie my selfe, mine owne mouth shall condemne me. ¶ Here it is good to see that Iob presumeth not of his owne righteousnesse, but plainely confesseth himselfe vnrighteous, and a sinner before God, although before the world he had lyued blameles. GOD looketh on the heart, though men looke onely on the outwarde appearaunce. Iob. 9. 20.

His aduersaries thought, that he should neuer haue had such a Crosse layed on him vnlesse then he had also outwardly and openly lyued in wickednesse. So that aunswereth Iob in diuers places, that he therein was not culpable, and therefore accuseth as it were after the manner of men the iudgement of God, concerning such as are outwardly righteous and studious to lyue vertuously, namely, such as lyue without blame among men, and that both intend and doe well to all men, and yet are wrapped in manye miseryes and wretchednesse often-times ouer cruell. And herein lyeth the chiefe of the controuersie betwixt Iob and his aduersaries, that Iob defendeth himselfe, not to haue deserued his punishment by his outwarde lyuing: whereas his aduersaries armed onely with manly and fleshly wit, thinke God to be vnrighteous, if he would so grieuously punish him, that had not bene an outward sinner against him. Iob, his conscience bearing him witnesse had liued innocently, and straightly, and hurt no man, had alwayes feared GOD, and worshipped him onely, his children, had he also nourtured to the feare of God, and coulde of

no man be accused of wickednesse, yet witnesseth he heere (as all the godly doe) that he was not vtterly without sinne, for otherwise had he bene a lyar. 1. Iohn. 1. 8. If we say we haue no sinne, we deceiue our selues, & the truth is not in vs. Wherfore in the place where he saith, that he hath not deserued his punishment, and that should seeme to shew him blameleſſe, knowe, that he speaketh of his outward manner of liuing, not of the inward thoughts and desires of the heart, where he was vndoubtedly an offender. T.M.

How this place of Iob is vnderstood.

Iob. 16. 18. O earth, couer not my bloud, &c. ¶ That is, as Rab Abraham expoundeth it: Hide not my bloud so, but that it may bee auenged, let not the auengement thereof be vnknowen, but open vnto all mens eyes, as was the auengement of Dathan and Abiram, whom the earth swallowed. Nu. 16. 32.

¶ Let my sinne be knowen, if I be such a sinner, as mine aduersaries accuse me, and lette me finde no fauour. Geneua.

IOHN BAPTIST.

Of the buriall of Iohn Baptist.

AND his Disciples came and toke vp his bodie and buried it. ¶ How it was lawfull for the Disciples of Iohn to take away his bodie which was slaine, it may well be demaunded, because that Iosephus saith, that he was beheaded in the Castle of Macheron. Aunswere. Some doe aunswere that the Disciples had accesse or lybertie to come to the Castle, as appeareth in the .11. Chapter before, when Iohn as yet laye bound in prison: whereby it may be gathered that they were not prohibited. But forasmuch as this did pertaine to the cruelitie of ỹ woman, ỹ the bodie of the holy man should lye vnburied, it is probable forsomuch as ỹ Disciples toke vpon them to burie it, that it was cast out by souldiers of the Tyrant. And although ỹ honor or pompe of buriall profiteth nothing those that are dead, yet notwithstanding it is the Lords will to haue the same reuerenced of vs. And truly it were farre from humanitie to suffer the dead to lye vnburied like the carkases of brute beasts, for what sight can be more sorowfull, vglye, or horrible, then to see a dead a mans body vnburied.

Furthermore,

Furthermore, buriall is a figure of the resurrection to come. Therefore this diligence of the Disciples of Iohn in comming to burie the bodie of their maister was acceptable vnto God. Moreouer this seemeth muth to confirme their godly mindes & earnest loue, which they bare to their maister when he was aliue, for by this meanes they professed that the doctrine of this holy man Iohn, remained yet in their hearts. This confession therefore was laudable and deserued no small commendation, seeing it was done with daunger and great aduenture of perill: because they could do no honour to their maister being put to death, without prouoking great displeasure and outragious reuenge of the tyrant against them. Here we are taught what we owe to the dead bodies of Saints, namely buriall, not papistical canonization, or false worshipping, which hath bene vsed with great abuse. Marl. vpon Math. fol. 313.

How Iohn is thought to worke miracles after his death.

He is risen from death, and therefore are miracles wrought by him. ¶ It is an Heathenish beliefe, to thinke that men can do greater things after their death, then in their life time, and hereof did spring the vaine worshipping of dead folkes. *Mat.* 14. 2.

Sir. I. Cheeke.

¶ He spake after the common errour, for they thought, that the soules of them that were departed, entered into another bodie. Geneua.

Wherefore Iohn was called Helias.

Iohn Baptist was called Helias, because he came in the spirit and power of Helias, most sharply rebuking sin. That so, men knowing their owne sinfull nature, and the damnation ẏ hung ouer them, should the more gladly embrace Christ, the sauiour & redeemer of the world. *Mat.* 17. 12

Sir. I. Cheeke.

Wherefore Iohn Baptist did no miracles.

Iohn did no miracles. ¶ God would haue no miracles done by Iohn, least the people should haue attributed too much vnto him. And therefore he would haue him onely to teach & to testifie. For as the bodie of Moses & his sepulchre are hid vnto this present day, and that by the iust prouidence of God, least that superstitious flesh in visiting the body of Moses should commit Idolatrie: euen so for iust cause Iohn, than whome other wise *Iohn.* 10. 41

there arose not a greater among womens children, wrought no miracles. For if so be the gift of miracles had bene ioyned to his doctrine and holinesse of lyfe, the people could scarce haue ben driuen from beleeuing him to be Christ, &c.

Marl. vpon Iohn, fol. 394.

Of Iohns Baptime.

Mat. 21. 25 The Baptime of Iohn, whence was it, &c. ¶ Here the Baptime of Iohn is taken for that heauenlye doctrine which he taught. For as water doth wash awaye the filthinesse of the bodie, so doth true doctrine make the soule cleane, deliuering it from superstition and erronious doctrine. Sir. I. Cheeke.

Act. 19. 3. Vnto what then were ye baptised, and they said vnto Iohns Baptime. ¶ By this place, Iohns Baptime signifieth Iohns doctrine, which therefore is so called, for that he sealed his doctrine with the seale of Baptime, in them that beleeued.

The Bible note.

Meaning what doctrine they did professe by their Baptime: for to be baptised in Iohns Baptime, signifieth, to professe the doctrine which he taught, and sealed with the signe of Baptime, to bee baptised in the name of the Father, &c. is to be dedicate and consecrate vnto him. To be baptised in the death of Christ, or for the dead, or into one bodye, vnto remission of sins is, that sinne by Christes death may be abolished and die in vs, and that we maye growe in Christ. Math. 3. 11. Mar. 1. 8. Luke. 3. 16. Ihon. 1. 27. Act. 1. 5. and 2. 2. 11. 16.

Geneua.

Baptime in this place is taken for the doctrine, and not for the lauer of water. For the baptime of Christ and the baptime of Iohn, which is done in the water, is all one: els Christ who was baptised by Iohn, ought to haue bene baptised againe. Here then we doe gather that these folkes not twice baptised with the water of Baptime, but were twice instructed, and at length after perfect instruction, they were baptised with water in the name of Christ.

Sir. I. Cheeke.

Of the difference betweene Iohns Baptime, and the Apostles.

The difference betweene the Baptime of Iohn and the Apostles was onelye this, that Iohn baptised them to beleeue in Christ,

Christ that was for to come, and the Apostles baptised them to beleeue in Christ, which was come alreadie, and had suffered for the remission of sinnes of as manie as beleeued in him.

Tindale.

IOHN THE EVANGELIST.

Of this Iohns life, written by Saint Hierome.

IOhn the Apostle whome Iesus loued right well, beeing the sonne of Zebedeus, and Iames the Apostles brother, whome after the Lordes death Herode had beheaded, wrote his Gospell last of all the rest, being desired thereto by the Bishops of Asia, both against Cerinthus, and diuerse other heretiks. But principally against the Ebeonites, which euen then arose, which Ebeonites auouch that Christ was not before Marie: by reason whereof he was enforced to shew of his diuine nativitie. They say, that beside this, there was an other cause of his writing, because that when he had read the volumes of Mathew, Marke, & Luke, he well allowed the text of the storie, and affirmed that they had said truth, but had onely made their storie of one yeares act, in the which after the imprisonment of Iohn Christ suffered. Wherefore omitting that yeares actes, which were sufficientlye entreated of all three, he sheweth such thinges as were done before Iohn was imprisoned, which thing maye euidently appeare to such as shall diligentlye read the volumes of the foure Gospels: the which thing also doth take awaie the disagreeing that seemeth to be betweene Iohn & the rest. He wrote beside the premises one Epistle, which beginneth thus: That which was from the beginning, which we haue heard, which we haue seene with our eyes, &c. The other two which beginne: The elder to the well beloued Ladie and her children, &c. And the elder to the best beloued Caius, whom I loue in the truth, &c. are affirmed to haue bene written of Iohn the Priest, whose seuerall tombe is at this day to be seene at Ephesus, & many suppose that there are two memorials of this same Iohn the Euangelist, of which matter we wil entreate, after we shal by order come to ỳ lyfe of Papias his scholer. In the 14. yeare then, at what time Domicianus after Nero, stirred vp the second persecution, Iohn being banished into the Ile of Pathmos wrote ỳ reuelation, which is intituled the Apocalips, which Iustin the martir, and Ireneus doe make Commentaries vpon.

But

But after Domician was slaine, and all his acts reuoked by the Senate, because of his ouermuch crueltie, he returned to Ephesus in the time of Prince Nerua, and continued there vntil the time of the Emperour Traiane, he instituted and gouerned all the Churches of Asia, and ther continued till he was impotent for age. He died the threscore and eight yeare after the passion of the Lord Iesus. And was buried a little beside the same Citie. Eras. in his Paraphras.

A notable historie of this Iohn.

When Iohn was returned to Ephesus from the Ile of Pathmos, he was desired for matters of religion to resort to ỹ places bordering neere vnto him: And comming to a certeine place, he sawe a goodly young man both of bodie and countenaunce, on whom he cast such a fauour that he committed him to the Bishoppe there, charging the Bishoppe most earnestly (and that two seuerall times,) to see him diligently instructed in the doctrine and faith of Christ. And so Iohn returning againe to Ephesus, the Bishop toke the young man and brought him home, and diligently instructed him in the waies of Christ, and at the last baptised him, and sawe such towardnes in the man, that he committed vnto him the ouersight of a certeine cure in the Lords behalfe. The young man being now at libertie, it chaunced certeine of his old companions and familiars to resort vnto his companie, who being idle, dissolute, and wicked persons, enticed him to all mischiefe, insomuch that at the last he became as head and captaine among them in committing all kinde of murther and felonie. In the meane time it chaunced Iohn to come into that quarters, & meeting the Bishop, required of him the pledge that he left with him. The Bishop was now so amazed that he could not tell what to aunswere: Then Iohn perceiuing his doubting, said: It is the young man & the soule of our brother committed to your custodie which I require: Then ỹ Bishop with great sorow & weeping, said he was dead. By what death quoth Iohn? He is dead to God, quoth the Bishop, for he is now become an euill man, & the head Captaine of theeues, which doth frequent this mountaine. When Iohn the Apostle heard this, he rent his clothes for sorow, and rode in al hast toward the place where the young man lay, and by ỹ way was taken with theeues. Then sayde Iohn to the theeues, for

this

this cause came I hether, therfore bring me to your Captaine: And being brought vnto him: the young man beeing all armed, began at the first to loke fiercely vpon Iohn: but comming to the knowledge of him, he was striken with great confusion and shame, and began to flee, but Iohn following, sayd: My sonne, why doest thou flee from thy Father? An armed man from one naked, a young man from an olde man, haue pitie vpon me my sonne, for there is yet hope of saluation, I will answere for thee vnto Christ, I will die for thee if nede be, as Christ hath dyed for vs. I will giue my life for thee. Beleeue me, Christ hath sent me. The young man hearing, stode still, & cast downe his weapon, & forrowed out of measure for his offence. And Iohn comforting him in Christ, and in the sweete promises of saluation for his sake, neuer left him vntill he had restored him vnto the congregation againe, and made him a great example and triall of regeneration, and a token of the visible resurrection.

The booke of Mar. fol. 56.

How this Iohn is called a barbarous fellow.

Numenius an Heathen Philosopher, when he had read the beginning of Iohns Gospell, burst out into these words, I pray God I die, and if this barbarous followe, haue not comprehended in few words, all that our Plato prosequuteth in so manye words. He calleth him barbarous, because he was an Hebrew, and in his writing leaueth traces of his mothers tongue, and followeth not curiously the fineneſſe & properties of the Greeke manner of speaking, but he graunted vnto him as much knowledge as the most famous Philosopher, and father of all learned wits Plato had, and more shortneſſe in writing, which is more commendable in a writer of graue matters. Writers of histories shew many wonderfull things of this Iohn, as that he was put in boiling oyle, and came out againe vnhurt, &c. But it shal be sufficient for vs to knowe and consider, that he was one of the most excellent, singular, and speciall Apostles, and therefore a meete witneſſe of the Lord Iesus. B. Traheron.

IONA.

The interpretation of this word Iona.

THou art Symon the sonne of Iona. ¶ Whereas our text hath the sonne of Iona, Noinus readeth it the sonne of Iohn, *Ihon. 1. 42.*

and

and not of Iona, to the which agreeth this place, Symon Iohanna, or Symon the sonne of Iohn, louest thou me. But it is likely that the father of Symon was called Iochanan, whereupon the letter of Asperation being altered out of his place, & s. put to ỳ end, came Iohannes, the which also afterward being made short, became Iona. And Iochanan or Iochana, doe signifie that which we call in English Iohn, and is as much to say as Grecians.

Marl. vpon Iohn. fol. 37.

IOSAPHAT.

Of his supreme gouernement.

2. Par. 17. 7 He sendeth out Preachers throughout all Iewrie. ¶ Heere is declared (saith Lyra) how he instructed his people, to wit, by the Priests and Leuits, whom he sent to this purpose, & with them certeine of his Princes, to moue the people to obedience, and to punish the rebellious if they should finde anie.

I. Bridges. fol. 265.

2. Par. 19. And Iosaphat appointed in Hierusalem Leuits and Priests and families of Israel, that they might giue iudgement, and iudge the cause of the Lord to the inhabitants therof, &c. And he commaunded them saieng: Thus shall ye do in the feare of the Lord faithfully, and with a perfect heart, & in euery cause that shall come vnto you and your brethren that dwell in their Cities, betweene bloud and bloud, betweene law and precept, statutes and iudgements, ye shal iudge them and admonish them, &c. Whereupon saith Lyra, Hic ordinatur, &c. Heere is ordeined the gouernement of the people in difficult causes, which could not well be cut off without recourse had to Hierusalem, according to the which is commaunded. Deut. 17. 8. where it is said: If thou shalt perceiue the iudgement before thee to be difficult and doubtful, arise and get thee vp to the place which the Lord shall chose, &c. And therefore Iosaphat appointed Iudges there, to determine such difficult matters, wherefore it followeth, euerie cause which commeth vnto you, &c. Whersoeuer the question is, if it be of the lawe, so farre forth as perteineth to the commaundementes of the tables: if it bee of the preceptes of the tenne commaundementes, as it were certeine conclusions picked out: If it be of the Ceremonies, so farre forth as perteineth to ceremonial matters of iustifications, that

Lyra.

is

is to say, of iudiciall matters, wherby iustice is to be conserued among men.

¶ Thus is there no part ecclesiasticall or temporall exempted, from the ouersight, care, direction, and appointment of the king. I. Bridges. fol. 272.

IOSEPH.

Of Ioseph the husband of Marie.

When Ioseph her husbande beinge a iust man, &c. ¶ Vpright and fearing God, and therefore suspectinge that she had committed fornication, before shee was betrothed, woulde neither receiue her, which by the lawe should be married to another, neither accusing her, put her to shame for her fault. *Matth. i. 19*

Geneua.

Of the equall way that Ioseph the sonne of Iacob deuised for the Aegyptians in the time of dearth.

That Ioseph brought the Aegyptians into such subiection, woulde seeme vnto some a very cruell deede, howbeit, it was a very equall way, for they paied but the fift part of that ỹ grew of the grounde, and therewith were they quite of all duetyes, both of rent, custome, tribute and tolle. And the king therewith found them Lordes and all ministers and defended them. We now paye halfe so much to the Priest, onelye beside their craftie exactions. Then paye we rent yearely, though ther grow neuer so little on the ground, and yet when the king calleth, pay we neuertheless. So that if we loke indifferentlye, their condition was easier then ours, and but euen a verie indifferent way, both for the common people and the king. *Gen. 41. 34*

Tindale. fol. 7.

Why they buried Iosephs bones.

Buried them in Sichem. ¶ They buried Iosephs bones, partly to performe their promise. Gen. 50. 25. and partly for a remembraunce of Gods holye promises concerning the lande of promise, and not to be abused as the Sepulchres and reliques in these our latter daies haue bene. *Iosu. 24. 32*

The Bible note.

IOSIA.

How

How his name was propheſied many yeares before.

4.Re.22.2 AND bowed neither to the right hand nor to the left. ¶ His zeale was propheſied of, and his name mentioned by Iddo the Prophet, more then three hundred yeares before. 3.Reg.13. 2. And being but eight yeares olde, he ſought the God of his father Dauid. Geneua.

How he remoued the groues. ¶ Luke. Groues.

How he put out the Idolatrous Prieſts from miniſtring.

4.Re.23.9 Neuerthelesse the Prieſts of the high places came not vp to the altar of the Lorde to Hieruſalem. ¶ Ioſia thought not meete that thoſe Prieſts which had ſerued Idols, ſhould be miniſters in the temple of God. The Bible note.

IRONICE.

What Ironice is.

IRonia is a figure in ſpeaking, when a man diſſembleth in ſpeach, that which he thinketh not, as in ſcoffing, calling that foule which is faire, or that ſweete which is ſowre.

ISAAC.

At what age he was ſacrificed.

ISaac the ſonne of Abraham was ſacrificed by his Father, in the 13. yeare of his life, as Aben, Eſra, and Saule do write, but Ioſephus affirmeth it to be done in the .25. yeare. Lanquet.

ISOPE.

The meaning of this place.

Pſa.51.7 O Purge me with Iſope, & I ſhall be cleane, &c. ¶ In the ſolempne ſacrifice for ſinne, of which Nu.19. and in the cleanſing of the leaper, of which Leuit.14. There was Iſope anered and ioyned to. By that ſprinkling was ſignified, right pureneſſe of heart: for that praieth he here, that is, for full remiſſion of his ſinne, which once had, and the fauour of God obteined, the mind reioyſeth with vnſpeakable ioye, and becommeth much whiter to the eye of the ſoule, then doth anie Snowe to the bodely eye. Some vnderſtand by Iſope the paſſion of Chriſt, by which onely we are purified from our ſinnes. T.M.

ISRAEL.

ISRAEL.

What Israel doth signifie.

Israel, by interpretation, is as much to saye, as a man that seareth GOD. So that every Christian is an Israelite, a man that seareth God. Wherfore when the Prophet saith, Deliuer Israel out of all his troubles, is as much to say, as deliuer Lord euery true beléeuer. Ric. Turnar.

Of the goodnesse of God toward Israel.

Beholde I haue purged thée, and not for money, &c. ¶ Some reade, beholde I haue purified thée, but not as siluer: I haue chosen thée out of the furnaice of affliction for mine owne sake, for mine owne sake haue I done this. For lyke whom would they pollute mée: truly I wil not giue my glory to any other. Yarke, &c. There be some that expound it thus, I would not suffer thée wholy to perish: for if I had proued and purified thée as golde and siluer is proued and purified, from which all manner of drosse is cleansed, there should nothing haue remained in thée, but I brought thée vnder, and proued thée in the furnaice of affliction, that is, wrapped thée in captiuitie and bondage in Aegypt, from which I afterwarde deliuered thée, and this haue I done for mine owne sake, that is onely for mine owne name, and glorie of mine owne gentlenesse and louinge kindnesse, not for anye of thy merites or deseruinges, which were none at all. For how woulde the Gentiles & Heathen, haue blaspheamed my name, if I had rooted out mine owne people: & so haue made the truth of the promises which I had determined to fulfill in Christ, vaine and vntrue. For as well this prayse of my truth, as the glory of the blessing promised in the séede of Abraham & Dauid, wil I not giue vnto another people or nation. The health of the worlde shall come of the Iewes. Iohn. 4. and from none other. The gladde tidinges of the health shall the whole world receiue of none other then of Christ, by the preaching of the Apostles, &c. T.M. *Esa. 48. 10*

Of Israels aduersitie.

¶ Looke in the word Nauell.

What Saint Paule meaneth by Israel of God.

And vpon Israel that pertaineth to God. ¶ Because that they which taught circumcision, mixing the salue with the Gospell, *Gal. 6. 16.*

We. were

were of the Israelites. Heere Saint Paule doth seeme to put a difference betweene them and the other, which preached the gospell sincerely, whom he calleth the Israel of God, or that pertayneth vnto God. Sir. I. Checke.

IVBELY.

What the Iubely signifieth.

Leui.25.10 IT shall be a yeare of Iubely vnto you. ¶Iubely is of this Hebrew word Iobel, which in English, signifieth a Trumpet: a yeare of singuler mirth and ioy, and of much rest, wherin their corne and all their fruites come forth without sowing, tilling, or anie other labours. And also by this Iubely is signified the restoring of all things vnto her perfection, which shall be after the general iudgement, in that flourishing world when ỳ chosen shall be admitted into libertie, from all wretchednes, pouertie, anguish, and oppression, when all shall be fully restored againe in Christ, that through the sinne of the first man was taken away. T. M.

Leui.25.9 Then thou shalt cause to blow the Trumpet of the Iubely, &c. ¶In the beginning of the 50. yeare was the Iubely so called, because the ioyfut tidings of libertie was publikely proclaimed by the sound of a Cornet. Geneua.

Who and by whom the Iubely was first brought vp.

Bóniface the 8. about the yeare of our Lord. 1300. ordeyned that the Iubely should be euerye hundred yeare. Clement the sixt brought it backe to euery fiftie yeare. And Sextus the fourth brought it downe to euerye. 25. yeare. pretending the shortnesse of mans lyfe, for a cloke to their owne gaine.

Marl. vpon the Apoc. fol. 128.

IVDAS.

How this place of Iudas dipping, is vnderstood.

Mat.26.23. HE that dippeth his hand with me in the dish. ¶That is to say, whom I vouchsafed to come to my table, alluding to ỳ place. Psa. 41, 9. which is not so to be vnderstood, as though at ỳ selfe same instant ỳ the Lorde spake these wordes, Iudas had his hand in the dish (for that had bene an vndoubted token) but it is meant

meant of his tabling and eating with him. Beza.

Wherevnto Iudas was called.

Iudas was not giuen Christ of his heauenlye Father, for to be kept and preserued with the other vnto lyfe euerlasting: but for to beare the office of an Apostle for a time, which appereth to bee most true, by that which Christ sayth: All that my Father giueth mee shall come to mee, and him that commeth I will not cast out. The lyke maye be sayd of all those, that for a time doe seeme to bee verie Apostles of our Sauiour Christ, preaching the Gospell to mens thinking most sincerely and purelye, but at length they doe cleane fall awaye from Christ, and become enimies of the worde. Such were Phiietus, Himeneus, and Demas, with manye other. These were giuen Christ of his heauenlye Father, for to bee in such high romes and offices for a time, but not to be kept vnto eternall lyfe: else howe canne that stande where he sayth: This is the will of my Father that sent mee, that I lose none of all those that he hath giuen mee, but that I doe rayse them vp at the last daye. So that they which bee giuen to Christ of his Father, for to bee fellowe heires with him in his kingdome, canne neuer perish.

I. Veron.

Wherevnto Iudas was called.

¶ Loke. Chosen.

What the cause of Iudas dampnation was.

The cause of Iudas dampnation was, for that he layed holde onely vpon the iudgement of GOD sette forth in his Lawe, without layenge holde vppon the grace and mercye of God, sette forth in his Gospell, to all repentauntes and saythfull. As Saint Peter did apprehende it after he had renowneed Iesus Christ.

Pet. Viret.

Of Iudas the brother of Iames.

Iudas brother to Iames, called also Thaddeus and Lebbeus, preached to the Edessens, and to al Mesepotamia. He was slaine vnder Agbarus of the Edessens in Berito. *Luke.6.16*

Booke of Mar. fol. 52.

IVDGE.

How Christians may iudge in matters of controuersies.

Luke 12.14 Man, who made mée a Iudge or a diuider ouer you. ¶ It is to be noted that Christ at his first comming, came not to be a Iudge, but to be iudged, and yet it cannot followe by this, but that Christians may be Iudges in matters of controuersie. Sir. I. Cheeke.

¶ Christ chiefely came to be iudged, and not to iudge, notwithstanding he willeth the Christians to be Iudges, & decide controuersies betwéene their brethren. Geneua.

1. *Cor.* 6.2. Are ye not good inough to iudge small trifles, &c. ¶ We learne héere in this place, that we may haue our matters discussed before christen Iudges, that is to say, before them that be of a good and vncorrupted conscience. Howbeit it were good that in euerie parish, some honest and conscionable men, should be appointed to make vnitie and peace betwéene neighbour and neighbour.

Luke. 12.13 Maister, bid my brother diuide the inheritaunce with me, Christ answered: Man, who made me a Iudge or a diuider ouer you. ¶ Christ came indéede to be iudged, and not to iudge, hée came to worke the worke of our redemption, not to decide controuersies, touching landes and possessions. The Anabaptists vse this text for one of their reasons to condempne magistracie amonge Christians: and therefore a verye learned and late writer in his exposition of this place, writeth thus: Hinc colligitur, &c. Héereof it may be gathered, howe greatlye they doate which condemne Magistrates among the Christians by this place. For Christ doth not reason of the thing it selfe as though it were prophane, but of his owne vocation, because hée was sent to another end, although the thing it selfe is holy and good.

Iudgement of spirituall matters to whom it perteineth.

It perteineth to ecclesiasticall persons to iudge in spiritual causes. But if any of thē do swarue from ỹ right rule of iustice, he is subiect to the correctiō & punishment of ỹ ciuil magistrate.

As

As Aaron had his authoritie of iudgement in ſpirituall cauſes, yet was he repꝛoued by Moſes. And Abiathar the high Pꝛieſt was depoſed by Salomon, and Sadoch ſet in his place: And ſo ſhould Ahas, if he had bene a good Pꝛince, haue depoſed Vriah, foꝛ making the pꝛophane Altar.

What iudgement is forbidden.

Iudge not, and ye ſhall not bee iudged. ¶ Chꝛiſt doth not heere foꝛbid that kinde of iudgement that perteineth to Magiſtrates, whereby euill doers are iudged and puniſhed, and the innocent deliuered, of the which kinde of iudgement. Exo. 18. 19. Pſa. 82. 1. Eſa. 1. 17. but rather heere we are inſtructed and taught, that we doe not raſhly & vncharitably iudge oꝛ condemne other mens faults, hauing alwaies an eye vnto their faults, and foꝛgetting our owne. *Mat. 7. 1.*

¶ He commaundeth vs, not to be curious oꝛ malitious to tryout and condemne our neighbours fault, foꝛ hypocrits hide their owne faultes, & ſeeke not to amend them, but are curious to repꝛoue other mens. Geneua.

¶ This is not meant of the tempoꝛall iudgement, foꝛ Chꝛiſt foꝛbadde not that, but oft did ſtabliſh it, as doe Peter & Paule in their Epiſtles alſo. Noꝛ heere is not foꝛbidden to iudge thoſe deedes which are manifeſt againſt the lawes of God, foꝛ thoſe ought euery chꝛiſtian man to perſecute, yet muſt they do after the oꝛder that Chꝛiſt hath ſet: but when he ſaith, Hypocrite, caſt out firſt the beame that is in thine owne eyes: it is eaſie to vnderſtand what manner of iudgement he meaneth, &c. Tindale, fol. 137.

The meaning of theſe places following.

Iudge no man, &c. ¶ Some diſtinguiſh thus, that he iudgeth not as man iudgeth: Other referre it to the time, becauſe he being in earth, toke not vpon him as yet the office of a Iudge. But moꝛe rightly it is ioyned with the ſentence following: that the ſence may be thus: Chꝛiſt iudgeth not, and if he doe, his iudgement is firme and autenticall, becauſe it is diuine. So that the foꝛmer parte, where he denieth that he iudgeth, ought eyther to be reſtrayned to the circumſtaunce of the pꝛeſent place. Foꝛ that he might the better conuince his enimies of pꝛide, he vſeth this compariſon, becauſe they vſurped to themſelues licenſe to iudge pꝛepoſterouſlye, and yet neuerthe- *Iohn. 8. 15.*

lesse could not abide him teaching simply, and abstaining from the office of a Iudge. Marl. vpon Iohn. fol. 294.

Of iudgement, because the Prince of this worlde is iudged, &c. When they shall knowe, that I (whome they called the Carpenters sonne, and willed to come downe from the Crosse) am the verye sonne of GOD, which haue ouercome all the power of hell, and reigne ouer all. 2. Cor. 10. 12. Ephe. 1. 19. Geneua.

Rom. 2. 3. Thinkest thou, &c. that thou shalt escape the iudgement of God. ¶We maye well excuse our selues before men, and make them to beleeue that we are both iust and righteous, for why? Men can only iudge according to the outwarde workes, and according to that which they see and heare: but hee that searcheth the heart and reines, nothing canne bee hidden from him. Therfore we cannot escape his true iudgement.

Iudgment of God.

Sir. I. Cheeke.

What it is to stand in iudgement.

The vngodlye shall not be able to stande in Iudgement. ¶To stande in Iudgement, is to winne the processe, and to haue sentence pronounced on their side, and to robbe Iudgement, is to lose the processe, and to haue sentence pronounced against right and truth. Esay. 10. 1. So then this text meaneth no more, but that the wicked shall haue such a terrible sentence giuen vppon them, that they shall not bee able to abide when the Lord shall come then to generall iudgement. It meaneth not that the wicked shall not appeare in iudgement. T. M.

Whether a Iudge beeing guiltie in any crime, may iudge an other, accused of the selfe same crime.

Rom. 2. 1. Wherefore, O man, thou art inexcusable, whosoeuer thou art that iudgest, for in that thou iudgest an other, thou condemnest thy selfe, for thou y iudgest, doest euen the self same thing. ¶Here it seemeth such to be reproued which iudge others (and that not amisse) when as yet they themselues liue in the selfe same wicked actes: Let vs see whether their opinion bee vpright, which thinke that such Iudges cannot nor ought not to giue sentence against others which are accused vnto them, they themselues being guiltie of the selfe same fault, but this were to ouerthrowe all publike wealths, and vtterly to take away

way iudgements. Neither doth Paule hære anie thing serue for the maintenaunce of this opinion, but onelye sheweth that they most grieuouslye sinne, which with a greate seueritie punish others, and ouerpasse themselues. They ought vndoutedly first to correct and amende themselues, but yet Paule biddeth them not to forsake the office committed vnto them. They vse also for this purpose to recite the saieng of Christ vnto them which accused the adulterous woman: Hæ which among you is without sinne, let him cast the first stone at her. But this sentence of Christ is not against iust punishments & lawful iudgements. Neither commaunded he them that they should not goe forward in accusing the woman whom they had taken in adulterie. He himselfe was no Magistrate, but the most high Preacher of God, therefore that which was his office to doe, he executed, in perswading those hypocrits to repentance. And he wold haue them first hærevnto to haue a regard by a liuely faith and repentaunce to deliuer themselues from the sins whereof they wer guiltie. Neither forbad he, but ý they shuld execute ý which the law of Moses commanded, &c. Pe. Mar. vpon the Rom. fo. 36

¶ Hære S. Paule speaketh against those men onely, who being themselues filled with all wickednesse & impietie, yet be of all other most busie & curious in noting & reprehending other mens faults, not of anie godly zeale, but to iustifie themselues, and to bring others into hatred and contempt. The Bible note.

Wherefore Iudges are called Gods.

In all causes (saith God to Moses) of iniurie or wrong, whether it be Ore, Asse, Shæpe, or Vesture, or any lost thing, which an other chalengeth, let the cause of both parties be brought before the Gods: whom the Gods condemne, the same shall paye double vnto his neighbour. Marke, the Iudges are called Gods in the Scriptures, because they are in Gods rome, & execute the commmaundements of God, & in an other place in the sayd chapter, Moses chargeth, saieng: Neither speak euill of the ruler of the people, whosoeuer therefore resisteth them, resisteth God (for they are in the rowme of God) and they that resist, shal receiue dampnation. Tindale. fol. 110. *Exo. 22. 9* Gods.

I sayd, ye are called Gods. ¶ Meaning of Princes & rulers, who for their office are called Gods, & are made hære in earth as his Lieutenants, wherefore if this noble title be giuẽ to man, *Iohn. 1. 34.*

much more it apperteineth to him that is the sonne of GOD, equall with the Father. Geneua.

Of the last iudgement.

The Hebrewes doe crake vppon a certeine number of thousandes of yeares, in which this worlde shoulde be determined: and they attribute these wordes vnto the Prophet Elias: There shall be fire thousande yeares of this worlde. Two thousande shall bée voide (so they doe call the time which went before the lawe) two thousande for the lawe, and two thousand for Christ. In déede this saieng doth serue well to confute the obstinacye of the Iewes, whereas they doe yet stubburnelye denie that Christ is come, but to proue the determinate space and ende of the worlde, it canne bée of no authoritie at all. Lactantius doth also determine this worlde at the fire thousand. Augustine doth confute them which doth determine the thousandes of this worlde, according vnto the number of the dayes in the wéeke, affirming that the eyght daye is a figure of the resurrection and ende of the worlde. As for mée I am well contented to bée ignorannt of that which God woulde not haue mée to knowe, whereby I doe not allowe their coniectures and gessinges, which had rather argue in this matter and search the secretes of God, then according vnto the admonition of the Lord, watch, walke in the study, and séking of true godlynesse. Musculus vpon his Common place. fol. 449.

Last iudgment

IVST.

Who is a iust man.

He that liueth vnblameable and honestly among men, and harmeth no man, but is gladde to doe good to all men to his power, such is called a Cicero (or rather of all men) a iust or righteous man. Such a one was Symeon, and diuers other named in Scripture. Hemmyng.

What is meant by the iust man.

1. Tim. 1. 9 To the iust man, saith Saint Paule, there is no lawe set, but to the vniust and disobedient, &c. ¶ By the iust man héere is

is ment, not he which neuer had diſeaſe, but he which knowing his diſeaſe, ſæketh out the Phiſition, and being cured, kæpeth himſelfe in health as much as may, from any moe ſurfets. Notwithſtanding he ſhall neuer ſo kæpe himſelfe, but that his health (that is his new obedience) ſhall alway remaine fraile and vnperfect, and ſhall continually næde the Phiſition. Wher, by the way theſe three points are to be noted. Firſt the ſickneſſe it ſelfe: ſecond, the knowing of the ſickneſſe: thirdly, the Phiſition. The ſickneſſe is ſinne, the knowing of the ſickneſſe is repentaunce, the Phiſition is Chriſt. Booke of Mar. fol. 115.

¶ Whoſe hearts Gods ſpirite doeth direct to doe that willingly which the law requireth, ſo that their godly affection is to them as a Lawe, without further conſtraint. Geneua.

The difference betweene a iuſt man, and a man iuſtified.

A iuſt man is he that is endued with the vertue of Juſtice, which may increaſe or diminiſh in him: but a iuſtified man is he whoſe ſinnes are forgiuen him, and he accounted righteous, not for his owne worthineſſe, but for Chriſts ſake. Or thus: a iuſt or righteous man is he, that exerciſeth himſelfe, in the kæping of Gods commaundements, ſo nære as God ſhal giue him grace, and the infirmitie of mans corrupt nature will admitte. But a iuſtified man is he, that hauing no Juſtice or righteouſneſſe in him before, is accepted of God for iuſt, his iniquitie being pardoned, and his ſinnes couered. ¶ Lowe. Righteous.

IVSTICE.

The definition of Iuſtice.

MEn doe ſundry wiſe define Juſtice, ſome man bringeth one thing, and ſome another. Ariſtides ſaid, It is, not to couet any other mans goods. In the definition of Juſtice, ſome man bringeth one thing, and ſome another, which rather belong to ſome parte thereof, then whereby the whole is defined. In my iudgement, we muſt firſt ſæ, what it is to be iuſt, that thereby we may come to the knowledge of Juſtice, for of iuſt is deriued Juſtice. And to ſay briefely, to be iuſt, is to be cleare, ſound and vpright according to the degræ, condition, office & perſon which euery man beareth, and to aunſwere the ſame in all pointes, without blame. Each degræ, condition, eſtate and perſon, hath

his ouer and Iustice, &c. Musc. in his Com. pla. fo. 421.

IVSTIFICATION.

What is vnderstood by Iustification.

By iustifieng vnderstande none other thing, then to be reconciled to God, and to be restored into his fauour, and to haue thy sinnes forgiuen thee. As when I say, God iustifieth vs: vnderstand thereby, that God for Christs sake, merites and deseruings onely, receiueth vs vnto his mercie, fauour and grace, and forgiuenesse of our sinnes. And when I say, Christ iustifieth vs, vnderstand thereby, that Christ onely hath redeemed vs, bought vs, deliuered vs out of the wrath of God and damnation, and hath with his workes onely, purchased vs, the mercie, fauour and grace of God and the forgiuenesse of our sinnes. And when I say, Faith onely iustifieth, vnderstand thereby, that Faith and trust in the trueth of God, and in the mercie promised vs for Christs sake, and for his deseruings & workes onely, doth quiet the conscience, and certefie hir, that our sinnes be forgiuen, and we in the fauour of God.

God.

Christ.

Faith.

Tindale in his Prologue to the Romanes.

To iustifie is nothing els, then to acquite him that was accused from all filthinesse, as allowing his innocencie: sith therefore God iustifieth vs, by the intercession of Christ, he doeth acquite vs, not by allowaunce of our innocencie, but by imputation of righteousnesse, that we maye be counted for righteous in Christ, which are not righteous in our selues.

Cal. 3. bo. chap. 11. sect. 3.

This word iustifie, in the Latine mens eares, is as much to say, as to make iust: lyke as magnifie to make great, and sanctifie to make holy. And this sence of this word, the Diuine schoolemen like well, which they that doe followe them, doe yet earnestly stand vnto. Augustine also doth in diuers places still expound this word of iustifieng in this sence, when he saith, Beleeuing in him which iustifieth the wicked, that is to say, of the wicked doth make godly. The Apostle Paule out of whose writings this entraunce of Iustification, is principally taken, vsed the word of iustifieng, not in the sence that the Latine eares doe like, but in that sence which the holy Scripture vseth it, according to the custome of the holy language in which he was born, brought

brought vp and instructed in from his childhood. In that language to iustifie, is as as much to say, as to quite a man of his offence, and to pronounce him iust. The contrary of it, is to condemne a man of naughtinesse and wickednesse, &c. This word iustifie, is not to make one iust, which is vniust and wicked, but is vsed in euery place for to quite a man of his fault, and to pronounce and declare him iust. Musc. fol. 222.

How we are iustified freely, and by Faith onely.

It is also the cause why Faith is plainly called by S. Paule, the Faith of the chosen, and for the which Iustification is attributed vnto it: that honour is giuen vnto it, forsomuch as many doth acknowledge himselfe by the same, such as he is of his owne nature: to wit a poore and miserable sinner, the childe of wrath, subiect to death and eternall damnation, therefore, spoyling himselfe of his owne Iustice, and of all trust in his owne workes and merites, he doth imbrace Iesus Christ, to be cladde with his Iustice, to the ende, that by it his sinnes may be couered, in such sort that they come not to count at the iudgement of God, and so that the poore sinner be reputed iust, as though he had neuer offended, and that because the Iustice of Christ is allowed vnto him by Faith, as though the same were proper to the man, to whom it is allowed. Pet. Viret.

All men are sinners and want the glory of God, but they are iustified freely by his grace, through the redemption that is in Christ. ¶ Heere Paule saith, We are iustified freely. If there bee any deseruing lesse or more, then it is not freely. He saith also, Of grace, if it be any part of workes, then it is not of grace, for as S. Paule saith, Then grace were no grace. S. Ambrose saith vpon this place of S. Paule: All men are sinners, &c. They are iustified freely (saith S. Ambrose) for they doing nothing, nor nothing deseruing, alonely by Faith are iustified, by the gifte of God. Heere Saint Ambrose saith, When working nothing, nor nothing deseruing, are iustified by Faith onely.

D. Barnes.

¶ Origen vpon the same text saith: That the Iustification of Faith is alonely sufficient, so that a man do beleeue onely he is iustified, though there be no workes done of him at al. By Faith was ỹ theefe iustified without ỹ workes of ỹ law, for ỹ Lord did not aske him what he had done, nor looke for any works of him,

but

but did accept him onely for confessing of Christ. Wherefore saith Origen, a man is iustified by Faith, vnto whome as concerning Iustification, the workes of ỳ law help nothing. ¶ Here it is plaine by Origen, that workes doe helpe nothing to Iustification, but Faith onely. D. Barnes.

What thing doth purchase Iustification.

The same thing that purchaseth remission of our sinnes, doth also purchase Iustification. For Iustification is nothing els but remission of sinnes. Now Faith purchaseth vs remission of sinnes, Ergo by Faith we are iustified. Now, that Faith purchaseth remission of sinnes is well proued by the Article of our Faith, Credo remissionem peccatorum. I beleeue remission of sinnes. Now if I haue not this remission for Faith, then Faith deceiueth me. For I doe beleeue onely, because I would haue remission of sinnes. What neede we to beleeue remission of sinnes, if I may deserue it by workes. D. Barnes.

What the true way of Iustification is.

The very true way of Iustification is this: First commeth God for the loue of Christ Iesus, alonely of his meere mercie, and giueth vs freely the gifte of Faith, whereby we doe beleeue God and his holy word, & sticke fast vnto the promises of God, and beleeue that though heauen and earth, and all that is in them should perish and come to naught, yet God shall be founde true in his promise. For this faith sake be we the children of God. The historical Faith. This is not such a Faith as men dreame, when they beleeue that there is one God, and beleeue that he is eternall, beleeue also that he made the world of naught, yea, and beleeue that the Gospell is true, and all things that God speaketh, must be true and fulfilled, with other such things. This is not the Faith that we be iustified by, for Diuells and Infidells haue this faith, and also we may atteine to these things by the strength of reason. But the Faith that shall iustifie vs, must be of another manner of strength: for it must come from heauen, and not from the strength of reason. The iustifieng Faith. It must also make me beleeue that God the maker of heauen and earth, is not onely a Father, but also my Father, yea, and that through the fauour that Christ hath purchased me, from the which fauour, neither heauen nor earth, tribulation nor persecution, death nor hell can deuide me. But

to

to this sticke I fast, that he is not alonely my father, but also a merciful father, yea, and that vnto me mercifull, & so mercifull, that he will not impute my sins vnto me though they be neuer so many nor so great, so long as I hang on the blessed bloud of Christ Iesus, and sinne not of malice, but of frailtie and of no pleasures. D. Barnes.

How Cornelius was iustified.

Cornelius a Gentile did great almes, and praied vnto God alwaies, vnto whome the Angell spake on this maner: Thy praier and thine almes are come vp into remembraunce in the presence of God. Of this text some doe gather, that his good workes did helpe to Iustification. *Act.10.4.*

The solution.

The Holy ghost hath openly declared himselfe there: for he saith that this Cornelius was a deuout man, and one that feared God. How could this be, without that God had taught him inwardly by Faith. Yea, how could he know God, and that deuoutly, but by faith: Ergo he was iustified before God by his Faith, but the world knew not his Iustification. And therefore the Holy ghost doth declare his inward Iustification, when hee saith that he was deuout and feared God. And also doth showe openly the fruits of his Iustification, when he saith that he did Almes. Moreouer you haue there that the Holy ghost fell on them afore they were baptised in water, the which declareth openly, that they were iustified before God. This well declareth in your owne lawe, whose words be these: Cornelius Centurion being yet an Heathen man, was made cleane by the gifte of the Holy ghost afore all good workes, for he was an heathen man. D. Barnes.

¶ Loke more in Cornelius.

Iustified by grace, what it meaneth.

Are iustified freely by his grace. ¶ This saieng doth S. Ambrose expound on this wise: They working nothing, nor acquiting him any whit, are iustified by Faith alone by the gift of God. This word Freely (although many be therewith offended) is also euidently expressed by Paule himselfe in these words: Freely without the lawe, without workes, it is a gifte and such lyke, which thou maist marke, for they are all one with this foresaid exposition of S. Ambrose. By Faith alone we are iustified, *Rom.3.24*

ſtified, which ſaieng ſignifieth thus much, onely by the beliefe wherewith we beleeue, that the mercie of God graunted in Chriſts bloud doth ſaue vs, are we pronounced righteous. The word alone exclude the workes, not that thou ſhouldeſt not doe them, for vnto all good workes commaunded in the Scripture, art thou bound, and called to walke in them, and muſt earneſtly ſtudie and indevour thy ſelfe to leaue none of them vndone: but that thou ſhouldeſt in no condition thinke, that thou art thereby iuſtified or made righteous before God. Tindale.

How this place following is vnderſtood.

Rom. 2. 13 The doers of the lawe ſhall be iuſtified. ¶So muſt it be vnderſtood (ſaith S. Auſten) that we may knowe that they can no otherwiſe be the doers of the lawe, except they be firſt iuſtified, not that Iuſtification belongeth vnto doers, but that Iuſtification doth procede all manner of doing. ¶Thus by the minde of S. Auguſtin, we ſee that Iuſtification is firſt giuen, that men might be able to doe the workes of the lawe. This is alſo the expoſition of the common gloſe. D. Barnes.

Againſt thoſe men which doe ſay they iuſtifie others.

Brethern (ſaith S. Auſten) we haue Jeſus Chriſt our Aduocate with our Father, he is the forgiuenelle of our ſinnes, he that helde this, was in no hereſie, he that helde this was in no ſchiſme. For whereof came the ſchiſmes? Truly when men do ſay, we be iuſt: when men do ſay, we do ſanctifie them that be vncleane, we do iuſtifie the wicked, we do pray, and we doe obtaine. But what ſaith Iohn? If a man doe ſinne, we haue an Aduocate with the Father Jeſus Chriſt, &c. ¶Thus ſaith he, by which words, he did no more touch the Donatiſts, then he ſhould now a dayes if he were a lyue, gall them which doe ſo much chalenge to themſelues all the authoritie in the Church, to ſanctifie and to iuſtifie men, and doe for filthie gaine, ſet the ſame alſo ouer vnto others. Muſ. in his Com. pla. fo. 224.

How God doth iuſtifie vs.

We ſaid in the firſt Article of the word of iuſtifieng, that to be iuſtified is as much to ſay in this matter according to ỹ meaning of the Scripture, as to be acquitted by grace from ſinne, & to be taken for iuſt. Therefore God doth ſo iuſtifie vs, that he forgiueth our ſinnes, he hideth them, & doth not charge vs with them any more, but doth rather impute Juſtice vnto vs, not

our

ours which is none, but the Iustice of his Sonne our Lord Iesus Christ. And by this imputation of Iustice, he maketh vs saued and blessed. So the Apostle doth foure times set forth this Iustification to the Romanes, least we should seeme to bring any thing with vs of our owne. Lyke as Dauid (saith he) doeth expresse the blessednesse of ỹ man, to whom God imputeth righteousnesse without workes, saieng: Blessed be they whose wickednesse be forgiuen, and whose sinnes be hidden. Blessed is the man to whom God doth not impute sinne. It appeareth verye well that the Iustification which is imputed by grace without workes is the forgiuenesse of sinne, & the help vnto saluation. For where as he might haue said: Blessed bee they whome God doth iustifie without workes, he saith: Blessed be thou whose sinnes be forgiuen, and whose sins be hidden: Blessed is the man to whom God doth not impute sinne.

Muscul. fo. 225.

Iustifieng of the vngodly.

But beléeueth on him that iustifieth the vngodly. ¶ God is said to iustifie the vngodly, because he pardoneth his sinnes, and of a wicked man maketh him good. *Rom.* 4. 5.

The Bible note.

¶ Which maketh him that is wicked in himselfe, iust in Christ.

Geneua.

Of two manner of Iustifications.

There is two manner of Iustifications vnderstood in holye scripture, the one before God, the other before man. Of Iustification before God, it is truly said of S. Paule. Rom. 4. 3. Credidit autem Abraham, &c. Abraham beléeued God, and it was imputed vnto him for righteousnesse. And of Iustification before men S. Iames speaketh in the 2. chapter of his Epistle. verse. 21. Abraham pater noster, &c. Was not our father Abraham iustified through workes, when he had offered his sonne vp vpon the Altar, &c. And ỹ he so ment, appeareth by his very words which followeth within few lines after, thus: Credidit autem Abraham, &c. Abraham beléeued God, & it was reputed vnto him for righteousnesse, & he was called the friend of God. Thus wee see S. Paule & Iames reconciled, & both teach Iustification by faith, in the sight of God. Two iustifications.

I. Gough.

How God is iustified in vs.

To the end (saith S. Paule) that all mouths might be stopped, and

Rom. 3. 19. and all the world acknowledge it selfe to be indebted vnto God, and that he onely should be iustified. ¶ After what sorte is it, that God shall be iustified in vs, according to S. Paule? To wit, when all of vs condemne our selues, and haue not the boldnesse to striue against God, but doe willingly confesse, that all of vs are indaungered vnto him: if we be once come to that point, then is God iustified, ý is to say, his righteousnes is commended by vs, with such praise as he deserueth. But contrariwise, if men exalt themselues, and acknowledge not that they be indaungered vnto God, so as may condemne them, nor confesse the bonde of debt which they haue forfeited vnto him: although they protest that they minde to iustifie him (that is to say to confesse that he is righteous) yet neuertheless they condemne him. Cal. vpon Iob. fol. 562.

¶ Loke in Workes, in Faith that iustifieth.

How wisedome is iustified. ¶ Loke, Wisedome.

Obiection.

Men will waxe remisse in doing good workes, if Faith alone iustifie.

Aunswere.

In Iustification a pardon is graunted for sinnes past, and not of sinnes to come. And if any man liue wickedly after Iustification, without doubt he dispiseth the grace of iustification. For who doth digge about the rote of a tree, to the ende it should onely be a tree, and not rather that it should be a good tree and bring forth fruite. Origen.

A liuely comparison for Iustification.

The iustifieng Faith is, as it were a flame of fire, which cannot but cast forth brightnes. And lyke as ý flame burneth the wood, without the helpe of the light, and yet the flame cannot be without the light so is it assuredly true, that Faith alone consumeth and burneth away sinne, without the helpe of workes, and yet that the same Faith cannot be without good workes. Wherefore lyke as we se a flame of fire that giueth no lyght, we know by ý by that it is but vaine and painted: euen so when we se not some light of good workes in a man, it is a token, that he hath not the true inspired Faith, which God giueth to his elect and chosen, to iustifie and glorifie them withall. And hold it for a certeintie that S. Iames meant so, when he saide: Shewe me

thy faith by thy workes, and I will shew thee my faith by my workes. Bar. Traheron.

IVSTINVS.

How he suffered martirdome for the defence of Christes Religion.

THis man in learning and Philosophie was excellent, and a great defender of Christian Religion. He exhibited vnto the Emperour and to the Senate, a Booke or Apologie, in defence of the Christians, and afterward himselfe also died a Martir. He suffered martirdome in the yeare of our Lord. 154. vnder Antonius Pius, as the Chronicles doe witnesse. Abb. Vesperg. and Eusebius in his Chronicle, in the 13. yeare of the Emperour Antonius. In the bo. of Mar. fo. 58.

What moued him to imbrace the faith of Christ.

This Iustinus Martir, when he was an Heathen Philosopher, (as he confesseth of himselfe) was moued to imbrace the Faith and Religion of Christ in beholding the constant patience of the Martirs, which suffered for Christ in his time.

Keye.

What a Keye is after the minde of S. Austen.

SAint Austen saith, that must be called a keye whereby the hardnesse of our hearts are opened vnto faith, and whereby the secretnes of minds are made manifest. A keye is it (saith he) the which doth both open the conscience to ỹ knowledge of sinne, & also including grace, vnto the whole sorowes of euerlasting mysery, &c. This is the definition of this keye we speake off after S. Austen. D. Barnes. fo. 258.

¶ The Law in his right vnderstanding is the keye, or at ỹ best way, the first and principall keye to open the doze of the Scripture. Tindale. fo. 184.

¶ What keys had the Doctors of the lawe, sauing the exposition of the lawe. Tert. cont. Marcion. lib. 4. Tertulian

The Captaines of the Church haue the keyes of knowledge, to open the Scriptures vnto the people to them committed. Hierom.

Therefore Commaundement is giuen, that the Minister shuld open, and the scholer should enter. Hier. in Esa. li. 6. ca. 24.

Chrisostō ¶The keye is the knowledge of the scriptures, whereby is opened the gate of truth.

Chrisostome in Math. homil. 44.

How the word of God is the right keye.

The word of God is the very keye, & in that is all the might and power to loke our sinnes, and a man is but a minister and a seruaunt vnto this word. This may be proued by our Maister Christs words, where he saith: Goe your wayes into all the world and preach the Gospell vnto all creatures, and hee that doeth beleeue and is baptised shall be saued, but hee that doeth not beleeue shall be damned. Heere maye you plainely see, that the Apostles be but ministers and seruaunts, and haue no power, but all onely ministration, &c.

D. Barnes. fol. 259.

How the keyes were giuen vnto the Church.

Math. 18. 20. Christ (say they) appointed Peter Prince of the whole Church, when he promised that he would giue him the keyes. But that which he then promised to one, in another place he gaue it also to all the rest, and deliuered it as it were into their hands. *Ioh.* 20. 23 If the same power were graunted to all, which was promised to one, wherein shall he be aboue his fellowes? Herein (say they) he excelleth, because he receiued it both in common. What if I aunsl were with Cipriane and Augustine, that Christ did it not for this purpose to preferre one man before other, but so to sette out the vnitie of the Church, for thus saith Cipriane, that God in the person of one, gaue the keyes to all, to signifie the vnitie of all, and that the rest were the same thing that Peter was, endued with like partaking both of honour and power: but the beginning is taken at vnitie, that the Church of Christ maye be shewed to be one. De sim. Cleri. Augustine saith: If there were not in Peter a mysterie of the Church, the Lord would not say vnto him, I will giue thee the keyes, for if this wer said to Peter, the Church hath them not: but if the Church hath them, then Peter when he receiued them, betokened the whole Church. And in another place when they were all asked, onely Peter aunswered, Thou art Christ, and it is said to him, I will giue thee the keyes, as though he alone had receiued the power of binding and losing, where-

Homil. in Iohn. 50

Homi. 11.

whereas he being one, said the one for all, and he received the other withall, as bearing the person of vnitie. Therefore one for all, because there is vnitie in all.

Cal. 4. book. chap. 6. sect. 4.

How the Dunce men interpreteth the keyes.

Dunce and all his scholers say, that these keyes be nothing els, but an authoritie giuen to the Priests, whereby they giue sentence that heauen must be opened to this man, and shut vnto the other: so that heauen is opened & shut, at the sentence of the Priest. Dunce mē

Saint Hierome is against Dunce, whose words be these: I shall giue thee the keyes of heauen, &c. This place (saith Saint Hierome) the Bishops & Priests not vnderstanding, haue vsurped vnto themselues, somewhat of the Pharesies pride, so that they thinke they may condemne innocents, and lose them that be guiltie: when afore God, not the sentence of the priest, but the life of the guiltie is regarded, &c. ¶ Here you haue plainly, that the sentence of the Priest is not loked vpon, nor able to lose a sinner afore God. Marke also that S. Hierom saith: You vnderstand not this place. *Ma.* 16. 19

D. Bar. fol. 257.

How the Priests be but the key bearers.

The keye (saith Chrisostome vpon Math. chapter. 23.) is the word of the knowledge of the Scriptures, by which the gate of truth is opened vnto men. And the key bearers are the priests, to whome is committed the worde of teaching and interpreting the Scriptures. key berers

Bullinger.

Of the keye of Dauid, or keyes of the Church.

Which hath the keye of Dauid. ¶ That is to say, full power ouer the throne of Dauid, that is to wit, ouer the Church. For the Metaphore of keyes (not onely in the Scripture, but also by the custome of men) betokeneth the ful authoritie and ordering of a kingdome, or a citie, or a house. Such as Ioseph had in the Realme of Pharao King of Aegypt. And Eliakim in the house of the King of Iuda, according as it is sayd, I will laye the keye of Dauids house vppon his shoulder, he shall open, and no man shall shutte, and he shall shutte, and no man shall open. Esay. 22. 22. Euen so, CHRIST our Lorde being of the seede of Dauid according to the flesh, *Apoc.* 3. 7. Key of Dauid.

hath all power in the kingdome of the heauenly father. For loke whom ỳ father hath foreordeined vnto saluation, them receiueth Christ into his flocke (that is to say, into his Church) and thrusteth ỳ rest out of the dores: he openeth ỳ vnderstanding of his seruants, ỳ they may be inlightened & vnderstand the scriptures ỳ rest he blindeth by his secret (howbeit rightful) Iustice. Wherupon he saith, All things are deliuered me by my father. Math. 11.27. And againe, All power is giuen vnto me both in Heauen and in Earth. Math. 28.18. And the Angell saide to Mary, The Lord will giue him the seate of his father Dauid, and he shal reigne ouer the house of Iacob for euer, and of his reigne there shall be no ende. Luke. 1.32. To him alone therefore doeth it pertaine to rule the Church, whereof he is head: which thing he doth euen now, by the seruice of his ministers, to whom hee hath therefore promised the Keyes of the heauenly kingdome, to the intent they should set open the way for ỳ godly vnto heauen, and shut the vnbeleeuers out of heauen, by the preaching of the Gospell. Marl. vpon the Apoc. fol. 60.

To whom the Keye of the Bottomeleſſe Pit was giuen.

Apoc. 9.1. And vnto him was giuen the keye of the bottomeleſſe Pit. ¶ A keye is a token of power or authoritie and publike administration receiued. Iohn therefore meaneth, that God in his wrath, hath giuen power to Heretikes and deceiuers, to thrust their diuelish opinions into the Church. Thou seest openly here (lyke as in many other places of the Scripture) how it happeneth not but by Gods prouidence, that errours and vntruths are brought in to deceiue men withall, wherevnto also hee giueth such force & effectuall working, that they go for good payment, as I said a little before. Therefore we see here, how power is giuen to deceiuers and heretikes to set their errours openly abroad, and to seduce fonde men by vaine Philosophie: the doctrine of whom is rightly lykened to a bottomeleſſe pitte. For loke as no man is able to gage the ground of a bottomeleſſe pit: euen so the more a man followeth the doctrine of heretikes, so much the leſſe substauntialneſſe, and prooſe shall hee finde. And in this place wee see the Bishop of Romes Keyes, which he boasteth off so greatly.

Marl. vpon the Apoc. fol. 126.

How

How the Popish Prelates haue not the keyes of heauen, but of hell.

As touching the authoritie of the keyes & censours, no Christian man ought to esteeme Satan (whom men call the Pope) and his vniust censours, more then the hissing of a Serpent, or the blast of Lucifer. Also that no man ought to trust or put confidence in the false Indulgences of couetous Priests, which Indulgences doe draw away the hope, which men ought to repose in God, to a sort of sinfull men, and doe robbe the poore of such almes as is giuen to them: such Priests be manifest betrayers of Christ and of his whole Church, and be Satans owne sleeues to beguile Christian soules, by their hypocrisie and fained pardons. Also forsomuch as those Prelates and Cleargie men, liue so execrable a life, contrarie to the Gospell of Christ and example of his Apostles, and teach not truly the Gospell, but onely lyes, and the traditions of wicked and sinfull men: It appeareth most manifestly, that they haue not the keyes of the kingdome of heauen, but rather the keyes of hell. And they may bee right well assured, that God neuer gaue vnto them authoritie, to make and establish so many ceremonies & traditions, which be contrary to the libertie of the Gospell, and are blockes in Christian mens wayes, that they can neither know nor obserue the same his Gospell in libertie of conscience, and so attaine a ready way vnto heauen. Keyes of hell.

Booke of Mart. fol. 651.

KEEPE.

What it is to keepe the saiengs of Christ.

HE that loueth not me, kæpeth not my saiengs. ¶To kæpe the saiengs of Christ is nothing els, but to beleeue that the same is true and wholesome, and also to cleaue vnto the same with our whole heart: euen as we may gather by the Scripture. Heare O Israel the Ordinaunces and the Lawes, which I propose vnto you this day, that ye may learne them, and take heede to obserue them. If by kæping the Commaundements of God, ye vnderstand the fulfilling of them, no man shall kæpe them: but if ye vnderstand, for seeking to fulfill them, then all the godly kæpe them. For he cannot chose, but giue himselfe to the keeping of the Commaundements of God, which truly knoweth *Iohn.14.24.*

the same to be of God. Contrary not to kéepe the Lordes saiengs, is to reiect the doctrine of Christ, and to contemne his commaundements, which all the wicked are wont to doe.

Marl. vpon Iohn. fol. 495.

How this place following, is vnderstood.

Iob. 7. 20. I haue sinned, what shall I doe vnto thée, O thou kéeper of men. ¶ Some men expound this, as though Iob should dispute against God, saieng: I can doe none other but sinne, wherefore hast thou made me such a one? If thou be the preseruer of men, why shouldest thou condempne me so, seeing it lyeth in thée to saue me. But a man may well sée, that this is not the naturall meaning. And such as take it so, neuer knewe the intent of the Holy ghost, as touching this streine: and moreouer they haue ill considered, ỳ which is witnessed vnto vs concerning Iob, how he was patient howsoeuer the world went with him. What is it then that Iob ment? It is as if he should say, Well I confesse my fault, and I cannot escape the iudgement of God, why so? He is the kéeper of men. But this word Kæper, hath bene misconstrued: for men haue taken it for a preseruer of mankind, & for one that shieldeth them vnder his protection. It is certaine, that as ỳ Gréeke Translater also hath well marked (which thing he is commonly wont to doe) Iob ment to say, that God wayteth vpon vs, that he watcheth vs, and that he knoweth all, as if a man should watch one to spye and marke all, that euer he doeth and saith. We sée then in what sence Iob applyeth this title vnto God, that is, The kéeper of men.

Cal. vpon Iob. fol. 135.

KILL.

How the intent to kill, is worse then the slaughter it selfe.

Iohn. 8. 40 BVt ye goe about to kill me, &c. ¶ We are taught by this place, that the minde and purpose to do any work, is accounted for the worke it selfe? Yea, if thou consider well, the intent to doe any euill thing is worse then the worke it selfe, and the intent to doe any good werke is better then the worke it selfe.

Better

Better is the desire to doe good to those that are in misery, then the Almes déede it selfe. And the intent to kill, is worse then the murther it selfe. The Almes déede may be so done, that it may displease God, concerning the which, reade the 5. of Mathew, verse 42. A murderous déede may be so done, that it may please God, as may appeare in the Leuiticus, in Phinehes, in Iehu, and so refused that God may be displeased for the not doing of it, as we may sée in Agag, Amalech, whom Saule kept alyue. But the desire and intent to do good, cannot displease God, euen as the desire to kill, cannot please him.

Exo. 32.28
Nu. 25 7.
1. *Re.* 15.33
3. *Reg.* 20.

Marl. vpon Iohn fol. 317

KING.

How, and wherefore we are called Kings and Priests.

As euery perfect beléeuing man in our Saviour Christ, are called Priests of offering of spirituall Sacrifices, so are they called Kings, of ruling and subduing the temptations and suggestions of their sinfull appetites vnto reason and to the will of God: vppon the performaunce of this condition, Moses doeth call vs Kings and Priests, saieng: If ye will heare my voice and keepe my appointment, ye shall be mine owne aboue all Nations. For all the earth is mine, ye shall be also vnto me, a kingdome of Priests, and an holy people.

Exo. 19.6.
1. *Pet.* 2.5. & 9.

Kings & Priests.

Ric. Turnar,

Of the Kings of Israel and Iuda, how many were good.

Of all the kings that reigned ouer Israel and Iuda, there were no mo but Dauid, Ezechias and Iosias, that continued perfectly vnto the ende of their lines, in the true religion of God, not that these three were men of such perfection, that they did not notably offende the lawe of God in their life time. But these wer such men, that they wer neuer infected with the foule sinne of Idolatrie, and wicked worshipping of straunge Gods. Into other sinnes in déede they fell, and from the same by true repentaunce obteined mercie and forgiuenesse at

3. good kings.

Gods hand. So that notwithstanding both the murther & adulterie of Dauid, & the foolish vaine glory of Ezechias, that shewed all his treasure and all his secrets vnto the Ambassadours of Babilon, for the which Esay the Prophet did openly reproue him to his face. Yet otherwise they stode vpright, keeping themselues pure and cleane, from the most detestable sinne of Idolatry. And therefore Dauid strong in the armes and amiable of countenaunce, and Ezechias which by interpretation is called the health of our Lorde, and Iosias, Fortitudo Domini, the strength of the Lord: These three doe beare the bell away, and are preferred aboue all the Kings of Iuda, as we reade in the Booke of Ecclesiasticus. 40. Chapter, where their praises are commended to endure to the worlds ende.

Ric. Turnar.

How Kings haue to doe in matters of religion.

1. Pa. 15. 11 Dauid commaunded Sadoch and Abiathar the Priests, and the Leuites, to bring the Arke of the Lord God, into the place which he had prepared for it.

3. Re. 2. 35 Salomon displaced Abiathar from the high Priests office, & put Sadoch into his rome.

2. Pa. 29. 5 Heare me, O you Leuites, and be sanctified, cleanse the house of the God of your Fathers, and take awaye all vncleanesse from the Sanctuary. ¶ These are not words of entreatie, but flat commaundements, as Lyra saith: Ezechia cupiens renouare fœdus, &c. Ezechias desirous to renue the Couenaunt with the Lord, first did commaund the Leuites to be sanctified. Second, by them being sanctified, the Temple to be cleansed. Thirdly, by those which were cleansed, sacrifice to be made for the offence of the people. Fourthly, by sacrificing, God to be praised. Fiftly, by cleansing, the holye Burnt-offerings to bee offered vp. ¶ Thus were all things done by his commaundement, by his constitution, and at his pleasure, &c.

I. Bridges. fol. 285.

Euseb. li. 3 deui. chris. Nunc mihi debio, &c. I iudge it (saith Constantine the great) that this ought before all other things to be my scope, that among the most holy multitude of the Catholike Church one faith and sincere Charitie and godlynesse agreeing together towards almightie God, might be conserued.

I. Bridges. fol. 117.

Quanto

Quanto ſubditorum gloria, &c. How much more (ſaith the king of Spaine called Richardus) we are exalted in royall glorie ouer the ſubiects, ſo much more ought we to be carefull in thoſe matters that apperteine vnto God. Either to augment our owne hope, or elſe to loke to the profit of the people committed to vs of God. And as ye ſee me in very dede inflamed with the ſeruice of faith, God hath ſtirred me vp to this end, that the obſtinacie of infidelitie beeing expelled, and the furie of diſcorde remoued, I ſhould reuoke the people to the knowledge of faith, and to the fellowſhip of the Catholike Church, who ſerued errour, vnder the name of religion. Theſe be the wordes of this chriſten king, which he ſpake openly in the third counſel at Tolet, before all the Biſhops there aſſembled.

S. Auſten ſayth, that the auncient actes of the godly kings, mentioned in the prophеticall bookes, were ſignes of the like factes to be done by the godly Princes in the time of the new teſtament. I. Bridges. fol. 505.

Of Ioſaphats ſupreme gouernement.

¶ Luke. Ioſaphat.

Carolus Magnus commaunded, that nothing ſhould be read openly in the Church, ſauing onely the Canonicall bookes of the holy Scripture. And that the faithfull people ſhould receiue the holy Communion euery Sunday. In his. 6. boo. 162. ca.

King William Conquerour, at a counſell at Wincheſter, where the Popes Legate was put downe, many Biſhops, Abbots & Priors. He gaue to Lanfranck, ỹ Archbiſhoprick of Canterburie, & the Archbiſhopricke of Yorke, vnto Thomas a Cauot of Beyon. Polichro. Fabian.

King Henrie the firſt, toke an oath as well of the Clergie as of the Laitie, & ſware them vnto him, & vnto William his ſonne, and made Biſhops and Abbots, &c. Polichro. Fabian.

King Henrie the ſecond, made Thomas Becket Archbiſhop of Canterburie, who thereat was ſworne to the king and to his lawes, and to his ſonne. Math. Pariſ. Polichro.

Edward the firſt made a ſtatute at North-hampton, that after that time no man ſhall giue, neither ſell, nor bequeath, neither chaunge, neither by Title, aſſigne landes, tenements, neyther rents to anie man of religion, without the kings leaue. Fabian.

In the daies of king Richard the ſecond, it was enacted a-

gainſt the Pope, that it ſhould be lawfull for no man to try anie cauſe before him, vpon paine to forfait all their goods, and to ſuffer perpetuall priſon.

Elentherius the Pope, writing to Lucius king of England, ſaid thus vnto him: Petiſtis a nobis, &c. Ye haue required of vs, to ſende the Romane and Imperiall lawes vnto you, to vſe the ſame in your Realme of England. We may alwaies reiect the lawes of Rome, and the lawes of the Emperour, but ſo can we not the lawes of God: for ye haue receiued through the mercie of God, the lawe and fayth of Chriſt into your kingdome, you haue both the Teſtaments in your Realme: Take out of them by the grace of God, and aduice of your ſubiects, a lawe, and by that lawe through Gods aſſiſtaunce, rule your Realme, but be you Gods Vicar in that kingdome. A.G.

Found in the auncient records of Londō, remaining in the Guild Hall.

How kings doe reigne by the prouidence of God.

Pro.8.15. By me kings reigne, &c. ¶Whereby he declareth that honours, dignitie, or riches, come not of mans wiſedome or induſtry, but by the prouidence of God. Geneua.

How the kings hearts are in the hands of God.

The kings heart is in the hands of the Lord, &c. ¶Though kings ſéeme to haue all things at commandement, yet are they not able to bring their owne purpoſes to paſſe any other wiſe then God hath appointed, much leſſe are the inferiours able. Geneua.

How kings were called Nurſes.

Eſa.49.23 The king is called of the Prophet the nurſing Father, and the Quéenes are named Nurſes, that although the miniſtrie of féeding perteine to the Miniſters, yet the prouiſion for the fode, the ouerſight that the children of God be duelye fedde with the right milke, with the true bread and water of lyfe, belongeth to the Princes, & therefore haue they the name of Nurſes, not to nouriſh children in ciuill matters and corporall fode onelye, but as in ciuill, ſo in Lacte verbi, In the milke of the worde of God alſo. Is this onelye the cheriſhing of the god childe, by giuing lands, reuenews, maintenance, and liuing to the Church? Is this onely the diſpling of the froward childe, or as ye call it, the puniſhing of the heretike. No

Nurſes.

Maiſter

Maister Stapleton, Lyra his exposition and yours doe not agree. He sayth they are Nurses, what to doe? To feede: whom? The faithfull ones: wherewith? With the milke of the word: what word? Euen the word and Sacraments of God. Whereof sith the ministrie and execution belongeth not vnto them, but vnto the Ministers: it followeth necessarye thereupon, that the prouision, direction, appointing, care and ouersight, which is the supreame gouernement, belongeth to them.

And this is that which Lyra confesseth, and thereby vrgeth of Constantine that he was such another Nurse, as did keepe, defend, mainteine, vpholde, and feede the poore faithfull ones of Christ, yea, carried them in his bosome as it were, and procured them to be fedde, did set forth Proclamations, not onelye against false religion, but also to sette forth, to exhort and allure, vnto the christen fayth, caused not the Idolatrous religion to be suppressed, but caused also on the other part, the true knowledge & religion of Christ to be brought in, and planted among the people, and did not onelye make lawes for punishing of heretikes and Idolaters, but also reformed all manner abuses about Gods seruice. Thus sayth the Bishoppe out of Eusebius, did Constantine playe the Nurses parte.

I. Bridges. fol. 622.

Of the kings that serued Iosua.

And put your feete vpon the neckes of those kinges. ¶ This was not done of cruelnesse, but to confirme and strengthen the Princes, and the whole hoast of Israel, which had not killed all, but suffered some to flye into Cities: that they shoulde hereafter spare no kinges of the Cananites, whose possessions the Lord gaue vnto them, in as much as they were commanded to slaye all. Deut. 20. 17. T. M. *Iosu. 10. 24.*

¶ By this Iosua woulde encourage his Captaines, and signifie vnto them what victorie they shoulde looke for of the rest of their enimies, seeing kings are thus by them serued.

The Bible note.

How wicked kings are of God, and not of God.

They haue reigned and not by me. They were Princes, I knew them not. ¶ These wordes are Gods complaint against the wickednesse of those kings of Israel, that directed not their gouerne- *Ose. 8. 4.*

gouernement by Gods lawe, not that they were not kings, but that they were wicked kings, not that they wer by no meanes ordeined of God, for Omnis potestas est a Deo, All power is of God. And God saith in generall, Per me reges regnant, Kings rule by me, so wel heathen as faithful kings. Pilates power was from aboue. These kings of Israel, Ieroboam, Achab, Iehu, &c. were of Gods ordeining. Yea Iehu, whose house here GOD complained vpon, and sayd, He and his offspring raigned not by him, were yet notwithstanding made kings & reigned by him. In respect of their ambition and priuate affections, their reigne was not of him. In respect of Gods ordinaunce, of his iustice, of his prouidence, it was not onely permitted, but also especially appointed of him, as both the Text is euident, and your own Glose (meaning the Papists) cõfesseth for Ieroboam ỹ elder, ỹ it was done by Gods will, although it were done also by the peoples sinne that regarded not the will of God, but followed their owne selfe will. And so in some respect it was not ỹ work of God, and yet in other respects it was the worke of God. And so here he expounides himselfe and sayth: I know them not, not that he was ignorannt of them, but he acknowledged not their doinges. Secondly, neither the Prophet Ose, nor anie other Prophet, take vpon them to depose any of those wicked kings, but to declare the wrath and vengeance of God to come vpon them, after which declarations, they did not subtract from them their ciuill obedience, or counted them from that day forward, no longer to be their kings, or exhorted the Church of God to forsake their politike gouernement: but hauing declared their message from God: they let them alone, till either God himselfe did strike them, or stirred vp by some especiall or extraordinary means, some forreine or domestical persecutor of them. Thirdly, this maketh nothing to proue that those kings whom the Pope taketh vpon him to pronounce, they be no kings, are no longer kings: except he will make himselfe God, yea, and aboue God too. For although God say, they reigne not by me, yet he calleth them kings, but the Pope calleth them vsurpers that reigne not by him. I. Bridges. fo. 1056.

Of two kinges, the one succeeding a good Father, the other a wicked.

4. Reg. 21. Manasses being at the age but of xii. yeares, when he succéded

ded that godly king Ezechias his Father, was no soner entered into his kingdome, but the false Prophets of Baal (for lacke of good gouernours) so bewitched, and so farre seduced him, that he vtterly forsoke all his Fathers wayes, to maintene idolatrie, witchcraft, sorcery, and such lyke wickednesse, which turned not only to his owne perdition, but also to ỹ vtter desolation of Hierusalem and Iuda, for beholde sayth ỹ Lord: Because Manasses hath done such abhominations, &c. I will bring such euill vpon Hierusalem and Iuda, that who so heareth of it his eares shall tinckle, and I will wipe out Hierusalem, as a man wipeth a dish, and when he hath wiped it, turneth it vpside downe. Iosias (on the other side) being of the age but of viii. yeares, when he succeded wicked Amon his Father, was no soner entred into his kingdome, but through the speciall grace of God & good gouernours, did that which was right in ỹ sight of the Lorde, and walked in the wayes of Dauid his fore-father, and bowed neither to the right hand, nor to the left. Wherfore God sayd to him by his Prophetesse, Because thine heart did melt, and because thou hast humbled thy selfe before me the Lord, when thou heardest what I spake against this place, &c. Beholde I will receiue thee vnto thy Fathers, and thou shalt be put into thy graue in peace, and thine eyes shall not see all ỹ euills which I will bring vppon this place. These two were both of them young kings, and immediate successours, the one of Ezechias, who had extirped idolatrye by the rots, & the other to a worshipper of false Gods, & otherwise also a wicked man. And yet Manasses through peruerse intisers, fell from GOD to all naughtinesse. And Iosias being younger of age then hee, did by the helpe of godly and faithfull Counsailours, apply himselfe to all godlinesse, and thereby prospered. N.V.

A good man may haue a wicked sonne, & a vvicked man a good son.

4. *Reg.* 22.

Tokens of a wicked king or kingdome.

The signes or manifest markes of a wicked king or kingdome, are these: to teach and suffer to be taught anye doctrine, contumelious, iniurious, blasphemous, against God. An other to kill the faithfull good preachers and professours of Gods word, and to take away the Scriptures the fode of their soules, from the simple and poore, thirsting for the word of their saluation, &c. Melancthon vpon Daniel.

Tokens of a vvicked king.

How a Kings word must stand.

A kings worde.

A saieng there is among men, that the wordes, promise, and oth of a king should stande, and so it ought indæde, in case it bee true, lawfull, and expedient, else were it much better to bee broken then kept. Dauid made a solempne oth to slay Nabal, and to destroye all that pertained vnto him, but he neuer performed that oth, and yet he was a king. He put vp his swoorde againe (sayth Bede) and neuer repented him of any fault done. Homeli. 45.

Precepts that Hermes the Philosopher giueth vnto kings.

If a king be negligent in searching the workes of his enimyes, and the hearts and wills of his subiects, he shall not long be in suretie in his Realme. ¶ The strength of a king is the friendship & loue of his people. ¶ The most secrete counsell of a king, is his conscience: and his vertuous dædes are his chiefest treasures. ¶ Ye kinges remember first your king, the gouernour of all: And as you would be honoured of your subiectes, so honour you him. ¶ Use no familiaritie with no wicked person. ¶ Trust none with your secrets before ye haue proued him. ¶ Sleepe no more then shall suffice the sustentation of your bodyes. ¶ Loue righteousnesse and truth. ¶ Embrace wisedome. ¶ Fæde measurablye. ¶ Rewarde your trustye friends. ¶ Fauour your communaltie, considering that by it your Realmes are mainteined. ¶ Loue learned men, that the ignoraunt thereby may bee encouraged to learning. ¶ Defende the true and iust, and punish the euill doers, that other monished thereby, maye flee the lyke vices. ¶ Cutte off the stealers hande. ¶ Hang vp the theeues and robbers, that the high wayes may bee the surer. ¶ Burne the Sodomits. ¶ Stone the adulterers. ¶ Beware of lyars and flatterers, and punish them. ¶ Suffer not the swearers to escape scot free. ¶ Visite your prisoners and deliuer the vnguiltie. ¶ Punish immediatlye such as haue deserued it. ¶ Followe not your owne wills, but be ruled by counsell, so shall you giue your selues rest, and labours to other. ¶ Be not to suspitious, for that shall both disquiet your selues, and also to cause men to drawe from you.

KINGDOME.

The

What the Kingdome of Heauen is.

THe Kingdome of heauen is nothing elſe, but a newneſſe of lyfe, by the which GOD doth reſtore vnto vs a hope of euerlaſting bleſſednеſſe.

Marl. vpon Math. fol. 40.

An expoſition of this place following.

Lette thy kingdome come. ¶ That is, that we which before haue ſerued the world, hereafter may come vnder the dominion of Chriſt, as he promiſeth. Math. 25. 34. *Math. 6. 10*

¶ Or thus: ſeeing that thou art ouer all, make all to know thee, and make the kinges and rulers which are but thy ſubſtitutes, to commaunde nothing, but according to thy worde, and to them make all ſubiects obeye. Tindale.

How the Kingdome of God is taken two wayes.

And ſpeaking of the Kingdome of God. ¶ The kingdome of God is taken two manner of wayes. Firſt it is taken for that bleſſedfull lyfe, and for that euerlaſting felicitie, which we ſhall enioye after this mortall lyfe. Secondlye, when by the preaching of the Goſpell, the heartes of the godlye are prepared and made the temples of the holye God: It is ſayde and that right well, That God doth reigne in the hearts of the godly through fayth, innocencye, and pureneſſe of lyfe. Of this kingdome did Chriſt ſpeake vnto his Diſciples. *Act. 1. 3.*

Sir. I. Cheeke.

The expoſition of this place following.

Thou art not farre from the kingdome of GOD. ¶ That is, thou haſt the true knowledge of the lawe, and lackeſt nothing but fayth and truſt in me, by which onely commeth euerlaſting lyfe. *Mar. 12. 34*

The meaning of this place following.

There bee ſome of you that ſtande heere, which ſhall not taſte of death till they ſee the Kingdome of GOD. ¶ This kingdome of God which Saint Marke in the .9. Chapter, verſe 1. writeth to come with power, is the kingdome of Chriſt, which ſome of them did then ſee, which were Peter, Iames, and Iohn, which ſawe in the Cloudes the glorye of Chriſt tranſformed, *Luke. 9. 27*

and

and heard the testimonie and witnesse of the Father of heauen, of Moses and Helias, for then did all those abundantlye testifie, that Christ was a king and the sonne of God.

Tindale.

How the kingdome of God is within vs.

Luk. 17.21 For beholde the kingdome of God is within you. ¶ The kingdome of God is to loue God with all thy heart, and to putte thy whole trust in him, according to the couenaunt made in Christ, and for Christs sake to loue thy neighbour, as Christ loued thee, and all this is within thee.

Tindale.

How Christs kingdome is not of this world.

Iohn. 18.36 My kingdome is not of this world. ¶ That is, my kingdome is not a worldly kingdome that consisteth in strength, in harnesse, in men, in sword, and in subduing of worldly thinges, but my kingdome is spirituall, which is in the heartes of the faithfull, that are ruled, not by the sworde, but by the Gospell.

Tindale.

¶ Quasi decepti estis, &c. As though he should say, ye are deceiued, for I hinder not your gouernement in the world. And so sayth Lyra, Non quærit, &c. He seeketh not the temporall gouernement of this worlde, for my kingdome is not from hence, that is to say, so farre as to get these temporall things. But against this seemeth that which is spoken in the Psa. 46. God is the king of all the worlde, but he is verie God as he is very man, therefore his kingdome is of this world, we must say that according to the veritie of his diuinitie all things are subiect to Christ, notwithstanding so farre as apperteineth to his humanitie, he came not in his first comming to gouerne temporally, but rather serue and suffer, and so it appeareth that he sufficiently excludeth that that was layd to his charge of vsurping the kingdome of Iewrie, because there was no question of him, but in that he was man, and for the present state that he was in, which apperteyned to his first comming.

I. Bridges. fol. 1012.

The exposition of Ludolphus gathered

¶ Nihil denique monstrauit, &c. He neuer shewed any such thing. He neuer had souldiers nor princes, nor horses, nor burden of mules, nor anie such thing about him, but he lyfe humbly and poore, carrieng about with him no base men,

ac-

according to his diuinitie, all things wer subiect vnto him. Howbeit, as touching his humanitie in his first comming, he came not to rule temporally and to reigne, but rather to serue & suffer. Wherupon he denieth not ý he is a king, but rather graunteth it. Because according to the truth, he was king of kinges. But yet to take away occasiō of escaping, he tempereth his answere, saieng, that he seeketh not the temporall dominion of this world, because his kingdome is not of this world, so far as touching the seeking & hauing these temporall things. And therfore his kingdome was neither against the Iewes nor ý Romanes, nor hindred their authoritie, because they onelye regarded an earthly kingdome ý is of this world, as though he said vnto thē: ye are deceiued, I hinder not your Empire in this world, least vainely ye shuld feare & rage, but come ye to ý heauenly kingdome by beleeuing, that is not of this world, to the which by preathing I inuite you. Christ sayd, My kingdome is not of this world. But yet notwithstanding, many prelates which are his Vicars, some in their dooing do say the contrarie, in pompe making themselues equall to Princes, or rather exceeding them.

out of Crisost. & other auncient fathers

I. Bridges. fol. 1014.

KISSE.

The vnderstanding of this place following.

KIsse the Sonne, so readeth the Hebrewe. It is a figuratiue speach, in which by the signe is vnderstoode that which is signified thereby, for by the kisse of the kinges hande, euen now a daies in many countries, do the subiects testifie, that they will be in the faith and power of a king. He calleth him Sonne because he before brought in the Father, saieng: Thou art my sonne, &c. The Greeke readeth: Receiue instruction, or bee learned, meaning thereby, that they shoulde submit themselues vnto the king Christ, and receiue his instruction and chastening. T.M.

KNOVVLEDGE.

The meaning of this place following.

AND I knewe mine. ¶ In this hee commendeth his loue towardes vs. For knowledge commeth of loue, and bring- *Iob. 10. 14*

eth also with it a care. The Lorde knoweth who are his. Also
Iohn.13.18. it is sayde, I knowe whome I haue chosen. There are two kinde of knowledge. The one is by which we knowe what a thing is. By this kinde of knowledge all thinges are knowne vnto Christ, not onely the Sheepe, but also the Goates, the Wolues, the Theeues, and the Murtherers, and that infernall Satan also. The other is that, by which wee knowe such as are our owne, yea, by which we knowe them, keepe them, and defende. By this kinde of knowledge the reprobates are not knowne, but the elect onely, for to them it shall be sayde, Depart from me ye workers of iniquitie. And again, Verily, verily, I say vnto you, I know you not. As Christ therefore hath a speciall care ouer his Sheepe, because they heare his voice, and followe him, euen so he giueth vs to vnderstand, that hee hath no care at all for those which obeye not the Gospell, euen as in the second member he repeateth & confirmeth that which he had spoken before, namely, that he is in like manner knowne of his sheepe. Marl. vpon Iohn. fol. 371.

How Ioseph knew not Marie vntill, &c.

Math.1.25 He knewe her not vntill she brought forth her first begotten sonne, Ergo after he had brought him forth he knewe her. This is Helindius obiection.

Aunswere.

This worde (Did knowe) in the sacred Scripture, is vnderstode two manner wayes, sometime it is taken for the carnall copulation betweene man and wife, and sometime Pro scientia, that is, for knowledge or acquaintaunce, Helindius and those of his sect doe vnderstande by this worde (knowe) for the copulation betweene man and wife. Whereas it is certeine, that it ought to be referred to acquaintaunce, and perfect vnderstandinge of anie thinge, for although Ioseph was hand-fasted or betrothed vnto Marie, yet the almightie hadde by visions and dreames reuealed his will vnto him, as wee hearde before in the first Chapter, where the Angell sayde, Ioseph, Feare not to take vnto thee Marye to wife, for that which is conceiued in her commeth of the holye Ghost. And in the seconde lykewise: Arise and take the childe and his Mother, and flie into Aegypt, and abide there vntyll I bringe thee worde. So that the knowledge that Ioseph had

was

was the sure and vndoubted faith of those thinges that were reuealed vnto him from aboue. And that this worde (knowe) is taken Pro scientia in the Scripture oftentimes, it appeareth by this place: The childe Iesus abode in Hierusalem, and his parents knewe not of it.

Marl.fol.19.

Of knowing one an other after this life.

When Christ was transfigured, the Apostles, Peter, Iames, and Iohn, did not onely know Christ, but also they knew both Moses and Helias that talked with him, notwithstanding they had neuer seene them before. The rich man being in hell, knew both Abraham and Lazarus being in ioye.

Saint Gregorie in his Dialogue sayth: There is a certeine thing (sayth hee) in Gods elect and chosen people, which is to bee meruayled at, for they beeing in Heauen, doe not onelye knowe them whome they knewe in this worlde, but they shall knowe also the good people which they neuer sawe, euen as perfectlye as though they had afore both seene and knowne them. For when they in that euerlasting inheritaunce, shall see the auncient Fathers, they shall not bee vnknowne to them in sight, whome they alwayes knowe in worke. For when all there with one clærenesse do behold God, what is it that they shall not there know, where they knowe him that knoweth all things. Li 4.ca.33

How the Heathen doubt not in this doctrine.

I haue a greate desire (sayde Cato the elder) to see your Fathers whome I honoured and loued. But I wish not onelye to talke with them whome I haue knowne in this world, but with such also as of whom I haue heard and read, yea, and I my selfe haue written, If I were once goinge thetherward, I woulde neuer haue minde to tourne hether agayne. Againe he sayth: O that noble and pleasaunt daye when it shall be my chaunce to come vnto the heauenlye companye and blessed fellowshippe, and departe from this troublesome and stinking worlde, for then shall I goe not onelye to those men of whom I spake vnto you before, but also vnto my Cato, who was as worthye a man as euer lyued, and as noble, Cato.li.de senectute.

Socrates. And it is written of Socrates, that when he went vnto his death, among many other things, he sayd, that it is a most blessed and godlye thing for them to come together, which haue liued iustly and faythfully. And saith he, what a greate pleasure thinke you it to be, friendly to talke with Orpheus, Musæus, Homerus, Hesiodus, and such like, verily I would dye full oft if it were possible to get those things ẏ I speake of, &c. Basil.

¶ Luke. Luther.

Labans Gods.

How easie Labans Gods were to steale away.

Gen. 31.30 Wherfore hast thou stolne away my Gods. ¶ Chrisostome expounding this complaint of Laban against Iacob for stealing away his Gods, saith thus: Wherfore hast thou stoln away my Gods: O what a palling folly is this: be thy gods such ones, that a man may steale them: and art thou not ashamed to say, Wherfore hast thou stolne away my Gods: This is resembled to the Sacrament, hanging in the Pixe & Canopy, which be as easie to steale away, as Labans Gods wer.

LABOVRS.

The meaning of this place following.

Iohn. 4.34. Other men laboured, and ye are entered into their labours. ¶ This ought to be vnderstode of the preaching of the kingdome of God. Among the Israelites, and among whom the Prophets had laboured alreadie, into whose labours the Apostles did enter. But when the Apostles did preach amonge the heathen, they were the first labourers, as Paule saith: I haue planted, Apollo hath watered. Againe, I haue layd the foundation, and an other hath builded vpon it. 1. Cor. 3. 6. and. 10.

Sir. I. Cheeke.

LADDER.

What is signified by this Ladder.

Gen. 28.12 And behold ther stod a ladder vpon ẏ earth, ẏ top of it reached vp to heauen. ¶ By this Ladder of many steps is signified, the

the degrées of generatiō, by the which Chriſt after the fleſh deſcended from Adam vnto the virgin Marie, which brought him forth, which degrées are numbred in the beginning of Mathews Goſpell. Lyra.

¶It maye ſignifie Chriſt, by whoſe mediation all graces come downe to vs, and all helpe, and by whom we aſcende vp into heauen. The Bible note.

¶Chriſt is the Ladder, by whom God & man are ioyned together, & by whom the Angels miniſter vnto vs. All graces by him are giuen vnto vs, and we by him aſcend into heauen. Geneua.

LAI MEN.

How lay men ought to read the Scripture.

TAke hæde to thy ſelfe therefore onely, that thou forgette not thoſe things which thine eyes hath ſæne, & that they depart not out of thy heart all the dayes of thy life, but teach them thy ſonnes and thy ſonnes ſonnes. *Deut.4.9.*

Heare O Iſrael, the Lord our God is Lord onely, and thou ſhalt loue ỹ Lord thy God, with all thy heart, with all thy ſoule and with all thy might. All theſe wordes which I commaund thæ this day ſhall be in thy hart, and thou ſhalt ſhew them vnto thy children, and thou ſhalt talke of them when thou art at home in thy houſe, & as thou walkeſt by the way, & when thou lyeſt down, and when thou riſeſt vp. And thou ſhalt binde them for a ſigne vpon thy hand, & they ſhall be warnings betwæne thine eyes, and thou ſhalt write them vpon the poaſts of thine houſe, and vpon thy gates, &c. *Deut.6.4.*

Thy word is a Lanterne vnto my fæte, and a light vnto my path. *Pſa.119.105.*

Bleſſed is the man that ſetteth his delectation in the wil of God, and his meditation on Gods lawe night and daye. *Pſal.1.2.*

¶Hære men hæ bleſſed that ſtudye the worde of God. D.Barnes.

Take the helmet of health, and the ſword of the ſpirit, which is the word of God. *Ephe.6.17*

¶Hære is it lawfull for laye men to haue the ſpirit of God. D.Barnes.

If anye man come to you and bring not this learning, receiue him not into your houſe, nor yet ſalute him. *2.Iohn.10*

¶This was written to a Ladie and her children.

D. Barnes.

Iohn.5.39. Christ saith to the Phareses, search Scriptures, for in them ye thinke to haue eternall life.

2.Tim.3.16. All Scripture giuen by inspiration of God, is profitable to teach, to improue, to enforme, to instruct in righteousnesse, that the man of God maye be perfect and prepared vnto all good workes.

1.Cor.14.34. You may all interprete Scripture one by one, that all may learne, and all men maye haue comfort. But lette your women kéepe silence in the congregation, &c. If anye will learne anie thing, let them aske their husbandes at home.

¶The women was learned belike, for he néede not to commaunde them to kéepe silence, and if they were vnlearned. And also how should the women learne of their husbands at home, except they were learned themselues.

D. Barnes.

Act.17.11 The noblest of Thessalonica which receiued the worde, searched the Scriptures dayly, whether those thinges that Paule spake were true or no.

Act.18.26. Priscilla and Aquila, did expound vnto Apollo which was a great learned man, the perfect vnderstanding of Scriptures.

¶These wer lay persons, of whom this great learned and eloquent man disdayned not to be taught, nor was not ashamed to be instructed in the doctrine of Christ, of a poore christen man and his wife. D. Barnes.

Act.8.27. Also Eunuchus that was the treasurer to the Queene of the Aethiopians, did reade Esay the Prophet, the which he vnderstode not till God sent him Philip to declare it vnto him.

¶That was a lay man also, and an Infidell, and was not forbidden of God to reade Scriptures.

D. Barnes.

Col.3.16. Let the word of God dwell in you plenteously.

The Doctours affirmations.

August.ad fra.6.38 My bretheren, reade holye Scripture, in the which you shall finde, what you ought to holde, and what ye ought to flye. What is a man reputed without learning, what is he, is hée not a Shéepe or a Goate? Is he not an Ore or an Asse, is he anye better then an horse or a mule, the which hath no vnder-

vnderſtanding.

It is not ſufficient that yée heare the diuine Scriptures in the Church, but alſo in your houſes, either reade them your ſelues, or els deſire ſome other to read them, & giue you diligent eare to it. Auguſt. in his. 59. Sermon.

If thou wilt that thy childzen bée obedient vnto thée, vſe them to the wozde of God, but thou ſhalt not ſaye, that it belongeth onelye to relygious men to ſtudye Scriptures, but rather it belongeth to euerye Chziſtian man, and ſpeciallye vnto him that is wzapped in the buſineſſe of this wozld, and ſo much the mozе becauſe hée hath mozе néede of helpe, foz hée is wzapped in the troubles of this wozld: Therfoze it is greatlye to thy pzofite, that thy childzen ſhoulde both heare and alſo reade holye Scriptures, foz of them ſhall they learne this commaundement, Honour thy Father and Mother, &c. Athanaſius in Epiſ. ad Ephe. 6.

I beſéech you that you will oftentimes come hether, and that you will diligentlye heare the leſſon of holye Scripture. And not onelye when you bée héere, but alſo take in your hands, when you bée at home the holy Bible, and receiue the things therein with great ſtudie, foz thereby ſhall you haue great vauntage, &c. Chri. in. Gen. ca. 9 homil. 18

O Paula and Euſtochium, if there bée anie thing in this lyfe that doth pzeſerue a wiſe man and doth perſwade him to abide with a good will in the oppzeſſions and thzaledomes of the wozlde, I doe recken that ſpeciallye it is, the meditations and ſtudye of holye Scriptures, ſéeing that wée doe differ from other creatures, ſpeciallye in that that wée bée reaſonable, and in that that wée canne ſpeake. Nowe is reaſon, and all manner of wozdes conteyned in the Scripture, whereby we maye learne to knowe GOD, and alſo the cauſe whereforе wée bée created: Whereforе I doe ſoze mervayle, that there bée certeyne men the which giue themſelues to ſlouthfulneſſe, and will not learne theſe things that bée good, but recken thoſe men wozthye to bée repzoued, that haue that good minde. ¶This was wzitten to two women that were learned. D. Barnes. Hierom in his Prohe. in Epiſt. ad Eph. li. 2. Chriſ. vpõ the Col. in his. 9. Homil.

Heare me ye men of the wozlde, gette you the Bible, that moſt wholeſome remedye foz the ſoule, if ye will nothing elſe,

yet at the least get the newe Testament, Saint Paules Epistles, and the Actes, that may be your continuall & earnest teachers.

Which of you all that be here (if it were required) could say one Psalme without the booke, or any other place of holy Scripture, not one doubtlesse, but this is not onely the worst, but ye you be so slow and remisse of spirituall things, and to diuelishnesse ye are hotter then fire. But men will defende this mischiefe with this excuse. I am no religious man, I haue a wife and children, and house to care for, this is the excuse, wherewith ye doe (as it were with a pestilence) corrupt all thinges, for you doe recken that the study of holy Scripture belongeth onely vnto religious men, when they be much more necessarie vnto you then vnto them, &c. ¶ Here may we see that this damnable reason (I will read no Scripture, it belongeth not vnto me) was in the heartes of lay men in Chrisostomes dayes.

Chriso. in Math. 10. 1 Homil. 2.

D. Barnes.

Ye may commonly see, that our doctrine is knowne, not onely of them that are the Doctours of the Church, and ministers of the people, but also euen of Tailers and Smiths, and Weauers, and of al Artificers: yea, and further also of women, and that not onely of them that be learned, but also of labouring women, and Sewsters, and seruants, & handmaides, neither also the Citizens, but also the countrie folks do very well vnderstand the same. Ye may finde euen the verye Ditchers, & Cowheards, and Gardiners, disputing of the holy trinitie, and of the creation of all things.

Theodoretus in his 5. booke of the nature of man.

Loke more in the word, Scripture.

Of lay mens bookes.

Loke. Images.

How lay men may baptise.

Tertulian in his booke De Baptismo, saith, That lay men may baptise.

Tertulian

Ambrose in the 4. ad Eph. saith, that in the beginning it was lawfull for all men to baptise.

Ambrose.

Hierome ad Luciferanos affirmeth, that it was lawfull for lay men to baptise, if necessitie doe require.

Zuinglius affirmeth the same.

The opinion of Iohn Caluine.

Now

Now (saith he) if it be true that we haue set downe, the Sacrament is not to be esteemed of his hand by whom it is ministred, but as it wer of the hand of God, from whence it certainly commeth. Wereof we maye gather that nothing is added or taken from the dignitie of it, by him by whom it is ministred. And therefore among men, if an Epistle be sent, so ỹ the hande and seale be knowen, it killeth not, who or what manner of person carieth it. Euen so, it is sufficient for vs to knowe the hand and seale of the Lord in his Sacraments, by whom soeuer they be deliuered. Here is the errour of the Donatists confuted, who measured the worthinesse of the Sacrament, to the worthinesse of the Minister. Such be now a dates our Anabaptists, which denie vs to be right baptised, because we were baptised by wicked and Idolatrous persons in the Popes Church, and therfore they furiously vrge rebaptization, against whose folly wee shall be sufficiently defended, if we thinke we were baptised in the name of the Father, of the Sonne, and of the Holy ghost, and therefore Baptime, not to be of man, but of God, by whom soeuer it be ministred. Cal. ca. 17 sect. 16.

How lay men haue ministred the Sacrament.

S. Augustine saith, In necessitie, when the Bishop or Priest or any other Minister cannot be found, and the daunger of him that requireth doth constraine, least he should depart this lyfe without this Sacrament, we haue heard that euen lay men hath giuen the Sacrament that they haue receiued. Augu. ad Fortunat.

¶ Read the storie of Serapion.

LAIENG ON OF HANDS.

Whereof this custome of laieng on of hands arose.

This custome of laieng on of handes, is taken of the olde Fathers. For in Gen. 48. 14. The Patriarke Iacob laied his hands vpon the head of Manasses and Ephraim the sonnes of Ioseph, which custome afterward was confirmed to the Iewes for a Lawe, and so continued till the comming of Christ, who vsed the same, and deliuered the vse thereof vnto his Apostles, to the which Ceremonie prayer was then ioyned. As it doth appere in the 19. of Mathew, when children were brought vnto Christ, that he might lay his hands vpon them.

That he should lay his hands vpon them. ¶ The laieng on *Mat. 19. 13*

of hands, was a familiar signe among the Iewes, so often as there was any solempne kinde of praier or blessing, as when they offered sacrifice. We haue also an example in Isaac more agreeable to the place, when he laid his hands vpon his sonne Iacob, as though he did consecrate and offer him to God, that hee might be the promised heire. That this was a common custome among the Iewes, it is euident by another example of Iacob, which blessed the two children of his sonne Ioseph, namely, Ephraim and Manasses. But they were not wont to lay handes of any man which were not endued with some notable power and vertue, or set in some high office: Euen as the Apostle taketh an argument of the blessing of Melchisedech, which blessed Abraham: neither doth he staine the argument. For it is oftentimes read, that ther were Priests chosen which might bless the people, euen as though God were present to bless himselfe. The manner of blessing was prescribed vnto Moses, by the mouth of the Lord, when he said: Ye shall bless the Children of Israel, and say vnto them: The Lord bless thee, and keepe thee: the Lord make his face to shine vpon thee: the Lord lifte vp his countenaunce vpon thee, and giue thee peace. The like we haue also in the 118. Psalme. Seeing therefore that the laieng on of hands was an auncient solempne order of blessing among the Iewes, it is no meruaile if the parents desire Christ to vse this ceremonie in blessing their children.

Marlor. fol. 425.

2. Tim. 1.6 By the putting on of my hands, &c. ¶ As in the Baptime, the outward ministerie or mysticall washing doth regenerate, wash away sinnes, cleanse and purge vs from our filthinesse: so doth the imposition or laieng on of hands, giue vs the gift of the holy Ghost. But the outward and mysticall washing, doeth onely represent vnto vs, that in Christs bloud our sinnes are cleane washed away.

Act. 1.23 When Mathias was chosen by lotte, it is not to be doubted, but that the Apostles after their common manner praied for him, that God woulde giue him grace to minister his office trulye, and put their hands on him, and exhorted him, and gaue a charge to be diligent and faithfull, and then was he as great as the best. Act. 6. When the Disciples that beleeued had chosen vij. Deacons to minister to the Widdowes, the Apostles prayed, and put their hands on them, and admitted them without any

more

more adoe. Their putting on of hands was not after the manner of the dumbe blessing of our holy Bishops with two fingers, but they spake vnto them, and tolde them their dutie, and gaue them a charge, and warned them to be faithfull in the Lordes businesse, as we chose temporall Officers, and read their dutie vnto them, and they promise to be faithfull Ministers, and then are admitted. Neither is there any other manner or Ceremonie at all required in making of our spirituall Officers, then to chose an able person, and then to rehearse him his duetie, and to giue him his charge, and so to put him in his rome.

Tindale.

And layed his hande vpon Ephraims head. The putting on of hands was commonly vsed of the Hebrewes, when they commended or offered any thing to God, as Leuit. 1. 4. T.M. *Gen. 48. 17*

What is meant by laieng ones hande vpon his mouth.

Whereas Iob saith, he will lay his hand vpon his mouth: it is a signe of protestation, that he will not procede any further. And ỹ manner of speach is rife in ỹ scripture. And it serueth to do vs to vnderstand, that we must refrain our folish appetites. And that when our flesh tickeleth vs to speake, we must resist it: as if it were by putting a muzzell or bridle vpon our mouths to refrain them. If a man were so wise of himselfe, as he wold not be tempted to speake amisse, he should not nede to laye his hande vpon his mouth, for he would refraine of his owne accord, and he should nede neither stoppe nor barre. But now on the contrary part, whereas it is saide, that we must laye our hande vppon our mouth, is to doe vs to wit, that we haue to fight against our fonde lusts and likings, which doe continually make vs to hastie in speaking, insomuch that our tongue shall still bee sharpe set, to cast forth some thing or other, that is nought worth, against God, &c. *Iob. 39. 37.*

Caluine, fol. 724.

LAMPES.

What the Lampes and Oyle doe signifie.

The folish toke their Lamps, but toke none oyle with them. ¶ By *Mat. 25. 3.*

¶By Lampes without Oyle, vnderstand workes without faith: which cannot shine because they are without light. Tindale.

¶These Lampes do signifie, all manner of outward things, whereby we are knowen to be Christians. The Oyle betokeneth the lyuely Faith, which worketh by vnfained loue and charitie. All the whole Parable speaketh of true and false Christians. Sir. I. Cheeke.

LANDE.

What is ment by the crieng of the lande.

Iob. 31. 38. BVt if case be that my lande crye out against me, &c. ¶The lande cryeth against him, when the husbandmen defrauded of their wages, crye therefore against him: So the hyre of the workman cryeth. Iames. 5. 4. And the furrowes make lamentation, when they that plowe the ground and make the furrowes, are depriued of their duetie. T.M.

LAODICIA.

What the word signifieth.

Apoc. 1. 11 THis Citie standeth in the lesse Asia, not farre from Hierapolis and Collossus. Of this Citie were the Laodicians, of whom Paule hath spoken somewhat. Coll. 4. 13. and 16. And this word Laodicia signifieth by interpretation, a righteous people. Marl. fol. 20.

Of the strife that was in Laodicia, for the keeping of Easter.

Melito the Pastor of the Church that was at Sardis, maketh mention in his booke of the Passeouer with these words: Vnder Sergius the Vice-president of Asia (saith he) at what time Sagadis was crowned with Martirdome, ther arose a great strife at Laodicia about the keeping of the Easter, &c. Read Eusebius in the 26. chapter of his fourth booke of Church matters, & concerning Socrates, Eusebius, Anatolius, Stephanus and Theodorus Bishops of the same Church, loke the same Eusebius in the 28. and. 29. chapters of his seauenth booke of Church matters. Marl. vpon the Apoc. fol. 66.

LAST.

Of the last daye. ¶Loke. Daye.

Who

Who be the laſt, and who be the firſt.

And the laſt ſhall be firſt. ¶He taketh away all deſperation from the greateſt ſinner. Whom the good man of ẏ houſe may call into his vineyard to be a labourer when he will, and giue him eternall life, as to the theefe hanging on the Croſſe, which deſerued no ſuch thing. Doe we not ſee, that the Iewes boaſting themſelues in the lawe to be laſt, and to be reiected: And that the Gentiles which were laſt, are now become firſt, & moſt acceptable vnto God, to whome he hath giuen repentance vnto life, &c. Marl. fol. 440. *Matth. 19. 30.*

¶Looke more in this word, Firſt.

Of the laſt farthing. Looke. Farthing.

LATRIA.

What this word Latria, ſignifieth.

Latria (after the minde of Dunce) is called an exteriour honouring, or a bodely ſeruice, &c. If that be true, it followeth that they giue that honour to ſtocks and ſtones, that onely pertaineth to God, which doe any exteriour honour, whatſoeuer it be. This word Latria, wherwith the ſimple people be deceiued, is a Greeke word and after S. Auſten, it ſignifieth no more but ſeruice, which cannot be denied is giuen to ſtockes and ſtones. Thinke you that the Children of Iſrael with their high Prieſt Aaron could not haue made this Pope holye excuſe, that they were not ſo mad nor ſo fooliſh as to honor the golden Calfe, but rather to referre the honour to the liuing God, they had a good colour for them, for they knew none other God nor Saint but him, and yet this excuſe was not lawfull nor could be allowed, when Moſes came with the word of God. Marke alſo what hee was that made the Calfe, not a fole nor ignorant perſon among the people, or one of no authoritie: but the moſt wiſeſt man, eloquent & chiefe among them, which was to keepe the people together in good order. He alſo made a Calfe, with ẏ which thing all their Fathers had pleaſed God in doing Sacrifice with them: So that they might well thinke that it might bee acceptable to God, to bee honoured in the Image of a Calfe, before any other Image. But all theſe colours is naked before the word of God. D. Barnes.

LAVVE.

LAWE.

What the Lawe is, and what is to be vnderstood thereby.

THe lawe (saith Iustinian) is a facultie or science of the thing that is good and right, as Celsus ther defineth. Or thus: The lawe is a certaine rule or Canon to doe well by, which ought to be knowen of all men. Cicero de lege saith, that the Lawe is a certaine rule proceading from the minde of God, perswading right and forbidding wrong. So that the Lawe is a certaine rule, a directory, shewing what is good, and what is euill, what is vertue and what is vice, what profitable, and what vnprofitable, what to be done, and what to be left vndone.

¶ The Lawe is a doctrine that biddeth good, and forbiddeth euill, as the Commaundements doe speake.

Looke of Mar fol. 110.

This word (Law) maye not be vnderstode heare after the common manner, as to vse Paules tearmes, after the manner of men, or after mans wayes, that thou wouldest saye, the Lawe heare in this place were nothing but learning, which teacheth what ought to be done, and what ought not to be done, as it goeth with mans lawe, where the lawe is fulfilled with outward workes onely, though the heart be neuer so farre off, but God iudgeth after the ground of the heart, yea, the thoughts of the secret mouings of the minde. Therefore his law requireth the grounde of the heart, and loue from the bottome thereof, and is not content with the outward workes onely, but rebuketh those workes most of all, that spring not of loue from the lowe bottome of the heart, though they appeare outward neuer so honest and good. As Christ rebuketh the Pharisies aboue all other that were open sinners, and calleth them hypocrites, that is to say, Simulars and painted Sepulchers, which Pharesies yet liued no men so pure as pertaining to the outward deedes and workes of the lawe. Yea, and Paule in the third Chapter of his Epistle to the Philippians, confesseth of himselfe that as touching the law he was such a one, as no man could complaine on, and notwithstanding was yet a murtherer of the Christen, persecuted them, & tormented them so sore, that he compelled them to blaspheme Christ, and was altogether mercilesse, as many which nowsaine outward good workes are. Tindale.

¶ Wile

¶ We vnderstand by the lawe, these commaundements onely, which God gaue by Moses in two Tables of stone, wherein is comprehended all the rest of the doctrine of God, contained in the holy Scriptures. The good things which God alloweth and requireth of vs, which we are bound to doe, and the euill that displeaseth him, which we ought not to followe, and beside that, it sheweth vs our offences and sinnes, and how we stand debters vnto the iudgment of God, and preacheth vnto vs nothing els, but the very wrath and curse of him, which we haue deserued in offending of him. By ẏ law we are all condemned before God, as transgressors of all his commaundements, and thereby declared worthy of death and eternall damnation. So that the law serueth rather to condemne then to saue vs. And yet there is no fault in the law, which is good, holy, and iust, but the fault is in vs, which are wicked of nature, and doe not accomplish the law. The law doth vtter our sinnes, and sheweth vs plainly our disease, and how daungerous it is (as the Phisitions doth) but it cannot heale vs, but sendeth vs to another, which is able to heale our disease and none but he, one Christ Iesus our Lord. The law is deuided into two parts: The first Table pertaineth to God, which is this: Thou shalt haue none other Gods but me: Thou shalt make thee no Image, nor likenes, &c. Thou shalt not take the name of God in vaine, &c. Remember to sanctifie the Sabboth day, &c. The other Table pertaineth to our neighbour, which are these: Honor thy father & thy mother, &c. Kil not: Commit none adulterie: Steale not: Beare no false witnes against thy neighbor: Couet not thy neighbors house, nor his wife, &c. And all the doctrine comprised in these two Tables, Christ reduced into ẏ. points, which are these: Loue God aboue al things, & thy neighbor as thy selfe: for all ẏ law & the Prophets depend vpon these. ẏ. commaundements: Then whatsoeuer ye wold that men should do vnto you, do ye the same vnto them. P. Viret. 1. Table. 2. Table.

Platoes definition of the Lawe.

Plato in his Booke of Lawes of a Publike wealth, and in Minos, seemeth thus to define the lawe, namely, That it is an vpright manner of gouerning, which by conuenient meanes directeth vnto the best ende, in setting forth paines vnto the transgressours, and rewardes vnto the obedient. This definition maye bee most aptlye applyed vnto the Lawe of God, Plato.

yet

yet there can be no such Law, vnlesse it be of God.

Pet. Mar. vpon the Rom. fol. 137.

What the office and vse of the law is.

Vse of the lawe.

The vse and ende of the lawe is, to accuse and condempne vs guiltie, such as liue in securitie, that they may see themselues to be in daunger of sin, wrath & death eternall, that so they may be terrified, & brought euen to the brinke of desperation, trembling and quaking at the falling of a leafe. And in that they are such they are vnder the lawe, for the law requireth perfect obedience vnto God, and condemneth all those that doe not accomplish the same. Now it is certaine that there is no man liuing which is able to perfourme this obedience, which notwithstanding, God straightly requireth of vs. The law therefore iustifieth not, but condemneth according to that saieng. Cursed is he that abideth not in all things that are written in the lawe. Therefore he that teacheth the lawe, is a minister of the lawe, &c.

Luth. vpon the Gal. fol. 69.

What the lawe of nature is.

Lawe of Nature.

The law of nature is, that light and iudgement of reason, whereby we doe discerne betwixt good and euill. Thomas Aquinus saith, that the law of nature is nothing els, but the participation of the eternall law in a reasonable creature. That definition indæde doth expresse vnto vs, of whom this iudgement & light of reason commeth vnto vs, that is to say, from the eternal law: but what it is, it declareth not. And that parte in a reasonable creature, maye comprise also Angells, of whose nature, hære is nothing in question. Other doe define this lawe more largely in this sort: The lawe of nature is the common sentence of iudgement, whereunto all men together assent and forder, which God graued in euery mans minde, appointed to frame mens manners withall, &c. Musc. fol. 30.

What the lawe written is.

Lawe written.

We call that the lawe written, which God gaue to Israel by Moses, and which Moses comprehended in his booke of Exodus and Leuiticus, Numery and Deuteronomy. This was deliuered vnto Moses by Angels, and Steuen witnesseth saieng: Ye haue receiued the lawe by the order of Angells. And the Apostle saith, The lawe is giuen by Angells, in the hand of a Mediatour. The same they doe commonly deuide, and well inough for-

for the purpose, into the Morall precepts, Judiciall and Ceremoniall: or into precepts, statutes and iudgements. By statutes, they vnderstand all that pertaineth vnto rites & ceremonies: by Morall precepts, the Tables: by Judicialls, all those lawes which they vse in the matters and controuersies of the policies, and for punishment of the offenders. Musculus. fol. 34.

Morall lavve.

Iudicialls.

How the Lawe is our schoolemaister.

The schoolemaster is appointed for the childe, to teach him, to bring him vp, and to kéepe him as it were in prison, but to what ende, and how long? Is it to the ende that this straight & sharpe dealing of the schoolmaster should alwaies continue? Or that the childe should remaine in continuall bondage? Not so, but onely for a time, that this obedience, this prison and correction might tourne to the profite of the childe, that in time, hée might be heire and Prince. For it is not the fathers will, that his sonne should alwaies be subiect to the schoolemaister, and alwayes beaten with roddes, but that by his instruction and discipline, he may be made able and méete to be his fathers successour. Euen so the lawe (saith Paule) is nothing els but a schoolmaister, not for euer, but till it haue brought vs to Christ: as in other wordes he said also before. The lawe was giuen for transgressions, vntill the blessed séede should come. Also the scripture hath all vnder sinne. Againe: we were kept vnder & shut vp vnto faith, which should after be reuealed, wherefore the law is not onely a schoolemaister, but it is a schoolemaister to bring vs vnto Christ. What a schoolemaister were he, which would alwaies torment and beate the childe, and teach him nothing at all? And yet such schoolemaisters were there in time past, when schooles were nothing els but a prison and a very hell, the schoolmaisters cruell tyrants and very butchers. The children were alwaies beaten, they learned with continuall paine and trauaile, and yet fewe of them came to any prowfe. The Lawe is not such a schoolemaister, for it doth not onely terrifie and torment (as the foolish schoolmaister beateth his scholers & teacheth them nothing) but with his rods he driueth vs to Christ: like as a good schoolemaister instructeth and exerciseth his scholers in reading and writing, to the ende they maye come to the knowledge of good letters and other profitable things, that afterward they may haue a delight in doing of that, which before when

Schoolemaister.

Gal 3. 24.

Gal. 3 19

they were constrained therunto, they did against their wils, &c.

Luther vpon the Gal. fol. 163.

How the lawe first entred.

The lawe entred first into the world, by mans disobedience in Paradise, & was not so much giuen by Gods owne frée motion, as by mans owne sæking & wilfull procuring, which neuer was, nor neuer shall be, in his power to perfourme.

The lavvs entring

Fox, in his sermon of Christ crucified.

How the lawe was giuen in thunder.

Exo. 20. 18

The lawe was giuen in thunder, lightening, fire, smoke, and the voice of a trumpet and terrible sight. Exo. 20. 18. So that the people quaked for feare, and stod a farre off, saieng vnto Moses: Speake thou vnto vs, and we will heare, let not the Lord speake to vs, least we dye. No eare (if it be awaked and vnderstand the meaning) is able to abide the voice of the lawe, except the promises of mercie be by. That thunder, except the raine of mercie be ioined therewith, destroieth all, and buildeth not. The law is a witnesse against vs, and testifieth that God abhorreth the sins that are in vs, and vs for our sinnes sake. Tindale. fol. 118.

¶ The ceremoniall & iudiciall lawes, were reuealed of God to Moses, by the Angells, and by Moses to the people, and by Moses at Gods commaundement they were inserted into a writtен booke. But the lawe of the ten commaundements was not reuealed by man, or any meanes of man, but by God himselfe at the mount Sina, and writtен, not by the hand of Moses, but with the finger of God in tables, not made of matter, easie to be dissolued, but made of stone to indure for euer. Bull. fo. 111.

Lavve of the 10. cō. writen by God and not by Moses.

Wherefore the lawe was giuen.

The lawe was giuen (saith S. Austen) that man might finde himselfe, & not to make his sickneſſe whole, but by his preaching the sickneſſe increased, the Phisition might be sought. Wherefore the lawe threatning & not fulfilling that thing that he commaundeth, maketh a man to be vnderneth him. But the law is good if a man vse it wel. What is that to vse the law wel: By ỹ law to know our selues, & to sæke Gods help to help our health. ¶ Hære we sée by S. Austen, that the commandements of God giueth vs no strength, nor yet declareth any strength to be in vs, but sheweth vs our dutie and weakneſſe, and also moueth vs, and causeth vs to sæke further for strength. D. Barnes.

¶ Of

¶ Of profiting to craue the grace of Gods helpe, Auguſtine ſpeaketh ofte, as when he writeth to Hilary: The lawe commaundeth that endeuouring to do the things commaunded, and being wearied with our weakeneſſe vnder the lawe, we ſhould learne to aſke the helpe of grace. Againe to Aſelius: The profit of the lawe is to conuince man of his owne weakneſſe, & compell him to craue ỳ Phiſicke of grace which is in Chriſt. Againe, to Innocent of Rome: The lawe commaundeth, and grace miniſtreth ſtrength to doe. Againe, to Valentine, God commaundeth theſe things ỳ we cannot doe, that we may learne to know what to aſke of him. Againe, The law was giuen to accuſe you, that being accuſed, ye ſhould feare, & fearing, you ſhould craue pardon, & not preſume of your owne ſtrength. Againe, The law was giuen for this purpoſe, of great, to make little, to ſhew that thou haſt no ſtrengh of thine owne to righteouſneſſe: that thou as proude, vnworthy and nædie, ſhouldſt flye vnto grace. After he turneth his ſpeach to God & ſaith: Doe ſo Lord, doe ſo merciſull Lord: commaund that which cannot be fulfilled: yea, command that which cannot but by thy grace be fulfilled: that when men cannot fulfill it by their owne ſtrength, euery mouth maye, bee ſtopped, & no man may think himſelfe great. Let all be litle ones, & let al ỳ world be guiltie before thee. Ca. in his In. 2. b. ca. 7. ſe. 9. Law impoſſible.

How the lawe was giuen by Moſes.

The lawe was giuen by Moſes, but grace & veritie came by Jeſus Chriſt. ¶ This place doth Tindale in his expoſition of the 5. 6. & 7. of S. Mathew, expound on this wiſe. Though Moſes (ſaith he) gaue the lawe, yet he gaue no man grace to doe it nor to vnderſtand it aright, or wrote it in any mans hart to conſent that it was good, and to wiſh after power to fulfill it: But Chriſt giueth grace to doe it, and to vnderſtand it aright, and writeth it with his holy ſpirit in the tables of the hearts of men, and maketh it a true thing there and no hypocriſie. By Moſes

Folio. 184.

How we are dead through the lawe.

But I through the lawe, am dead to the lawe, that I might liue vnto God. ¶ But I through the lawe, am dead to the lawe, that is, by the lawe of libertie & grace graunted in Chriſt, I am deliuered from the lawe of bondage, miniſtred by Moſes, and from the burthen and curſſe thereof. Tindale. *Gal. 2. 19* Dead

¶Are dead concerning the lawe, by the body of Christ. ¶Be-
Rom.7.4. cause the body of Christ is made an offering and a sacrifice for our sinnes, whereby God is pleased, and his wrath appeased for Christs sake, the Holy Ghost is giuen to all beleeuers, whereby the power of sinne is in vs daily weakned: we are accounted dead to the lawe, for that the lawe hath no dominion ouer vs.

The Bible note. ¶Luke. Vnder the lawe.

How the Lawe increaseth sinne.

But the lawe in the meane time entred in, that sinne should
Rom.5.20 increase. ¶The lawe increaseth sinne, and maketh our nature more greedie to doe euill, because the law ministreth no power
Sinne. nor lust to ỹ she biddeth, or to refrain from ỹ she forbiddeth. Tin.

Why the lawe is called the messenger of death.

The lawe is called the messenger of death: namely, because
Messenger of death. that if we haue no more, but the doctrine that is contained in the lawe, we shall be vtterly ouerwhelmed afore God, & we shalbe cast away without any remedy. Then if God indite vs but according to the forme of ỹ lawe, he shall discouer filthines inough in vs. Cal. vpon Iob, fo. 172.

What the lawe of God requireth.

The lawe of God requireth loue from the bottome of the heart, and cannot be satisfied nor fulfilled with the workes ther-
Loue. of as mans lawe is, for the lawe is spirituall as S. Paule saith
Rom.7.14 Rom.7. which no earthly creature by his owne strength & enforcement is able to fulfill, but by the operation and working of the spirit of God. Tindale.

What it is to be vnder the lawe.

To be vnder the lawe, is to deale with the workes of ỹ law,
Vnder the lavve. and to worke without the spirit and grace, for so long no doubt, sinne raigneth in vs through the lawe, that is to say, the lawe declareth that we are vnder sinne, and that sinne hath power and domination ouer vs, seeing we cannot fulfill the lawe, namely, with the heart, forasmuch as no man of nature fauoureth the lawe, consenteth therevnto, and delighteth therein, which thing is exceeding great sinne, ỹ we cannot consent to the lawe, which lawe is nothing els but the will of God, &c. So that to be vnder the lawe, is not to be able to fulfill the lawe, but to be debter to it, and not able to paye that, which the Lawe requireth, &c. Tindale.

¶To

¶To be vnder the lawe, is nothing els, but to be bounde or subiect vnto sinne, for the law through sinne, condemneth vs, as guiltie. But to be dead vnto the law, is nothing els, but to haue that extinguished in vs, by which the law accuseth and condemneth vs, and that is, the olde man, the flesh, naturall lust & corruption of nature: when these things be once dead in vs, & that Christ liueth and raigneth in vs, we can by no meanes be condemned by the law, &c. Pet. Mar. vpon the Rom. fol. 161. Dead to the lawe.

What it is, not to be vnder the Lawe.

Not to be vnder the lawe, is to haue a free hart remued with the spirite, so that thou hast lust inwardly of thine owne accord, to do that which the lawe commaundeth, without compulsion: yea, though there were no lawe. Tin. in his pro. to the Rom. Not vnder the Lawe.

Why Paule calleth the booke of Genesis the lawe.

Tell me, ye that would be vnder the law, &c. ¶Why doth Paule call the booke of Genesis out of the which he alledgeth the history of Ismael and Isaac, the Lawe, seing that booke containeth nothing at all concerning the law, but onely containeth a plaine history of Abrahams two children? Paule is wont to call the first booke of Moses the law, after the manner of ẏ Iewes, which although it containe no lawe besides the lawe of circumcision, but the principall doctrine thereof is concerning faith, and that Patriarks pleased God because of their faith, yet ẏ Iewes notwithstanding, onely because of the law of circumcision which is there contained, called the booke of Genesis the lawe, as well as the other bookes of Moses, so did Paule himselfe also being a Iewe. And Christ vnder the title of the lawe, comprehendeth not onely the bookes of Moses, but also the Psalmes. Iohn. 15. 25. But it is that the words might be fulfilled which were writen in the lawe, They hated me without a cause. *Gal.* 4. 20. Booke of Gene. called the Lawe. *Psal.* 35. 19.

Luther vpon the Gal. fol. 205.

How the lawe is impossible for a man to fulfill.

The Pelagians (saith S. Austen) thinke themselues cunning men, when they say, God would not commaund that thing that he knoweth a man is not able to doe, & who is there that knoweth not this? But therefore God commaundeth vs to do some thing that we are not able to doe, that we may vnderstand, what we ought to craue of him. Iewel. fol. 317. Lavv impossible.

¶And the law had righteousnes, but for a time, not because

Ambroſt ad Gal. 3. it could iuſtifie before the Lord, for it could not ſo forgiue ſinne, that of ſinners it could make them iuſt. But to this end it was giuen, that it might be a terrour prouoking men to a godly life, puniſhing the diſobedient and vnreuerent perſons. Therefore is not a lawe giuen which can giue life, but condempne.

I. Gough.

How the lawe is called a yoake.

Act. 15. 10 Yoake Why tempt ye God, to put on the diſciples necks that yoake, which neither our fathers nor we were able to beare. ¶ He meaneth the holy lawe, and not the ceremonies onely, and calleth it a yoake not able to be borne, becauſe no man, not the moſt holieſt and perfecteſt that euer was (Chriſt onely excepted) was able to perfourme the ſame in all pointes, both outwardly according the Letter, and inwardly according to the Spirit.

The Bible note.

The difference betweene Gods law and mans.

God and mans lavv Mans lawe onely requireth externall and ciuill obedience, Gods lawe, both externall and internall.

Who hath fulfilled the lawe.

Rom. 10. 4 Lavv fulfilled. Chriſt is the ende of the lawe, for righteouſneſſe to all that beléeue. ¶ That is, Chriſt hath fulfilled the whole lawe, & therfore whoſoeuer beléeueth in him, is counted iuſt before God, as well as he had fulfilled the whole Lawe himſelfe.

The Bible note.

Ende of the lawe. ¶ The ende of the lawe, is to iuſtifie them which obſerue it: therefore Chriſt hauing fulfilled it for vs, is made our Iuſtice, ſanctification, &c.

Geneua.

How the Gentiles were not without a lawe.

Rom. 2. 12 Gentiles had the Lavve of Nature Whoſoeuer hath ſinned without lawe, &c. ¶ It is not to be thought that the Gentiles were altogether without a lawe, for they had the lawe of nature, but not the lawe written, which we call the Ten commaundements, therefore they cannot excuſe themſelues from ſinne.

Sir. I. Cheeke.

How the lawe maketh all men ſinners.

Rom. 3. 19 Sinners Whatſoeuer the lawe ſaith, it ſaith it to them which are vnder the lawe, &c. ¶ In this place the lawe is taken for all the holy ſcripture, as it appeareth by theſe places & teſtimonies that be alledged here before, wherby it is made euident & plain, that all men without exception are ſinners.

Sir. I. Cheeke.

¶ The

¶ The lawe doth not make vs guiltie, but doth declare that we are guiltie before God, and deserue condemnation. Geneua.

How the lawe maketh vs to hate God.

In the faith which we haue in Christ, finde we mercie, life, fauour and peace: in the lawe we finde death, damnation and wrath, moreouer the curse and vengeance of God vpon vs. And it (that is to say the lawe) is called of Paule the ministration of death and damnation. In the lawe we are proued to be the enimies of God, and that we hate him. For how can we be at peace with God and loue him, seeing we are conceiued and born vnder the power of the diuell, and are his possession and kingdome, his captiues & bondmen, & led at his will, and he holdeth our harts, so that it is impossible for a man to fulfill the lawe of his owne strength and power, seeing that we are by birth and nature, the heires of eternall damnation, &c. Tind. in his booke named the wicked Mammon, fol. 6.

How the lawe is spirituall.

The lawe is spirituall. ¶ The lawe is called spirituall, because that it requireth the spirit, that is to say, the righteousnes and holinesse of the heart, and not the outward workes onely. *Rom.* 7. 14

Lawe spirituall.

How we dye to the lawe.

For I through the lawe, am dead to the law. ¶ The law that terrifieth the conscience, bringeth vs to Christ, and he onely causeth vs to dye to the law indeed, because ỹ by making vs righteous, he taketh away from vs the terrour of conscience, and by sanctifieng vs, causeth the mortifieng of lusts in vs, that it cannot take such occasion to sinne, by the restraint which the lawe maketh, as it did before. Rom. 7. 10. 11. *Gal.* 2. 19

Dye to the lawe.

¶ For I through the lawe am dead to the lawe, that is, by the lawe of libertie and grace graunted in Christ, I am deliuered from the lawe of bondage ministred by Moses, and from the burthen and curse thereof. Tindale.

To dye in the defence of the lawe.

If we do praise (saith S. Austen) the Machabees, & that w̄ great admiration, because they did stoutly stand vnto death for ỹ lawes of their country, how much more ought we to suffer al things, for our baptime, for ỹ sacraments of the body & bloud of Christ.

Dye for the lawe.

The meaning of these places following.

Cursed is euery one that continueth not in all things which *Gal.* 3. 10.

are written in the booke of the lawe to do them. ¶ All the which (meaning the things contained in the lawe) since no man doth fulfill them, it is manifest that no man can be iustified by the woords of the lawe. No man is iustified before God, because (saith S. Hierome) no man keepeth the lawe: therefore it is said that the beleeuers must be saued by faith onely. Moreouer he will shewe, that no man canne be iustified by the woorkes of Moses lawe, vnlesse he haue faith, which giueth pardon to him that beleeueth in God: neither yet, he that beleeueth in Christ, lineth without a lawe. D. Heynes.

No man fulfilleth the lawe.

Gal. 4. 1. And I say, the heire, as long as he is a childe, &c. ¶ While we were yet younglings, we had neede of the law, as our tutours, not that it should alwaies rule vs, but so long till we come to mans state, and haue the knowledge of Christ, which knowledge when we haue, we be deliuered from the seruitude of the law, for Christs sake, not for feare of punishment abstaining from euill, but led by the spirit of God, we are prepared & made fit, to fulfill all good woorks which the lawe commandeth. D. Heynes.

Heire.

¶ The Church of Israel was vnder the lawe as the Pupill subiect to his Tutor, euen vnto the time of Christ, when she waxed strong, and then hir pupilship ended. Geneua.

¶ Loke before where the Lawe is our schoolemaister.

An Argument of the Lawe.

Argumẽt. If I cannot haue my sinnes forgiuen me, except I kéepe and fulfill the lawe, then the kéeping of the lawe iustifieth me.

Aunswere.

I cannot haue forgiuenesse of my sinnes, except I haue sinned, Ergo to haue sinned, is the forgiuenesse of sinnes. Tindale.

A disputation betweene the Law and the Gospell.

Lawe and Gospell. The Law saith, pay thy debt: the Gospell saith, Christ hath payed it.

The Lawe saith, thou art a sinner, dispaire and thou shalt be damned: the Gospell saith, thy sinnes are forgiuen thée, be of good comfort thou shalt be saued.

The Lawe saith, make amends for thy sinnes: the Gospell saith, Christ hath made it for thée.

The Law saith, the father of heauen is angry with thée: the Gospell saith, Christ hath pacified him with his blood.

The law saith, wher is thy righteoulnes, thy goodnes & satisfaction:

tion: the Gospell saith, Christ is thy righteousnesse, thy goodnesse, and satisfaction.

The Lawe sayth, thou art bound and obliged to me, to the diuell, and to hell: the Gospell saith, Christ hath deliuered me from them all. Booke of Mar. fol. 1110.

The nature and office of the Lawe and Gospell.

The Lawe sheweth vs our sinnes. Ro. 3. 20, The Gospell sheweth vs remedie for. Iohn. 1. Lawe and Gospell.

The Lawe sheweth vs our condemnation. Ro. 7. The Gospell sheweth vs our redemption. Coll. 1.

The Lawe is the word of ire. Rom. 4. The Gospell is the word of grace. Act. 14. 20.

The Lawe is the word of dispaire. Deut. 27. The Gospell is the word of comfort. Luke. 2.

The Lawe is the word of vnrest. Rom. 7. The Gospell is the worde of peace. Eph. 6.

LAZARVS.

How the poore and rich are matched together.

RIches are not condemned in themselues, as we see how our Lord Iesus Christ hath shewed vs, by matching the poore and the rich together in the kingdome of heauen, when he speaketh of Lazarus in S. Luke. He saith there, that the Angels carried Lazarus: for albeit he was an out-cast among men, and a poore creature of whom no account was made, insomuch that he was forsaken of all men: yet neuertheless behold how ỹ Angels carrie his soule into Abrahams bosome. And what was this Abraham? A man rich both in cattell & monie, & in household, and in all other things sauing houses and lands, for these were not lawfull for him to haue, because it behoued him to tarrie Gods leasure, till he gaue him the land of Canaan to inherit. True it is that he purchased a burieng place, but he had not ante inheritance, notwithstanding that his moueables wer verie great. Therefore when we see the soule of Lazarus carried by the Angels into the bosome of Abraham, who is the Father of the faithfull: we perceiue that God of his infinite grace and goodnesse calleth both rich and poore vnto saluation.

Cal. vpon Iob. fol. 7.

Of the loosing of Lazarus.

Ioh.11.44 Lose him and let him goe. ¶ This was commaunded to be done, to amplifie ẏ glozy of the myzacle, ẏ the Iewes might fæle with their hands the wozk of God which they saw with their eies. Foz he which had sent away death with the powzer of his wozd, could either haue made the graue clothes to haue falne of by their owne accozd, oz els ẏ Lazarus should haue vnwound himself. But Chzist would haue ẏ hands of ẏ standers by, to be witnesse of the same. But to rediculous are ẏ Papists, which vpon this place ground their auricular confession. Chzist (saye they) wold haue Lazarus after he had restozed him to life, to bee losed by his disciples: therfoze it is not sufficient foz vs to be reconciled to God, except the church also forgiue vs our sinnes. But wherupon do they define & gather that the office of losing Lazarus was enioined the disciples, we rather gather by ẏ text, that it was enioyned the Iewes, to ẏ end they might haue all scruple of doubting taken from them. Therfoze this place serueth no moze their turne foz auricular confession, then doth ẏ othere of the ten lepers, in ẏ 17. chapter of Luke, the which also they haue shamefully abused. Marl. vpon Iohn. fol. 419.

LEFT HAND.

What the left hand of God doth signifie.

As the right hand is taken foz euerlasting life, so doth ẏ left hand signifie the tozments of the wicked.

LEGION. What a Legion is.

Mat.26.53 A Merie Legion conteined commonly, 6000. fotemen, & 7320. hozsemen, whereby hære he meaneth an infinit number.

Some say a Legion is 6666. as Iohn Scott in his discouery of witchcraft.

LEAGVE. What a League is.

A League is that bonde betweene men, whereby enterchaungeably they testifie both by wozdes and signes, that they are bound to perfozme certeine things, so that they handle together with good faith. And if it be a bond and perteineth to relation, it is grounded vpon humaine actions, & is referred to those things which ẏ parties considerated ought to perfozme ẏ one to the other. It is expzessed by wozds, & foz the most part signes are added. God when after the flood he made a league with mankinde, he did not only declare the fozme of ẏ obligation by wozds

wordes, but also he put the rainebow in ỹ cloudes as a witnes. *Gen.9.13.*
And in the league which hée made with Abraham, he put the
signe of circumcision. Furthermore, in that which was made *Gen.17.10*
by Moses at the mount Sinai, there were twelue pillers erec-
ted, and the people was sprinkled with bloud. Ioshua also when *Exo.24.4*
he should dye, erected vp a verye great stone, thereby to seale *Iosu.24.26*
the league, renued betwéene the people and God.

Pet.Mar.vpon Iudic.fol.73.

Of three kinde of leagues.

There are thrée kinde of leagues: The first kinde is, when the conquerours set lawes to those whome they haue conquered, in punishing them, and commanding them, what they will haue them afterward to doe. The second kinde is, when things being yet soũd, & neither part ouercome, they cõmune togethers that things taken from the one part, may be restored, and couenaunts of peace may bée established. The third kinde is, when there is no warre betwéene the parties, and certeine Princes or cities are ioyned together by some couenaunts, either to liue more peaceably, or els to take in hand some cõmon affaires, &c.

Pet.Mar.vpon Iudic.fol.73.

LEND. ¶ *Looke.* Vsurie.

LENT.

Wherevpon the Lenten fast was grounded.

There is none other cause of this fasting, thẽ of ỹ which Moses fasted, when he receiued the law at the hands of ỹ Lord. For sith ỹ miracle was shewed in Moses to stablish the authoritie of ỹ lawe, it ought not to haue ben omitted in Christ, least the Gospell should séeme to giue place to the lawe. But since that time it neuer came in any mans minde vnder coulour of following of Moses, to require such a forme of fasting in ỹ people of Israel. Neither did any of ỹ holy prophets & fathers follow it, when yet they had minde and zeale inough to godly exercises, for that which is sayd of Helias, that he fasted fortie daies without meate or drinke, tendeth to none other end, but that the people should know, that he was stirred vp to be a restorer of the law, from ỹ which almost all Israel had departed. Therfore it was a more wrongful zeale and ful of superstition, ỹ they did set forth fasting with the title & colour of following Christ.

Howbeit

Howbeit, in the manner of fasting, there was then great diuersitie as Cassiodorus rehearseth out of Socrates in the ninth booke of his historie. For the Romanes (sayth he) had but three wækes, but in these three was a continuall fasting, except on the Sundaie, and Saterday. The Slauonians and Grecians had fiue wækes, other had seauen. But their fasting was by diuided times, and they disagræd no lesse in difference of meates. Some did eate nothing but bread & water: some added hearbs: some did not forbeare fish and foule: some had no difference in meates. Of this diuersitie Augustine also maketh mention in the latter Epistle to Ianuary. Caluine in his Insti. 4. b. chap. 12. Sect. 20.

Why the Fathers instituted Lent.

The Fathers when they sawe men liue very carelesly and negligently, thought it good that they should be compelled after a sort to renew godlynesse in some part of the yeare, & somwhat to bridle ỳ fiercenes of ỳ flesh. And for this thing they thought that the fortie daies before Easter were most mæt, that men should so long haue their mindes both occupied in repenting, & also in remẽbring ỳ benefits of God. This inuention although at the first sight it might sæme trim, yet it agræth not with Christs libertie. For we must think vpon the benefits of God, and our great ingratitude, & other most grævous sinnes, not only fortie daies, but also continally. Further, by this meanes they opened a most wide window to liue securely & rechlye. For if they once had performed fullye these fortie daies, they thought that all the whole yeare after they might giue themselues wholy to all kinde of pleasures & lusts. For they referred the time of repentaunce to these fortie daies. And although the elders had a Lent, yet as Eusebius saith in his. 5. booke, and 24. Chapter) it was left frę vnto all men. For Ireneus after this manner, intreated with Victor Bishop of Rome, when he would haue excommunicated the East Church, because in the obseruing of Easter, it agræd not with the Church of Rome: What (sayth he) can we not liue at concord, although they vse their owne cities as we vse ours: for some fast in Lent two dayes, some foure dayes, some v. daies, some fiftæne daies, some twentie, and other some forty dayes. And yet is concord nevertheless kept in the Church. Pet. Mar. vpon Iudic. fo. 279.

LEPER.

LEPER. What the Leper ſignifieth.

THe Leper ſignifieth properly mans doctrine, which ſpreadeth abrode like a canker. And to be ſhort, all infection of vngodlyneſſe, therefore muſt the Leuites giue diligent hæde therto: for a little leauen ſowreth all the whole lumpe of dowe. T.M. *Leuit.* 13.

¶ He (meaning the Prieſt) ſhall iudge the plague to be cleane. *Leuit.* 13. 13.
¶ For it is not that contagious leper that infecteth, but a kind of ſcurffe, which maketh not the fleſh rawe, as the leproſie doth. Geneua.

¶ Of the leproſie in clothes which was vſed among the Iewes, let them iudge. This is euident, that we in our time ſuffer ouer many leproſies in clothes. T.M. *Leui.* 13. 45 Clothes.

¶ The leproſie in houſes, is anye thing thereto perteining, whereby the dweller might take anie harme in health of bodie, in hurting of his goods, or otherwiſe as if it ſtode in an euill ayre. T.M. *Leui* 14. 34, Houſes.

If I ſend the plague of leproſie in an houſe, &c. This declareth that no plague nor punishment commeth to man without Gods prouidence, and his ſending. Geneua. *Leui.* 14. 34.

How a Leper was knowne.

A leper had theſe fiue marks to be knowne by: his garment was vpon him and cut in twaine, his head vncouered, his face muffled, his dwelling from the companie of men, & proclaimed openly to be a leper and vncleane. Hemmyng.

Of the leproſie that Chriſt healed.

The leproſie that Chriſt healed in S. Mathewes Goſpell, was not like the leproſie that is now, but was a kinde thereof which was vncurable. Geneua. *Math.* 8. 3.

LESSE.

The meaning of this place following.

NOtwithſtanding he that is leſſe in the kingdome of heauen is greater then he. ¶ Chriſt which humbled himſelfe to the croſſe, was of leſſe reputation in this world then Iohn Baptiſt was, yet in the kingdome of heauen Chriſt was greater then hée. Tindale. *Mat.* 11. 11.

The leaſt of them that ſhall preach the Goſpell in the new eſtate

estate of Christes Church, shall haue more knowledge then Iohn, and their message shall be more excellent. Geneua.

LETANIES.

What the Letanies are.

LEtanies are nothing else but humble praiers and supplications to God, to procure his fauour, and turne awaye his wrath, and wer receiued long before procession came in place. Some be called Minores, the lesse: some Maiores the greater. The lesse were instituted by Mamartus Bishop of Vienna in the yeare of our Lord. 469. as Sigebertus sayth, or. 488. as Polichronicon reporteth. The order of them was but a solempne assembly of people vnto prayer, at such time as we call the rogation weeke. The cause was for earthquake and tempests, and inuasion of wilde beasts which then did greatlye destroye the people. The greater Letanie was deuised by Gregorie the Pope, Anno. 592. When as the cause beeing lyke as before, the superstition beganne to be more, for by the reason of a great pestilence following a floud, the Bishoppe by Ceremonies thought to appease the wrath of God, and therefore made Septiformem Lætanian, a seauenfold Letanie: One of the clergie, an other of the Monks: one of men, an other of their wiues: One of maidens, an other of widowes: the last of poore and children together. These people so distinct in the seauen orders, shoulde come from seauen seuerall places, and then it was thought they should be heard the sooner: but in their Procession, fourescore persons were striken with the plague, to shewe howe well God was pleased with them. Notwithstanding, how thinges of a good deuotion instituted, in time doe growe to great abuse. For what the order and solempnitie of them was, we reade in the counsell of Mentz, celebrated. 813. yeares after Christ. The woords of the decree be these: Placint nobis, &c. Our will is, that the greate Letanie bee obserued of all Christians three daies. And as our holye Fathers haue ordeined it, not riding, nor hauing precious garments on them, but bare foted in Sackcloth and Ashes, vnlesse infirmitie doe let. Thus farre the Counsell.

LETTER.

What

What the Letter ſignifieth.

AVguſtine in his third booke and. 5. Chapter De doctrina Chriſtiana writeth, that they sticke in the Letter, which take the signes for the thinges, and that which is figuratiuely spoken in the holy Scriptures, they take it so, as if it were spoken properlye. And so lowe crope they on the ground, that when they heare the name of the Sabboth, they remember nothing but the seauenth day, which was obserued of the Iewes. Also when they heare of a Sacrifice, they thinke vppon nothing but the sacrifices which were killed. And though ther bee some seruitude tollerable, yet hee calleth that a miserable seruitude, when wee take the signes for the thinges, wherein there is a greate offence committed in these dayes in the Sacrament of the Eucharist, for howe manye shall a man finde, which beholding the outwarde signes of the Sacrament, calleth to memorye the death and passion of Christ, whereof it is most certeine that they are signes, or which thinketh within himselfe that the bodye and bloud of Christ is a spirituall meate for the soule through fayth, euen as breade and wine are nourishmentes for the bodye? Or which weigheth with himselfe, the coniunction of the members of Christ, betweene themselues, and with the head. These thinges are not regarded, and they cleaue onelye to the sight of the signes, and men thinke it is inough if they haue loked vppon, bowed the knee and worshipped. This to imbrace the Letter, and not to giue eare vnto the sayde Auguſtine, who in the place wee haue nowe cited, and a little afterwarde most appertlye affirmeth, that to eate the bodye of Christ and to drinke his bloud are figuratiue kinde of speaches. So are the Iewes accused because they cleauing onely to the Letter and circumcision, were transgressers of the lawe.

Pet. Mar. vpon the Rom. fol. 49.

How the Letter killeth.

For the Letter killeth, but the Spirit giueth lyfe. 2. Cor. 3. 6.

¶ The Letter heere and in the seconde to the Romanes. verse. 27. and in diuerse other places of the Scripture, signifieth the Lawe or olde Testament, and the Spirit, the Gospell or new Testament. And so doth Saint Auſten expounde them in sundrie places of his booke, which hee wrote of the letter and the

the ſpirit. And Eraſmus alſo, both in his Paraphraſes and Annotations. Becauſe the lawe findeth vs guiltie, and therupon condemneth vs, therefore ſaith the Apoſtle rightly, that it killeth. And the goſpel becauſe it pronounceth vs righteous in Chriſt, and sheweth vs that by him we are iuſtified from all thinges, whereof we could not be iuſtified by the lawe. Act. 13. 39. doth therefore bring lyfe. As for ſuch as by the letter, will vnderſtand the litterall ſenſe, and by the ſpirit the ſpirituall ſenſe can no learned or chriſten man allowe. For theſe wordes, Letter, miniſtration of death, miniſtring of condemnation, and that which is deſtroied, ſignifieth all one thing. And theſe, Spirit, Miniſtration of righteouſneſſe, and that remaineth, be there verie contraries. Now wordes meaning one thing, muſt haue one interpretation. And by ſome of the firſt cannot the litterall ſenſe be vnderſtode, nor by ſome of the laſt the ſpirituall. Ergo neither by theſe wordes Letter or Spirit, ſith Letter is all one with the firſt, and ſpirit with the latter. - Tindale.

Origen in Leuit. homil. 7.

¶ Origen writeth thus: Et eſt in Euangelio littera, &c. Euen in the Goſpell there is a Letter that killeth. For when as Chriſt ſayth: Vnleſſe ye eate the fleſh of the ſonne of man, &c. If ye take the ſame according to the Letter, the Letter killeth.

What is Littera occidens, the murthering Letter? Truely the lawe which cauſeth anger by which commeth knowledge of ſinne, which is a Schoolemaſter vnto Chriſt. The lawe firſt killeth, ý Chriſt may make aliue, it condemneth ý Chriſt may iuſtifie, it ſheweth ſinne, it healeth ſinne. Ro. Hutchynſon.

How letter and circumciſion is taken in this place.

Rom. 2. 27. Which being vnder the Letter & Circumciſion, doth tranſgreſſe the law. ¶ The letter is heere taken for the outward ſhew or ceremonie, as a little after by the ſpirit, he vnderſtandeth the circumciſion of the heart. Sir. I. Cheeke.

¶ When the Lawe is called the Letter, or that it pronoketh death in vs, or that it killeth, or is the miniſter of death, or that it is the ſtrength of ſinne, it is meant as we conſider the law of it ſelfe without Chriſt. Geneua.

LEVEN.

How

How Leuen is diuerſely taken in the Scripture.

Leuen is ſometimes taken in an euill ſenſe, for the doctrine of the Phareſies, which corrupted the ſweetneſſe of the word of God, with the leuen of their gloſes. And ſometime in a good ſenſe, for the kingdome of heauen, that is to ſaye, the Goſpell and glad tidings of Chriſt. For as leuen altereth the nature of dowe, and maketh it through ſowre, euen ſo the Goſpel turneth a man into a new lyfe, and altereth him a little and little, firſt the heart, and then the members. Tindale, fo. 226.

Take heede and beware of the leuen of the Phareſies and of the Saduces. ¶ By leuen heere is vnderſtode the doctrine and inuention of the Phareſies, and of all other men lyke conditioned vnto them. Sometime leuen in the Scripture is taken in an euill ſenſe, as heere, and ſometime in a good ſenſe. As in the. 13 33. and in the 12. of Saint Luke, verſe. 1. it is noted by the name of hypocriſie, becauſe it is deceitfull, falſe and vngodly, and maketh all the louers thereof hypocrits. Tindale. *Mat.* 16.6.

¶ Leuen heere is taken for the erronious doctrine of the Phareſies & Saduers, which with their gloſes depraued the Scriptures. Some thinke this word leuen is taken for wholeſome doctrine of the Goſpell. Mach. 13. 33. Sir. I. Cheeke.

Beware of the leuen of the Phareſies. ¶ He willeth them to beware of contagious doctrine, and ſuch ſubtile practiſes as the aduerſarie vſed to ſuppreſſe the Goſpell. Geneua. *Mar.* 8.15.

LEVY.

Of Leuy, otherwiſe called Mathew.

AND ſawe Leuy the ſonne of Alphey, ſit at the receite of cuſtome. ¶ He that is heere in Marke called Leuy, in the Goſpell before (Chapter. 9. and verſe. 9.) is called Mathew, in whom we haue an example, how they that be called and beleeue, ought to bring forth worthy fruites of repentaunce. Sir. I. Cheeke. *Mar.* 2.14. *Luke.* 5.27

¶ Luke. Mathew.

LEVITES. What their office was.

TAke the ſumme, &c. from thirtie yeare olde, and aboue. ¶ The Leuits were numbred after three ſortes; firſt at a *Nu.* 4.2.3

moneth olde, when they were consecrate to the Lord, next at 25. yeare old when they were appointed to serue in the tabernacle, and at. 30. yeare olde to beare the burthen of the tabernacle. Geneua.

2. Pa. 35. 3 ¶ He sayd vnto the Leuites that taught all Israel, and were sanctified vnto the Lorde, put the holy Arke in the house, which Salomon the sonne of Dauid king of Israel did builde, it shall be no more a burthen vppon your shoulders. ¶ It appeareth here, that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the worde of God. And where as he sayth: It shall bee no more a burthen vpon your shoulders, that is, as it was before the temple was built. Therefore your office onely is now, to teach the people, & to praise God. Geneua.

How this place following is to be vnderstood.

For the Leuites were purer hearted to bee sanctified then the Priestes. ¶ Pelicane translateth the wordes thus: Leuitæ quippe facilioni ritu, &c. For the Leuites were sooner or easier sanctified then the Priestes, which he expoundeth more plainly in his Commentaries, saieng: Intelligitur Sacerdotum numerum imminutum fuisse, &c. It is to bee vnderstoode that the number of the Priestes was diminished, which should haue sufficed for to prepare the Sacrifices, and therefore they desired the helpe of the Leuites, that all thinges might bee done more diligently. There was also an other cause of the Leuites helpe, for the sanctifieng of the Temple, and the preparation of the Sacrifice was so sodeinly commaunded, that many of the Priestes had not time to sanctifie themselues according to the lawe, which required a certeine space for the same, and the Leuites might bee sanctified with lesse adoe, and in shorter time. And surelye the verye circumstaunce of the place doe proue this to be the true vnderstanding of it: for these be the wordes that immediatlye goe before: but the Priests were too fewe and were not able to sleye all the burnt offeringes, therfore their brethren the Liuites did helpe them, vntill they had ended the worke, and vntil other Priests were sanctified. I. W. fol. 11.

LEVIATHAN. What Leuiathan ſignifieth.

DAreſt thou drawe out Leuiathan with an Angle, &c. *Iob.40.20*
¶ Leuiathan as diuerſe learned men expounde, ſignifieth the greateſt fiſh that liueth in the Sea, which is a Whale. T.M.

Euen Leuiathan that crooked Serpent. ¶ Leuiathan betoketh heere the Diuell, after ſome expoſitours. Albeit, that it properlye ſignifie a Whale, as it is ſayd, Iob. 40. Serpents alſo betokeneth the Diuell, becauſe of their ſubtileneſſe and wilineſſe. Gen. 3.1. The Hebrewes vnderſtand heere by Serpents, mightie kings and Princes. T.M. *Eſay.27.1*

¶ By Leuiathan the greateſt of fiſhes in the ſea, is meant the kingdome of Satan, and the mightie tyrants of the world, enimies of Chriſt, and perſecutors of his religion. The Bible note.

The Lord with his ſore and great and mightie ſword, ſhall viſite Leuiathan. ¶ That is, by his mightie power, and by his worde, hee prophesieth heere of the deſtruction of Satan and his kingdome, vnder the name of Leuiathan. Geneua. *Eſa.27.1*

LIBANVS AND CHARMEL.

What Libanus and Charmel doe ſignifie.

Se ye not that it is harde by, that Libanus ſhall bee turned into Charmel, &c. ¶ As though hee ſhoulde ſaye, it is not longe to, that goodlye trees (which are ſignified by Libanus) ſhall be tourned into plaine fieldes, and that the plaine fieldes (which are ſignified by Charmel) ſhall become rough and full of buſhes. The time that Chriſt ſhould come is the ſhort time that hee meaneth, which the Scripture doth oft call a ſhort time. Then ſhall the vnfruitfull, rough and wodye heathneſſe (which is vnderſtode by Libanus) bee tourned vnto the religion of Chriſtes congregation or Church, and vnto the true ſeruice of the true GOD, (which is vnderſtode by Charmel) that fruitfull and well tilled fielde. T.M. *Eſa.29.17*

¶ Shall

¶Shall there not be a chaunge of all things? Charmel that is a plentifull place in respect of that it shall be then, may bee taken as a forrest, as Cha. 32. 15. and thus he speaketh to comfort the faithfull. Geneua.

LIBERTIE OF CHRIST.

What it is to stand in the liberties of Christ.

Gal. 5. 1. STand fast therfore in the libertie wherewith Christ hath made vs free. ¶They do not stand in ỹ libertie of Christ, which being not content with the sole & onely grace of Christ doe set their mindes vpon the lawe, as though Christ were not sufficient to saue alone, but had neede of the helpe of the lawe. Yet we must take heede, that we doe not misuse this libertie, thinking we may doe whatsoeuer we list. Sir. I. Cheeke.

¶The libertie and freedome that we haue in Christ, ought euery man to stand by. Tindale.

LYE.

The definition of a lye.

HE is sayde to lye, which with a will to deceiue, speaketh that which is false, and that to lye is nothing else but to speake against the minde, for lyers speake otherwise then they haue in their hearts. But the desire to deceiue is vtterly against iustice and amitie, which we mutually owe one to an other. There are three things therfore in a lye: First to speake that which is false: secondly his will in speaking: and thirdly a desire to deceiue. The first part longeth to the matter: The other two partes perteine vnto the forme. Pet. Mar. vpon Iudic. fol. 87.

¶Octauian the Emperour demanded vpon a time this question of Pisto the Philosopher: Tell me Pisto, what shall men doe if he be brought to this extremitie, that if he speake truth, he condemneth himselfe, and if he make a lye he saueth himself. The vertuous man (saith he) ought rather to chose to be ouercome with truth, then to ouercome by lyes: for it is impossible, that a man which is a lyar, shoulde continue longe in prosperitie.

Pisto the Philosopher.

Whether we may lye to preserue the lyfe of our neighbour, or no,

What

What if a murtherer shoulde persecute a man, to kill him, and thou knowest that he lyeth there kidden where thou presentlye art, and they demaunde of thee if thou knowest whether he be there or no? He aunswereth, that if thou be of a valiant courage, and as it becommeth a Christian, thou must saye where he is, I knowe but I will not vtter it, doe ye what ye will. But when the matter commeth to this point, that for the safetie of any mans life thou must make a lye, knowe thou that thou oughtest to commit the thing vnto God, & that thou hast nothing therein more to doe. Either thou must answere that thou wilt not betray him, or els thou must hold thy peace. But by thy silence the murtherer will suspect that he is in thy house, and thou shalt seeme to giue occasion of his taking. But in verie deede thou hast not so done, for thou canst not let him to thinke what he will. Wherefore the matter is rather to be committed vnto God, then that thou shouldest make a lie. Howbeit thou must verie well weigh with thy selfe, namely, to speake so, that thou say not al, and yet speake not falsely. For in these cases I thinke it is not forbidden, yea, I iudge it is most lawfull to speake doubtfully.

Pet. Mart. vpon Iudic. fol. 90.

Of the Midwiues lye, and of Rahabs lye.

Now to speak of the Midwiues of Aegypt & of Rahab. God did not reward them for their lye, but for their mercie, because they dealt kindly with his people, for which also he forgaue them their lye, wherein they sinned vndoubtedlye, grieuously. For the mouth which lieth killeth the soule. Sap. 1. 11. If those Midwiues had beene perfect women, they would haue refused that office, wherevnto Pharao appointed them, for it was to murther the infants of the Israelites. And Rahab had done better, if she had not lyed, but answered, I know where they bee, but because I feare God, I will neuer shew it, they could haue lost nothing by this answere, although they had suffered death therefore. For blessed be the dead that die in the Lord.

Exo. 1. 19. *Iosua. 2. 4.*

Midwiues lye.

Rahabs lye.

How Paules lye is excused.

Saint Paule made no lye when he sayd that he was a citizen of Rome, for he was indeed a citizen of Rome, because his father was free. As at London the children of free men, be Citizens and free,

Act. 22. 25.

Paules lye.

Of one that would not lye.

Ferninus. When the Emperour sent his officers to one Ferninus Bishop of Tagasta, to search after a certeine man whome hée had hidden, hée béeing enquired for him, sayde that he woulde not denie that he had hidden him, because of lieng, but that he wold neuer betray him: for which aunswere he was grieuously punished: but no paine could cause him to disclose where the man was. The Emperour meruailing at his stedfastnesse, deliuered him. Ro. Hutchynson.

Of Abrahams lye to Abimelech. ¶ Loke. Abraham.
Of Dauids lye to Ahimelech. ¶ Loke. Dauid.

LIFE.

How these places followng are expounded.

AND the life was the light of men. ¶ This sentence is *Iohn.1.4.* sundrie wise expounded, for some thinke that the meaning is, that the lyfe which Gods sonne giueth creatures, shoulde be a light to man, to shew them Gods sonne. Some take the worde Life, for Gods sonne himselfe, as if Saint Iohn should saye, that Gods sonne, who is verye lyfe, is the lyght of men. Some other gather this sentence, that the lyfe that Gods son giueth to men, is adorned with vnderstanding and reason, and aduaunced therevnto, whereby excelleth all other earthly creatures. And these two latter expositions though they varye somewhat in expressing the matter, yet come to this ende, that Gods sonne is the authour of vnderstanding & reason in men, which is a sound and a true sense, and may be most certeinly gathered out of the wordes following, namely these: That was the true light that lighteneth euery man, &c. Thus much than maye be drawne out of this sentence, that Gods sonne being the authour of vnderstanding, is verye God. B. Traheron.

Iohn.10.18 No man taketh it from me, but I lay it downe of my selfe. ¶ If so be to lay downe his lyfe, signifieth nothing else but to dye, euen as to take away the lyfe is to kill, how then sayth he, that no man taketh the same from him? Did not the Iewes kill him: yes verily. If they then killed him, they also toke his lyfe away from him. Indéede they toke it awaye, but they did not extort it from him by violence, & against his will. For they could

could not haue taken the same from him, except he would willingly haue died. Marl. vpon Iohn. fol. 375.

He that findeth his lyfe shall lose it. ¶ They are sayd to finde their lyfe, which deliuer it out of daunger: & this is spoken after the opinion of the people, which thinke them cleane lost that dye, because they thinke not of the lyfe to come. Beza. *Mat.* 10. 39

¶ To finde his lyfe, is to satisfie the desire of his heart. Tin.

¶ He that doth preferre his life, before my glorie. Geneua.

Whosoeuer shall lose his lyfe for my sake, shall finde it. *Mat.* 16. 25

¶ Shal gaine himselfe: and this is his meaning, they that deny Christ to saue themselues, do not onely not gaine ỹ which they seke for, but also lose the thing which they would haue kept, that is themselues, which losse is the greatest of all: but as for them that doubt not to die for Christ, it fareth farre otherwise with them. Iohn. 12. 25. Beza.

Whether a man may lengthen or shorten his owne lyfe.

Salomon witnesseth of God, that he doth lengthen the lyfe of his, and shorteneth the lyfe of the wicked, saieng: The feare of the Lord maketh a long lyfe, but the yeares of the vngodlye shall be shortened. Ro. Hutchynson. *Pro.* 10. 27

LIGHT.

Who is the true light.

That was the true light. ¶ Here the Euangelist putteth a difference betweene light and light. Iohn was a lyght indede, as the Lord sayth, He was a Candle burning and shining, and Gods ministers are called the light of ỹ world. But their light is a borrowed light, a light giuen vnto them, & not naturallye dwelling in them. The Candle hath no light of it selfe, but hath light sent into it of an other. This place plainly seuereth the Lord Iesus frō creatures, for it affirmeth him to be the true light, and denieth them to be the true light. The Lord Iesus is light by nature, creatures by borrowing of an other: he giueth light, creatures receiue light. They neede lyght because they haue none by nature: he is full of light and giueth lyght to them that need. Seeing then that there is so great difference betweene the Lords light and mans light, the Lord must needes be of an other nature then a creature. *Iohn.* 1. 9.

For if a creature could be the true light, it could not be sayd, of the sonne onely, that he is the true lyght. But because a creature is not the true lyght, and Gods sonne is the true lyght, therefore Gods sonne is another thing then a creature. No creature can shine and giue light of it selfe by nature, Gods son shineth and giueth light of himself naturally, for he is the true light, so is no creature. B. Traheron.

The meaning of these places following.

Iohn.1.3. And the light shineth in darknesse, and the darknesse comprehended it not. ¶By the light is vnderstode Christ, and by the darknesse, vngodly and vnbelæuing men, amonge whome Christ came, and they receiued him not. Tindale.

¶Read the 18. verse in the fourth Chapter to the Ephesians.

The true light is not héere opposed or compared to the false light: but the Euangelist héere goeth about to putte a difference betwéene our Sauiour Christ and all other, least that any man should think that he is euen the same light & no better then that which Angels and men are sayd to be. But this is the difference that whatsoeuer is bright and shining in heauen and in earth, it borroweth his brightnesse from another: but Christ is lyght of himselfe, and shining by himselfe, and lightening with his brightnesse the whole worlde, insomuch that there is no other cause or originall of brightnesse but he. He called therefore that the true lyght, to whose nature it is proper to shine: Therfore this is the first note, by the which Christ is discerned from Iohn, and from al other Apostles. For Iohn and the Apostles were light, (as it is sayd before) but not the true light, that is to say, not that naturall light which shineth of it selfe, and which taketh no force to shine of anye other. Such one is Christ, but Iohn and the Apostles not so: for if the Lord had not béene illuminated with this lyght, they had béene altogether darknesse.

Marl. vpon Iohn. fol. 15.

Iohn.5.35. He was a burning and shining light. ¶Whereas our sauiour calleth Iohn a burning light, he doth thereby the more reprone the ingratitude of the Iewes: for it followeth that they were willinglye blinde, when they refused the Candle of

of God that was ſet before their eyes, as if he ſhould ſay, God would not haue you to erre, for he appointed Iohn to be a candell, that by his light, he might direct you in the right way. Therefore in that ye doe not know me to be the ſonne of God, your voluntarie errours is the cauſe thereof. Euen ſo they which at this daye is willingly blinde in the mids of the light of the Goſpell, haue no excuſe, for the Lord ſeeketh by the preaching of his word to bring men out of darkneſſe into light (in conſideration whereof, he calleth his Apoſtles the light of the world) that the darkneſſe of ignorance being driuen awaye, the hearts of mortall men maye be illuminated with the knowledge of God and true pietie. Marl. vpon Iohn. fol. 175.

I am the light of the world, &c. ¶ If Chriſt onely bee the light of the world, then the whole world is in darkneſſe, ſubiect to the kingdome of Satan, inſomuch that neither mans reaſon nor ſtrength, hath any light in it, except it receiue the ſame from Chriſt: otherwiſe it were but vaine and ſuperſtitious to giue light vnto light. Therefore without Chriſt, there is no one ſparke of true light. There may appeare ſome ſhew of brightneſſe, but it is like a ſodaine flaſh, which doth nothing els but daſill the eyes. Marl. vpon Iohn fol. 290. *Ioh. 8. 12.*

What is ment by the ſhining light.

Let your light ſo ſhine before men, that they maye ſee your good workes. ¶ The godly couerſation of the people of God, doth miniſter occaſion vnto men, to praiſe, laude and magnifie God, as on the contrarie ſide, our naughtie liuing is an occaſion, that God and his holy word is blaſphemed and euill ſpoken of. Sir. I. Cheeke. *Mat. 5. 16*

Wherefore theſe lights were ordeined.

Let there be lights for ſignes and ſeaſons. ¶ Theſe lights were not made to ſerue Aſtronomers fantaſies, but for ſignes in naturall things, and tokens of Gods mercie and wrath. The Bible note. *Gen. 1. 14.*

¶ By the lights he meaneth the Sunne, the Moone, and the Starres. Geneua.

¶ Loke. Loynes girde.

LILIES.

What it is to gather vp Lilies.

Cant.6.1. AND to gather vp Lylies. ¶Rabbi Iarhi and S. Barnard erpounding this place saith thus: To gather vp Lilies, is to gather vp men. And yet euen in this one exposition, resteth to be handeled, that Christ is the gatherer, and men the flowers. If Christ be a gatherer, he is no disperser. Indeede it is meete that the shepheard should gather his sheepe, and the hen hir chicken, and the husbandman the graine into his barne. Euen so the Prophet Ezechiel saith, that Christ should gather his sheepe out of all land, and gather them into their owne land: so doeth he himselfe say, with affection of deepe loue. O Ierusalem, Ierusalem, how often would I haue gathered thee together, as the hen gathereth hir chickens, and thou wouldest not. And as Lilies grewe dispersed heere one, and there one, so good men growe rare & thin. And as Christ picketh Lilies from among thornes, for they growe among thornes: so picked he Abraham from the thorns of Chaldee, Iob from the Husites, Hyram from the Tyrians, Naaman from the Sirians, the Niniuites from the Assirians. Lylies grow rare, and good men grow rarer: lylies among thornes, and good men among thornes: and as the gathering of Lylies and men be like: so men and Lylies be very like.

T. Drant.

LION.

The meaning of this place following.

2.Ti.4.17 AND I was deliuered from the mouth of the Lyon. ¶Some men doe expound this place of Satan the Diuell, which (as S. Paule saith) goeth about like a roaring Lyon, seeking whom he may deuoure. But it ought rather to be vnderstood of Nero the Emperour, which was the most cruell Tyrant that euer was on the earth, and such an vngodly Prince is as a Lyon, and as a deuouring beare vnto his people. Pro. 28. 15.

Sir. I. Cheeke.

How Lions are compared to the persecuters of Christ.

A Lyon is the Lord, and the fiercest of all other beastes of the earth, whose propertie is to lye and lurke, and in a manner to humble himselfe vntill he haue his praye, and then as it is the propertie of a beare to roare when he is baited, so the propertie of a Lyon is, when he hath got his pray to gape vpon it and to roare, and neuer before. Of this propertie sauoureth the sentence of the Prophet Amos. 3. Chap. ver. 4. saieng: Doeth

the

the Lyon roare in the wood, except he haue his pray? As who should saye, the Lyons roaring and the Lyons praie, goe euer together. Againe: Commeth there any plague within a Citie, that is not of the Lords sending, no more (saith Amos) can ye heare a Lyon roare without his praye. Of this propertie of a Lion doth Aristotle write in lyke manner. li. 9. de natura animalium. Chap. 24. And to this propertie of a Lion doth the Prophet Dauid resemble the persecuters of Christ at his passion, where he saith: Aperierunt super me os suum sicut Leo, They haue opened their mouths wide vpon me as it wer a Lyon ramping or roring. Another propertie that a Lyon hath, he is afraid of nothing, except it be of the noise and rolling of a wheele-barrowe, or a Timbrell, or some other lyke thing, as the noyse of emptie Carts. And some write that he is afraid of the crowing of a Cocke: so likewise the Lyons that put Christ to death, and doe now spoyle the Common weale, were nothing afraide of Gods displeasure, wrath and vengeaunce, but onely were afraid of a silly rattle, as of the losse of their owne vaine glory and pompe, of the decay of their fowlish superstitious traditions, but nothing regarding the shedding of Christs innocent & most precious bloud. A Lyon hath also this propertie, he loueth euer to feede and to walke alone, not so much as the Lioneſſe shall be in his companie, contrary to the nature of all other beasts: and this propertie may be resembled to the greedie Lyons of this world, that loueth to dwell alone, and to eate alone for any hospitalitie they keepe in comparison of their liuing, as well as vnto the Scribes, and Phareſies, and the high Priests, who to maintaine their auarice and couetousneſſe, cryed, Awaye with Christ, crucifie him, crucifie him, we haue no king but Cæsar, let Moses and vs alone. &c.

Ric. Turnar.

How tyrants are likened to Lyons.

The roaring of the Lyon, and the voice of the Lioneſſe, and the teeth of the Lyons Whelpes are broken. *Iob. 4. 10.* ¶ Though men according to their office doe not punish tyrants (whome for their crueltie he compareth to Lyons, and their children to their Whelpes) yet God is able, and his Iustice will punish them.

Geneua.

How

How the Lyons are fed by Gods prouidence.

*Psa.*104.21 The Lyons roare after their pray, and seeke their meate at God. ¶That is, they onely finde meate according to Gods prouidence, who careth euen for the brute beasts. Geneua.

LOCVSTS.

What manner of beasts they were.

*Mat.*3.4. His meate was Locusts and wilde honny. ¶Locusts be certaine beastes, which the people of Parthia and of Aethiopia dodde commonly vse to eate, as affirmeth Plinie in the 11. booke, the 29. chapter, and 16. booke and 30. chapter. Yet doe some holde opinion, that they be the toppes, or (as we call them) the buddes of trees or fruits. Tindale.

¶Locusts were a kinde of meate, which certaine of the East people vse, which were therefore called, deuourers of Locusts. Beza.

LOINES GIRDE. What is ment thereby.

*Iere.*1, 17. Girde vp thy loines, &c. ¶For a Prophet or Preacher to girde vp his loines, is boldly and constantly to resist the false opinions and doctrine of the wicked, and euen to imprint in them the word of truth (which engendreth hate) whether they will or no, and that not once or twice, but vntill such time as they either amend, or els waxe angrie and furious with it. Yea, and then to set more by the commaundements of the Lord, then by the power and tyranny of the world, and not to set by the threatenings of rulers which can do nothing but that which God permitteth and suffereth them: Therefore are they not to be feared of an obedient and faithfull seruaunt of the Lord. T.M.

The meaning of this place following.

*Luk.*12.35 Let your loynes be gird, and your lights burning. ¶That is, be in a readinesse to execute the charge which is committed to you. Geneua.

Burning lights. The burning lights that Christ willeth vs to haue in our hands, are a liuely faith, working through charitie. The workes of the Christians ought to be liuely feruent and burning. Sir. I. Cheeke.

LONG LIFE.

How a good man may desire long life.

That

That it is no euill thing for a good man to aske of God long life, may be gathered by the words of the Prophet, where he saith, Vitam petijt a te. He hath asked life of thee. And what meruaile is it if the iust man that is but a member of Christ, doe aske long life in some cases, and at some times, seeing that the naturall sonne of God, did in the fraile nature of his manhood, desire of his father, that the Cup of his bitter passion might passe away from him, and what was that els, but to desire to liue still, or at the least not to dye then: neuertheless, he teacheth all men how they shall pray in such a case, he vsed a kind of speach called Correctio, a calling backe of words againe, saieng: Verumtamen Pater non sicut ego volo, sed sicut tu vis: Neuertheless father, let it not be, as I in the nature of my manhood desire it, but let it be done as thy diuine pleasure is. Thus to aske long life, hauing no euill purpose or euill intent, as the rich glutton had, which when he had inlarged his barns, belked out these glorious words: Anima, habes bona reposita, Soule thou hast much goods layd vp in store for many yeares, be merry, & make good cheere. This foolish glutton did liue to eat, & not eate to liue. And all they ỹ desire to liue for any such sensuall purpose, their praier is not lawfull nor good: nay, it is not worthy to be called a praier, but a carnall wish, so to desire to liue, is to desire to be seperated from God, and to goe to the deepe dungeon of hell. But to desire to lead a long life, to the end that he may the more set forth the glorie of God, and to doe good to the world, & not to be an vnprofitable burthen vnto the world, as they be which do nothing heere but marre malte, & waste wheate, Nati consumere fruges, apt & borne to spend and to spoile. But to liue and labour to doe good (as much as in them lieth) to all men, and hurt to no man, their desire to liue long, is not to be doubted to bee a thing lawfull, forasmuch as long life, is a blessing of God. And if long life be one of the blessings of GOD, that he giueth to his chosen and elect seruaunts, who can say that to aske long life of God, is a carnall propertie. And to proue that long life is the blessing of God. Read. Exo. 20. 12. Deut. 5. 16. Ric. Turn. *Psal. 21. 4.*

If the good desire to liue, it is for the great desire they haue to doe good: but if the wicked or euill desire to liue, it is for that they would abuse the world longer.

In the Diall of Princes.

LORD.

LORD.

How the Lord is our ſhepheard and feedeth vs.

Pſal.23.1. DOminus regit me,&c. ¶ We ſhall vnderſtand that S. Hierome following the texte of the Hebrue veritie, doth read in the ſtéede of Dominus regit me, Dominus paſcit me. Which may be Engliſhed well, The Lord féedeth me, or, The Lord is my ſhepheard. The Gréeke word Paiuoſinou, ſignifieth Paſcere & regere, both to rule and to gouerne, and alſo to féede as the ſhepheard fædeth his ſhéepe, and by a Metaphore, it is tranſlated and applyed very properly ſometime to God himſelfe, and ſometime to ſuch men which héere in the earth are called by Office to be the ſpirituall Paſtours and Fathers of the Chriſtian flock. Arnobius in his briefe Commentaries doth properly write vpon theſe words, Dominus regit me,& nihil mihi deerit, after this manner: Dicant qui volunt, reget me ager meus,&c. Let them ſay that lyſt, my houſe and my land ſhall finde me: let other ſay, my ſhéepe and my fat Oxen are ſtore inough for mée, and another make his boaſt of his Painter, another of his Merchaundiſe, and he of his handie craft, and this man of his pen, and that man of his profound learning: but I am at a point ſaith the Prophet, and in this opinion will I dwel all the daies of my lyfe: Dominus regit me,& nihil mihi deerit, The Lord is my ſhepheard, and therefore I am ſure never to lacke: Nihil mihi deerit, I ſhall lacke nothing that ſhall be neceſſary and good, both for the body or for the ſoule, &c. Ric. Turn.

Of the Lords helpe in trouble.

The Lord is thy kéeper, he is the ſhadow (or protection) at thy right hand. ¶ He is called the ſhadow at thy right hand, to teach thée, that he is at hand, and ſtandeth by thy ſide readie to defende thée. Or els, The Lord is thy ſhaddowe at thy right hande, that is, he proſpereth all thy affaires, he giueth ſucceſſe to all thou takeſt in hande. If thou be a Preacher, and a teacher in the Church of God, if thou trauaile in thy vocation vprightly, and with a good conſcience to prouide for thy ſelfe and thy family, thou ſhalt not lacke thy Croſſe, but be of good comfort, for the Lord hath promiſed to be on thy right hande: he will aide thée, and ſuccour thée in all things, that thou ſhalt either doe or ſuffer. Luther vpon the Pſal. fol. 41.

How

How the Lord suffereth long.

Long suffering and of great goodnesse. ¶The Lord is long suffering, which is more then patient, for he not only suffereth, but also deferreth vengeaunce, desiring the amendement of the sinner, louing better to pardon and forgiue, then to punish. Rom. 2.4. either dispisest thou the riches of his goodnes, and patience, and long sufferaunce, &c. T.M. *Psa.*103.8

LOST SHEEPE.

The meaning of this place following.

I Am not sent but vnto the lost sheepe of the house of Israel. ¶Christ calleth them the lost sheepe vnto whom he is sent: In which saieng, we haue two things to bee obserued. First, that wee must acknowledge that we are all lost, or els Christ hath nothing to doe with vs. We must euery one confesse with the Psalmist, that I haue wandred lyke a lost sheepe, O seeke then thy seruaunt. They therefore that are proude of opinion of their owne good workes, and thinke to be saued by their desertes, are not for Christ to meddle withall, for hee is sent but vnto the lost sheepe of the house of Israel, or as he said to the Pharesies, The whole haue no need of the Phisition, but the sicke. First therefore we must acknowledge, that we are altogether cast away, and that we haue no more wit nor power to retourne, or to saue our selues, then hath a sheepe that is wandring in the Wilderneste among Wolues, Beares, and Lyons. Secondly, if we confesse and finde our selues to bee such, then are we heere comforted, that is properly sent and appointed of GOD, to saue the lost sheepe of the house of Israel, lyke as he saith in another place: The Sonne of man is come to saue that which was lost. And in Saint Lukes Gospell concerning the conuersion of Zacheus: The Sonne of man is come to seeke and to saue that which was lost. Therefore it ought to be no discomfort vnto vs, to confesse that wee are vtterlye lost, seeing thereby that we are assured, that wee appertaine vnto Christ, who came of purpose to seeke and to saue that which was lost. O the wonderfull wisedome, power and mercie of GOD shewed vs in CHRIST, that euen then, when we feele our selues lost, we are founde: when *Mat.*15.21 *Luk.*19.10

when we see our selues destroied, we are saued: when we heare our selues condemned, we are iustified: onely in beleeuing these words, The sonne of man is come to saue that which was lost. Let vs therefore with inuincible courage of faith, take holde of these generall promises of God, and apply them vnto our selues, as the poore woman of Canany did, and we shall finde it to be true which our Sauiour Christ saith vnto vs, There is nothing impossible, to him that beleeueth. Doct. Fulke.

LOTTES.

How they may be vsed lawfully.

Ionas.1.7. TO speake of lottes, how farre forth they are lawfull, is a light question. First to vse them, for the breaking of strife, as when partners, their goods as equally deuided as they can, take euery man his part by lotte, to auoid all suspition of deceiptfulnesse. And as the Apostles in the first of the Actes, when they Act.1.26 sought another to succéde Iudas the Traitour, and two persons were presented: then to breake strife, and to satisfie all parties, did cast lottes whether should be admitted, desiring God to temper them, and to take whom he knewe most méete, séeing they wist not whether to preferre, or happely could not all agrée: either is lawfull, and in all like cases. But to abuse them vnto the tempting of God, & to compell him therewith to vtter things whereof we stand in doubt, when we haue no commaundement of him so to doe, as these Heathen heere did, though God tourned it to his glorye, cannot bée but euill.

Tindale.fol.27.

¶ Which declareth that the matter was in great extremitie and doubt, which thing was Gods motion in them for the tryall of the cause, and this maye not be done, but in matters of great importaunce. Geneua.

LOVE.

Of the order of Loue.

SOme in séeking for an order in loue, doe determine by the authoritie of S. Austine, that first we must loue God, secondly our selues, thirdly our neighbours and brethren, and fourthly our owne body and our neighbours. But there is nothing in Scripture touching any such order. Indéed Christ doth saye, that

that the first Commaundement doth stand in the loue of God, but he doth not giue the seconde place to the loue of our selues, but vnto the loue of our neighbour, where as he saith in Mathew, the second is like the first. So that there is a double erroꝛ committed heere by them which doe vncircumspectly and vnadvisedly follow Augustine. One, in that they doo recken the loue of our selues, amongst the kindes of lone commaunded vs, whereas there is no Commaundement touching the same: foꝛ it is naturally giuen to vs all to loue our selues, and that there is no néede to giue any commaundement concerning this maner of loue: And whereas the same is coꝛrupted by the sin that dwelleth within vs in our flesh, that coꝛruption is not reformed by commaunding vs to loue our selues, but by the loue of God, of our neighbour and bꝛetheren, which is pꝛescribed vnto vs by expꝛesse pꝛecepts, to reformе the naturall affections of loue in vs, and to diꝛect them after a good oꝛder, wheꝛefoꝛe it is not to be feaꝛed that he which doth loue God, his neighbour and bꝛetheren aright, can neglect and cast away himselfe, albeit that he doe wholly denie and refuse himselfe, and be addicted fuli and whole to the gloꝛie of God, and the saluation of his neighbours. The other errour standeth, in that they place the loue of our selues, nert vnto the loue of God, whereas Chꝛist doth assigne the second place expꝛessely, to the loue of our neighbour.

Musculus.fol.471.

How Loue is the fulfilling of the lawe.

Paule Rom.13. affirmeth that loue is the fulfilling of ỹ law, and that he which loueth, doth of his owne accoꝛd all that ỹ law requireth. And first Tim.1.5. he saith, that the loue of a pure heart and good conscience, and faith vnfained, is the ende & fulfilling of the lawe. Foꝛ faith vnfained in Chꝛists bloud, causeth thee to loue foꝛ Chꝛists sake, which loue is the pure lone onely, and the onely cause of a good conscience; foꝛ then is the conscience pure, when the eyes loketh to Chꝛist in all hir deedes, to doe them foꝛ his sake, & not foꝛ hir owne singular aduauntage, oꝛ any other wicked purpose. And Iohn both in his Gospell and also Epistles, speaketh neuer of any other law, then to loue one another purely. Affirming that we haue God himselfe dwelling in vs, and all that God desireth, if we loue one another.

Rom.13.8

Tindale.fol.36.

Againe, Loue of hir owne nature, bestoweth all that she hath, and euen hir owne selfe, of that which is loued. Thou nædest not to bidde a kinde mother, to be louing to hir onely sonne. Much lesse spirituall Loue, which hath eyes giuen hir of God, nædeth mans lawe to teach hir to doe hir dutie. And as in the beginning he did put forth Christ as the cause and Authour of our righteousnesse: euen so hære setteth he him forth as an example to counterfaite, that as he hath done to vs, euen so should we doe one to another. Tindale.fol.49.

How we ought to loue God.

Lu.10.28 This doe, and thou shalt liue. ¶That is to say, Loue thy Lord God with all thy soule, & with all thy strength, & with all thy minde, & thy neighbour as thy selfe: as who should say, if thou doe this, or though canst not doe it, yet if thou fælest lust therevnto, and thy spirit stirreth and mourneth, & longeth after strength to doe it, take a signe & euident token thereby, that the spirit of life is in thæ, & that thou art elect to life euerlasting by Christs blood, whose gift and purchase is thy faith, and that spirit that worketh the will of God in thæ, whose gifte also are thy dædes, or rather the dædes of the spirit of Christ and not thine, and whose gifte is the reward of eternall life, which followeth good workes. Tindale.fol.78.

Iohn.5.42 ¶Ye haue not the loue of God in you. ¶The loue of God is hære taken, for the whole fæling of godlinesse. For no man can loue God, but he must also honour him, and must submitte himselfe wholly vnto him, euen as where is no loue of God, there is no obedience, in consideration, Moses maketh this the summe of the lawe, that we loue God with our whole heart, &c. Marl.vpon Iohn fol.181.

Why Loue hath the chiefe place, aboue Faith and Hope.

1.Cor.13.13 Now abideth Faith, Hope & Loue, but the chiefe of these is Loue. ¶The chiefe of these is Loue, not concerning iustification, but concerning the applieng of all things to the profit of the Congregation. Nothing letteth some one peculiar thing diuersly referred, to be now inferiour, now superiour to another. Loue, concerning prouiding for the necessitie of thy neighbour, is chiefe and aboue Faith: but concerning the obtaining of iustification and saluation, doth Faith excell Loue. Now Saint Paule

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Of Mary Magdalens loue.

Many sinnes are forgiuen hir, for she loued much, or whereby it commeth that she loued much. ¶Neither doe we hære wrest the words of the Gospell to maintaine a wrong opinion, for in the history there goeth before: first, when they were not able to pay, he forgaue them both. If he forgaue them, and if they were not able to pay, he did not then forgiue them for their loue. For if they had bene able to pay, he would not haue forgiuen them. Secondly, ther goeth before: Whether of these will loue him more? Symon saith, He to whom he forgaue him more. Therefore, the Lords aunswere could in effect be nothing els but this: I haue forgiuen hir very much, therefore hath she loued me much. So then I say, loue is of forgiuenesse, and not forgiuenesse, of loue. And then it followeth immediately: And he said to the woman, thy faith hath saued thæ, goe in peace. We do therfore conclude, that there is but one onely satisfaction, for the sins of all the world, to wit, Christ once offered vp for vs, which are by faith made partakers of him. Lu. Luk.7.47.

For she loued much, that is saith Theophilact, she hath shewed hir faith abundantly. And Basill in his sermon of Baptime, saith: he that oweth much, hath much forgiuen him, that he may loue much more. And therefore Christs saieng is so plaine by the similitude, that it is a wonder to sæ the enimies of ỹ truth, draw and racke this place so fondly, to establish their meritorious workes. For the greater sinne a man hath forgiuen him, the more he loueth him that hath bene so gracious vnto him. And this woman sheweth the duties of loue, how great the benefite was she had receiued: and therefore the Charitie that is hære spoken off, is not to be taken for the cause, but as a signe. For Christ saith not as the Pharesies did, that she was a sinner, but beareth hir witnesse, that the sinnes of hir life past are forgiuen hir. Beza.

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that hir loue obtained remiſſion of hir ſinnes, but faith, out of which hir loue proceeded: and therefore Chriſt openly affirmeth, Thy Faith hath made thee ſafe. For (as ſaith Saint Paule) without faith, it is impoſſible to pleaſe God. Heb.11.6. And whatſoeuer is not of faith, the ſame is ſinne. Rom.14.23.

Tindale.

¶ The more we knowledge our ſinnes to God, the more ſhal be forgiuen vs. The leſſe we acknowledge our offences, the leſſe forgiueneſſe we receiue, as by Chriſts example to Symon the Phareſie of two debters, who confeſſed that man to loue moſt, that had moſt forgiuen him. So it is ſaid of Chriſt by this woman (meaning Mary Magdalene) ſhe hath loued me moſt therefore moſt is forgiuen hir. She hath knowen hir ſins moſt, whereby ſhe hath moſt loued me, and thou haſt leſſe loued me, becauſe thou haſt leſſe knowen thy ſinnes: therefore, becauſe thou haſt leſſe knowen thy ſinnes, thou art leſſe forgiuen.

Hemmyng.

We may not thinke that loue cauſeth remiſſion of ſinnes, but that remiſſion of ſinnes cauſeth loue, for that our loue followeth, and goeth not before, Chriſt declareth in the ſame place, ſaieng: He that hath much forgiuen loueth much, & to whome leſſe is forgiuen, he loueth leſſe. Doth not Chriſt here manifeſtly teach, that Gods forgiuing engendereth in vs much loue or little: If we examine the circumſtaunce of the place, and ponder it diligently, we ſhall finde it, to be none otherwiſe. But how ſhall we aunſwere the phraſe of Scripture, which ſaith that many ſinnes are forgiuen hir, becauſe ſhe loued much: Sommer is nigh, becauſe the trees bloſſome, and yet the bloſſoming of the trees doth not cauſe Sommer, but Sommer cauſeth them to bloſſome. So Winter cauſeth colde, and not colde Winter, & yet we complaine on Winter, becauſe it is ſo cold. So we ſay, the tree is good, becauſe the fruite is good.

Tindale.

How perfect loue caſteth out all feare.

¶ Luke. Feare.

The meaning of this place following.

Eccle.9.1. No man knoweth whether he be worthy of loue or hatred.

Loue or hate. ¶ The meaning of this place is, that man knoweth not by theſe outward things, that is by proſperitie or aduerſitie, whom God doth fauour or hate.

Luther vpon the Pſal.fol.46.

¶ By

¶By any outward thing in this life, no man knoweth whether he is loued or hated of God. The Bible note.

No man knoweth, &c. ¶Meaning, what thing he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperitie and aduersitie, whome God doth fauour or hate, for he sendeth them as well to the wicked, as to the godly. Geneua.

The difference betweene Loue and Charitie.

There is (saith this Authour) as much difference betwéene Loue and Charitie, as is betwéene thred and twined thred. For though all twined thred be thred, yet all thred is not twined thred. So this word Loue is more common and more generall then is Charitie. For true it is, that all Charitie is Loue: but it is not true that all Loue is Charitie. In Greeke, Charitie is Agape, and loue is Eroz. There is the same difference in the one word from ỹ other, that is in a pen and a quill. All our pens for the most part be quills, but all our quills be not pens. The quill is that remaineth in his nature, without anye other fashion or forme put to it. The pen is a quill shaped and formed, and made apt to write. Lykewise Loue is the common affect or fauour: Charitie is Loue reduced into a due order towards God and man, as to loue God alone for himselfe, & to loue man for Gods sake, &c. Lupset. Loue and Charitie.

Of fiue manner of loues.

There be fiue waies noted of louing one another. Of the which number, one way is praised, three be vtterly dispraised, & one neither praised nor dispraised. First I may loue my neighbour for Gods sake, as euery good vertuous man, loueth euerye man. Second I may loue my neighbour of a naturall affection, because he is my sonne, my brother or my kinsman. Thirdly, I may loue for vaine glorie, as if I loke by my neighbour to bee worshipped or aduaunced to honour. Fourthly, I may loue for couetousnesse, as when I cherish or flatter a rich man for his goods, when I make much of them that haue done me pleasures, and may doe me moe. The fifte way, I may loue for my sensuall lust, as when I loue to fare deliciously, or els when I mad or dote vpon women. The first way to loue my neighbour for the loue I beare to God, is onely worthy to be praised. The second way naturally deserueth neither praise nor dispraise. The 5. Loues.

third, the fourth and the fift, to loue for glorie, and aduantage or pleasure, all three be stark naught. Lupset.

LOVVLINESSE.

Wherefore lowly men come to worship.

THe lowly person shall come to worship. ¶Not for that lowlinesse deserueth these things, but that these fall vnto the lowly for the lowlinesse of Christ. Hemmyng.

¶Saint Augustine saith that the whole lowlinesse of man, consisteth in the knowledge of himselfe. Caluine. Psal. 9.

Of loosing & binding. ¶Loke. Binding & loosing.

Of the loosing of Lazarus. ¶Loke. Lazarus.

LVCIFER.

What is meant by Lucifer. ¶Loke. Nabuchodonosor.

LVKE.

The life of S. Luke written by S. Hieronie.

LVke a Phisition & born at Antioch, was not ignorant of the Greeke tongue (as his writing do shew) he was a follower & disciple of the Apostle Paule, & a companion of al his peregrination: he wrote a volume of the Gospell, of whom ỳ same Paule saith on this wise: We haue sent wᵭ him a brother, whose praise is in the Gospel throughout all ỳ Congregations. And againe to the Collosians: Most deare Lucas the Phisition greeteth you. And to Timothie: Luke is with me alone. He set forth also an other speciall good booke, which is intitled the Actes, of the Apostles, the storie whereof came euen full to Paules time, being & tarieng two yeares at Rome, that is to say, vnto the fourth yere of Nero the Emperour there, whereby we do wel perceiue that the same booke was made in the same Citie. Therfore as for the circuites of Paule & of Tecla the Virgin, and all the tale of Leo by him baptised, we recken among the Scriptures that be called Apocripha. For what manner a thing is it, that a companion which neuer went from his elbow, should among his other matters be ignorant of this thing alone. Tertulian, which was nere vnto that time, reporteth that a certaine Priest in Asia, being an affectionate fauourer of the Apostle Paule, was conuict before Iohn for being Author of that booke, and that the Priest confessed

confessed himselfe to haue done the thing, for the loue that he bare to Paule, and the booke by reason thereof, to had escaped him. Some Writers deeme, that as often as Paule in his Epistles saith, according to my Gospel, he signifieth of the worke of Luke. And that Luke learned the Gospell, not onely of the Apostle Paule (who had not bene conuersant with the Lord in the flesh) but also of the rest of the Apostles, which thing Luke also himselfe declareth in the beginning of his owne workes, saieng: As they haue deliuered them vnto vs, which from the beginning sawe them themselues with their eyes, and were Ministers of the things that they declared. The Gospell therefore, he wrote as he had heard: but the Actes of the Apostles he composed as he had seene. He liued lxxviij. yeares not hauing any wife. Buried he was at Constantinople, vnto which Citie his bones were remoued & conuaied out of Achaia, together with ỹ bones of Andrew the Apostle, in ỹ 20. yere of Constantius ỹ Emperour. Eras.

In this second booke, the blessed Euangelist S. Luke (whose life we haue set forth already at the beginning of his Gospell) doth declare & write vnto vs (if we will be Theophile, that is to say, vnfained louers of God) what was done and wrought for our secular comfort, after the glorious Resurrection & most triumphant Ascention of our Sauiour Iesus Christ, how that our Lord Iesus did both promise, & also gaue most abundantly his holy spirit vnto all his Disciples. And what this spirit did worke by the preaching of the word, both in the Iewes, and also in the Gentiles, that beleeued in Christ: this booke hath alwayes bene in great estimation, and that most deseruingly. For the Actes of the Apostles (saith S. Hierom) seeme to be but a bare history, because in them onely the infancie of the Church (which then began to spring) is set forth: but if we consider that Luke the Phisition (whose praise is in ỹ Gospell) hath written them: we shall also perceiue, that all his words are ỹ phisick of a languishing & sick soule. What other thing (I beseech you) is this sacred & heauenly history, but one of the chiefest parts of the Gospell. For truly in ỹ other bookes (which are intitled the Gospell) the corne of wheate are cast into the ground & discribed. But heere in this booke, ỹ selfe same corne is set forth, being alredy sprong vp, and declaring most effectually his riches vnto the world. Againe, if we had not by Luke known, after what manner Christ

forsoke the earth, where and in what place, how and after what fashion, the promised Comforter did come, what beginning the Church had, wherein it did flourish, by what meanes it did increase, should we not haue lacked a great parte of the Gospell? Therefore Bede did right well, saieng, that Luke had not onely made an historie vntill the Resurrection and Ascention of the Lord, as the other did, but also did so set forth by writing the doings of the Apostles, as much as he knew to be sufficient to edifie the faith of the readers & hearers, that onely his booke (touching the Actes of the Apostles) was by the Church thought good to be credited, all other which presumed to write of the same matter being reiected & disapproued. Chrisostome also, to them that did meruaile why S. Luke had not written forth all the Apostolicall historie vnto the ende, or that he had not described the Actes of euery one of them seuerally in bookes by themselues, doth aunswere godly, saieng: These are sufficient vnto them that will apply their mindes and take hæde. Therefore leauing vnprofitable questions (why was not this written or that written) let vs take hæde vnto those wholesome saiengs of the Euangelist, that so we may apply, this most comfortable salue (ministred vnto vs by him) vnto our wounded soules.

Sir. I. Cheeke.

Luke warme. ¶Loke. Colde.

LVNATIKE.

Of the man that was lunatike.

Math. 17. 15. MAister, haue pitie vpon my sonne, for he is lunaticke.

¶They that at certaine times of the Mone, are troubled with the falling sickneſſe, or any other kinde of disease. But in this place we must so take it, that beside the naturall disease, he had a diuelish phrensie. Beza.

LVTHER. What he vvas.

LVther was an Augustine Frier. And began to write against the Bishop of Romes Pardons, in the yeare of our Lorde. 1517.

The cause why he first wrote against the Bishop of Rome.

Frier Tecel the Pardoner, made his proclamations vnto the people

people openly in the Churches in this sorte: Although a man had lyen with our Ladye Christs mother, and had begotte her with childe, yet were he able by the Popes pardons to pardon the fact.

How he wrote to Pope Leo.

In the yeare of our Lorde. 1518. the tenth yeare of King Henry the eight, Luther wrote first to Leo Bipsh of Rome, concerning the vse of pardons, and in certeine priuate disputations, called in doubt diuerse things concerning the Bishops supremacie, for which after he was troubled, & lastly proclaimed an heretike, vnder the defence and maintenaunce of Frederike Duke of Saxonie, he preached & writ against his power. All Germanie sone after forsoke the Bishop of Rome, and so was the whole state of Religion by his meanes altered among them. Sleadane.

How he was troubled with the lusts of the flesh.

When I was a Monke, I thought by and by that I was vtterly cast away, if at any time I felt the lust of the flesh, that is to saye, if I felt any euill motion, fleshly lust, wrath, hatred, or enuie against my brother, I assaide manie wayes to helpe & to quiet my conscience, but it wold not be: for the concupiscence and lust of my flesh did alwaies returne, so that I coulde not rest, but was continually vexed with these thoughts: This or that sinne thou hast committed: Thou art infected with enuy, with impaciencie, and such other sinnes, therefore thou art entered in this holy order in vaine, and all thy good workes are vnprofitable. If then I had rightly vnderstode the sentences of Saint Paule, The flesh lusteth contrary to the spirite, and the spirit contrary to the flesh, and these two are one against another, so that ye cannot doe the things that ye would do, I shuld not haue so miserablye tormented my selfe, but shoulde haue thought and sayde vnto my selfe, as now commonlye I doe: Martin thou shalt not vtterlye be without sinne, for thou hast flesh: thou shalt therefore fele the battell thereof, according to that saieng of S. Paule. The flesh resisteth the spirit. Dispaire not therefore, but resist it strongly, and fulfill not the lusts therof, thus doing thou art not vnder the lawe, &c. Luther vpon the Gal. fol. 251. Let all troubled consciences comfort themselues by this example of Martin Luther, and say as he sayde.

The question that Luther put foorth a little before his death.

Luther a little before his death, moued this question to his friends as they sate at supper: Whether we should know one an other in the lyfe to come or no, and when they were al desirous to learne of him: What saith he chaunced to Adam? He had neuer seene Eue, but what time god shaped her, he was cast into a meruailous dead and sound sleepe. But awaking out of the same, when he sawe her, he asked not whence shee is, nor whence shee came, but sayth, Shee is flesh of his flesh, and bone of his bones. But howe knewe he that? Verily beeing full of the holy Ghost, and replenished with true knowledge of God, he spake thus. In lyke manner shall we also in another life, bee renued with Christ, and shall knowe more perfectlye our parents, wiues, children, and whatsoeuer is besides, then Adam that time knew Eue. Sleadane.

Luthers praier before his death.

O God my heauenly Father, & the father of our Lord Jesus Christ, and of all consolation, I giue thee thanks, that thou hast reuealed vnto me thy sonne Jesus Christ, whome I haue beleeued, whome I haue professed, whome I haue loued, whom I haue set forth and honoured, whome the Bishoppe of Rome and all that wicked rabell doe persecute and dishonour, I beseech thee my Lorde Jesus Christ, receiue my soule: my heauenly Father, although I be taken out of this lyfe, albeit I must leaue this bodye, yet knowe I assuredly that I shall remaine with thee for euer, and that no man can take me out of thy hand, Slea.

What sects is sayd to rise out of him: Luke. Sect.

Macedonius.

Of his crueltie and tumult he caused in the Church.

Heretike. Macedonius a Priest of Constantinople, taught that the holy Ghost was a creature and no God. Betweene this man and one Paulus was great strife, whether of them should succeede

ceede Alexander in the Bishoprick of Constantinople: So that Hermogenes maister of the chiualrie, was slaine of the people when he came with the Emperours authoritie to stablish Macedonius, whom the Arrians fauoured. And being Bishoppe of Constantinople, he practised extreame crueltie in the Church, constraining the Christians to receiue the Communion with the Arrians, in such wise that if women or children refused to doe the same, he did either cut off their paps, or by such other cruell torments, force them thereunto. He caused much tumult and businesse in the Church, till at last a Sinode was assembled at Constantinople of. 180. Bishops against him. Cooper.

¶ Macedonius at the first being an Arrian & deposed by Acacius sect, could not quiet himselfe, but fell from the Arrians into an other heresie. He denied the Godhead of the holye Ghost, terming him the seruant and drudge of the Father, and of the sonne. This opinion they say, Marathonius Bishop of Nicomedia taught before him. These heretiks be called Pneumatomachoi, Socrat. li. 2. chap. 25. Epiph. hæræs. 73.

MAGI.

What the Magies were.

BEholde there came wise men from the East to Hierusalem. ¶ Wise men or Magi in the Persians tongue, signifieth Philosophers, Priestes, or Astronomers, and are here the first fruites of the Gentiles, that came to worshippe Christ. *Math. 2.1*

Geneua.

¶ The wise men (called Magi) that came from the East, were neither kings nor Princes, but as Strabo sayth (which was in their time) sage men among the Persians, as Moses was among the Hebrewes. He saith also that they were the Priests of the Persians. Tindale.

MAGISTRATE.

What a Magistrate is.

THE worde Magistrate, is derived from Maister, and signifieth the authoritie & office of them, which do eyther by right of inheritance gouerne subiects, peoples, or cities, either haue ỹ rule appointed thẽ by frꝛe electiõ & choise, some do deriue ỹ worde Maister, from the Latin Aduerbe Magis, which is to say, More,

for

for that maister can do no more them others, and excelling them in dignitie and authoritie. Some doe drawe the worde Maister from the Greeke word Mènisos, which signifieth greatest. But whether that Maister come of the Aduerbe Magis, either of the Greeke word Mènisos, euerie way, Magistrates do represent ỳ authoritie & office of Maisters. And we be also therby enformed that it were meete for them which doe rule others to aduance and passe them whome they do rule, in the prerogatiue of wisdome and authoritie. Musc. fol. 546.

How Magistrates are the Ministers of Gods iustice.

As the true Church doth acknowledge the ministers of the Gospell, as the true ministers of God, ordeined by him, for the administration of spirituall things: euen so doe shee knowledge the Magistrates as ministers of his iustice ordeined of him for the confirmation of the publike peace, and therefore she doth willingly submit her self to them in all things for God. For she knoweth verie well, that God would that euerie man should be subiect vnto them in all things, which are of their charge. And that they which doe resist the same, resist the ordinance of God, and do set vp themselues against him. Ro. 13. 1. 1. Pet. 2. 13. Pet. Viret.

How the Ecclesiasticall person is subiect to the ciuill Magistrate.

It perteineth to ecclesiasticall persons to iudge in spirituall causes, but if anie of them swarue from the right rule of iustice, he is subiect to the correction and punishment of the ciuill magistrate. As Aaron had his authoritie of iudgement in spirituall causes, yet was he reproued by Moses. And the high Priest was deposed by Salomon, and Sadoc set in his place. And so should Ahas, if he had ben a godly prince, haue deposed Vriah, for making the prophane Altar.

Exo. 32. 21
3. *Re.* 2. 35
4. *Re.* 16. 16

How Magistrates that doe not perswade the people to Gods worde, are not to be obeied in cause of conscience.

The. xii. Princes that were sent to explorate and search the priuitie and conditions of the land of Canaan, two of them perswaded the people to beleeue Gods promises, and not to feare the people that dwell in the lande. Vnto these godlye Princes

was

was no faith nor credence giuen of the people. The Princes that perswaded the thing contrarie vnto God, were beleeued of the people and their counsell admitted. By this we learne that such Magistrates as perswade the people to Gods word, should be beleeued and obeied, the other not, in cause of conscience, ther must God onely be heard. Act. 5 29. Math. 10. 28. Dr els people shall faile of a right faith. For he that knoweth not what his duetie is to God and his lawes, will beleeue rather a lye with his fore-fathers, then the truth with ỹ worde of God. And this man is no meet auditor nor disciple of ỹ word of God. I. North.

MAGNIFIE.

What it is to Magnifie.

This day will I begin to magnifie thee. ¶ To magnifie properly is to aduaunce and set forth exceedingly, and to bring him in estimation as it is sayde. Gen. 12. and often in the Psalmes. T.M. *Iosu. 3. 7.*

MAHOMET.

Of the rising vp of this false Prophet.

MAhomet of Arabia (as most men saye) of the mother side descended from Abraham by the linage of Ismael his son, which he had by Agar his seruaunt, which was a Iew, beeing fatherlesse and motherlesse. He was (by the Scenites) solde to a great rich Merchaunt, who loued him so greatly for his fauour and wit, that he made him ruler of all his merchaundise and businesse, and was verie diligent in his maisters affayres, and gained much by occupieng with the Iewes & Christians, and in vsing their company, learned many things both of ỹ one lawe and of the other. His Maister chaunced to dye without heyre, leauing his wife verie rich, who being about the age of 50. yeares, liked the younge man Mahomet so well, that shee toke him to husband, and made him of a poore man very rich. At the same time it chaunced a Monke named Sergius, a man of verie euill nature, and verie subtile (who fled Constantinople for heresie) to fall into familiaritie with Mahomet, by whose instruction he increased so in Magicall arte, that by his counsell and aide, hee toke vppon him to make the people beleeue that he was a Prophet, and shewing some points of Magicke,

gike, he first perſwaded his wife and his houſeholde. He had alſo an infirmitie called the falling ſickneſſe. And when his wife (being ſore afraide thereof) would aſke him what it was, he made her beleeue that it was the Angell of God, which came oftentimes to ſpeake vnto him, and forasmuch as he could not abide (as man) the diuine preſence, he fell into ſuch agonie and alteration of ſpirit. After this his wife died and left him meruailous riches, who then, what for the riches & ỹ conſtãt report that went on Mahomet the Prophet, he became in greate reputation amonge the Gentiles. And ſo by the counſell of Sergius, he called himſelfe the greate Prophet of God, and ſhortly after when his name was publiſhed and of great authoritie, he deuiſed a lawe or kinde of religion called Alcaron. In the which he toke ſome part well nere of all the hereſies that had ben before his time. With the Sabellians he diuided the trinitie: with ỹ Maniches he affirmed to be but two perſõs in ỹ deitie: he denied the equalitie of the father & the ſon, with Eunonius, and ſayd with Macedone, the holy Ghoſt was a creature: and approued the multitude of wiues with ỹ Nicholaites, he borrowed of the Iewes circumciſion, and of the Gentiles much ſuperſtition, and ſomewhat he toke of the Chriſtian veritie, beſide many diueliſh fantaſies inuented of his own braine. Thoſe that obeied his lawes be called Saraſens. When he had liued fortie yeares, he died of the falling ſickneſſe, which he had of long time, ſaieng that when he was taken therewith, ỹ the Angell Gabriel appeared vnto him, whoſe brightneſſe he could not behold. He was buried at Medina, three daies tourney from the red ſea, an hundred miles from Mecha, where is now the chiefe temple of his law. He was after ỹ incarnation of Chriſt, 600. yeares.

Of the faire ſhew of holyneſſe in the kingdome of Mahomet.

In outward pretence of religion, euen the common ſorte of their people excell the Popiſh Monks. Yea euen they that are beſt reformed. For not onely their Clergie & Monks, but alſo their communaltie, ſay the cõmon prayers together fiue times euerie day. Namely, at the Sun riſing, at noone, at after noone, at the Sun ſetting, and after ſupper when they goe to bed. At which time or they go to pray, they waſh themſelues, they make them-

Praiers.

themselues bare foote, they kneele downe vpon the ground, and the noble men and commons intermedling themselues altogether with the King, accomplish their ordinarye prayers, with certeine bowing and falling flatte downe, without some lawfull let, no man may neglect the ordinary prayers vnpunished. They kepe their ordinarie holydayes and fasting daies with great deuotion and reuerence. They make often exhortation to holynesse of lyfe to the people-ward: To dealing of doles: To making of pilgrimages in remembraunce of their Saints, and specially of the Prophet Mahomet. They haue many Hospitals as well in their high waies as in their cities, for the receiuing and succouring of poore folke & Pilgrimes. They haue Monkes of such spare and staied behauiour as neuer was heard of, both in diet, in apparell, in forsaking of al things, and in withdrawing themselues from the company of the common multitude: So as they maye seeme to resemble rather Iohn Baptist, yea, or the very Apostles, for the straitnesse of their lyfe. Some of them haue visions, rauishments, & traunces, and some of them are renowmed for myracles, as well in their life as after their death. Moreouer, ther is wonderfull honestie and behauiour among them. In their fare, apparell, building, riding, yea, & furniture of warre, they vse a plainenesse. When they eate their meates, all of them, as well the king himselfe as also his noble men, sit downe vpon the ground, & they vtterly abstaine from wine & swines flesh. They abhor all superfluitie & curiousnes, as well in apparel as in building. For ỹ most part they dwel in tents, & hales, which are remoued from place to place. In their leagus, bargains, & al promises they vse al faithfulnes. Ỹ ærpõ it commeth to passe, ỹ they vse no seales to seale their writing withall, no not euen in ỹ Princes matters. Wonderful is their loue & obediẽce towards their king, insomuch as al ỹ noble men of ỹ realm stand in awe of ỹ kings only cõmandemẽt, & in so many large kingdomes: al things are done by ỹ kings appoinment only. Those ỹ be chosen to ỹ wars, for ỹ defence of their religion, run to it so merry & chærefull, ỹ ye wold say they were going to a wedding. They beleeue themselues to be happie in all pointes, when they yeld vp their soules among the speares & arrows, in defending or inlarging their Empire or religiõ. Neither are they ỹ die in ỹ quarrell commended with ỹ mourning

Holydaies and fasting dayes.

Hospitals.

Monkes.

Visions.

Temporaunce.

Tents.

Faithful of promise.

Obediẽce to their king.

Their wilingnesse to battell.

of

of their friendes, but they be registred among the Saints, that haue gotten the vpper hand, and they be openlye praised with Hymnes. Finally, great is the shamefastnesse and honestye of their women. They be neuer seene in the companie of men, or in places of resort. For a man to talke with a woman abrode, it is so rare a thing, that it may be counted for a myracle, if it happen to be seene. Their women neither buie nor sell anie thing. They neuer come in the sight of men with their faces bare, neither in their owne houses, nor out of their houses. The apparell that they weare, is both verie comely and very plaine, and in the Church, they haue a place alone by themselues from the men. Who then would not wonder at such behauiour and orderlinesse? Who would not like it well? Who could looke for such things euen at the hands of ỹ popish Monks, boast they neuer so much of reformation? Hereby they may easily deceiue such as are of an honest disposition, and make them beleeue that God fauoureth them highly, and aduaunceth their Empire, &c.

The honestie and shamefastnesse of their women.

Marl. vpon the Apoc. fol. 191.

MAYZIM.

What this word Mayzim signifieth.

Dan. 11. 38

MAyzim signifieth strong defences, as Bulwarkes, and Castels. This God Mayzim, which our fathers, as Abraham, Isaac, the Prophets, and the Apostles with our fathers in the Primitiue Church neuer knew, is it which the shauen Antechrists of late haue made, and faine themselues euery daye to make it, which slighthie legerdemane (say they) no Angell nor yet Mary her selfe cannot doe, but onely the Popes false annointed Antichrists. This their strong God & Castle Mayzim, is not only their own made God, but also al their rites, ceremonies, lawes, doctrines, traditions, with their transubstantiations, all their lieng prophane Papistrie, false worshipping, and Idolatrie belonging thereunto, &c. Melanchthon vpon Daniel.

¶Mayzim, that is, the god of power and riches: they shall esteeme their own power aboue al their Gods, & worship it. Ge.

MAKER.

Against the false opinion that hath bene taught the people to receiue their maker in the Sacrament.

The

The Sacrament is a Sacrament, it is not God. It is the bread of our Lord (as S. Augustine saith) it is not our Lorde: it is a creature corruptible, it is not ỹ maker of heauen & earth. Accursed is he that giueth the name & glory of God to a creature that is not God. Augustin. Augustin. in Iohannem. Tract. 59.

Saint Chrisostome sayth: Nolimus queso, &c. Let vs not confounde the creature and the creator together: least it be said of vs: They haue honoured a creature more then their maker. Chrisostō

MALACHY.

What is meant by the Sacrifice that Malachy speaketh of.

FRom the rising of the Sunne vnto the going downe of the same, my name is great among the Gentiles, & in euery place incense shall be offered in my name, &c. ¶ The pure sacrifice ỹ Malachy speaketh of (saith Tertulian) that should be offered in euery place, is the preaching of the Gospell vnto the end of the world. In an other place he sayth: The Sacrifice that Malachy meant, is a deuoute prayer, proceeding from a pure conscience. *Mal.* 1. 11. Tertulian

¶ The Prophet Malachy (saith S. Hierom) meaneth hereby, that the praier of holy people shall be offered vnto God, not onely in Iewrie that was but a prouince of the world, but also in all places. Hierome.

¶ Martialis saith, the pure sacrifice which Malachy meaneth, is offered not onely vpon the holy altar (or communion table) but also euery wher. ¶ Then if it may be offered in euery place and without an altar, he meant not the sacrifice of the Masse.

¶ God sheweth that their ingratitude, and neglect of his true seruice, shall be the cause of the calling of the Gentiles. And here the Prophet that was vnder the lawe framed his words to the capacitie of the people. And by the altar & sacrifice he meneth the spirituall seruice of God, which shoulde be vnder the Gospell, when an ende should be made of all those legall ceremonies, by Christs onely sacrifice. Geneua.

¶ The Prophet in this place spake no word of the Masse, nor of anie oblation propiciatorie to be made by the Priests. But he spake of the oblation of the faithfull people in what place so euer they be, which offer to God with pure harts & minds sacri-

ſices of land & praiſe, prophecieng of the vocation of ỳ Gentiles, that God would extend his mercie vnto them, & not to be God onely of the Iewes, but of all nations from East to West, that with pure faith call vpon him, and glorifie his name. Cranmer.

MAMMON.

What this word Mammon ſignifieth.

Luke.16.9 MAke you friends of the wicked Mammon, &c. ¶ This word Mammon is a word of the Syrians ſpeach, & ſignifieth riches. So that the text meaneth, Beſtow your riches according to the word of God, ỳ God be pleaſed with your doings, & not deceitfully, as this fellow did. Tindale.

¶ Againe, he defineth Mammon on this wiſe: Mammon (ſaith he) is an Hebrue word, & ſignifieth riches or temporall goods, & namely, all ſuperfluitie, and all that is aboue neceſſarie, the which is not reputed to our neceſſarie vſes, wherewith a man may helpe another, without vndoing or hurting of himſelfe. For Hamon in the Hebrue ſpeach ſignifieth a multitude or abundance, or many, & therehence commeth Mahamon or Mammon, abundance or plentifulneſſe of goods or riches, &c.

MAN.

How man was made after the Image of God.

Gen.1.26. GOD ſaid, Let vs make man in our Image, according to our likeneſſe, &c. ¶ This Image & likeneſſe of God in man, is expounded. Ephe.4.24. Where it is written that man was created after God in righteouſneſſe & true holineſſe, meaning by theſe two words, al perfection, as immortalitie, wiſdome, truth, innocencie, power, &c. Geneua.

Gen.1.26. After the likeneſſe of God created he him. ¶ That is, after the ſhape and Image which was before appointed for ỳ ſon of God. The chiefe part of man alſo which is ỳ ſoule, is made like vnto God in a certeine proportion of nature, of power, & working. So that in that we are made like vnto God. Tindale.

How God made man to be vndeſtroied.

Sap.2.23. God made man to be vndeſtroied. ¶ That is, when God made him in the Image of his owne likeneſſe: neuertheleſſe through the enuie of the diuell came death into the world, whereby it may be eaſily gathered ỳ the wiſe mã doth ſpeak ther of Adam,

being

being in the moſt perfect ſtate of his firſt creation, in the which if he had continued & abiden ſtill, obaieng the commandement of the Lord his God had giuen him, neither death nor hel could haue had anie power of him, he ſhoulde haue bene immortall, he ſhould haue liued for euer. God then had created him to be vndeſtroied, if he had not through diſobedience broken his commaundement. I. Veron.

¶ For God would not that man ſhuld periſh. But they, after that they were created, haue defiled the name of him that made them, and are vnthankfull vnto him, which prepared lyfe for them. 4. Eſ. 8. 59

How the death of man and beaſt is alike.

It happeneth vnto man, as it doth to beaſts, euen one condition to them both, as the one doth, ſo doth the other. ¶ There is no difference betweene a man and a beaſt, as touching the body which of them both dieth, but the ſoule of man liueth immortal, & the body of man riſeth vp againe, by the mightie power of the ſpirit of God. Eccle. 3. 19. The Bible note.

¶ Man is not able by his reaſon and iudgement, to put difference betweene man and beaſt, as touching thoſe thinges, wherevnto both are ſubiect: for the eye cannot iudge any otherwiſe of a man being dead, then of a beaſt which is dead. Yet by the word of God and fayth, we eaſily know the difference. Geneua.

Who knoweth the ſpirit of man that goeth vpward. ¶ Meaning, that reaſon cannot comprehend that which faith beleeueth herein. Eccle. 3. 21. Geneua.

¶ The immortalitie of the ſoule is not knowne by carnall reaſon or ſenſe, but by the word of the ſpirit of God. The Bible note.

How mans life is but ſorow and care.

What profit (ſaith the wiſe man) hath man more of all the labour wherewith he wearieth himſelfe vnder the Sunne, but ſorrow and care, and nothing without paine & griefe. Eccl. 2. 23. ¶ Euripides ſaith, if thou which art borne mortall, doe thinke to liue thy ſelfe without labour and vnquietneſſe, thou art a fole. I. Northbrooke. Mans life

Of mans good purpoſe before grace.

A reaſon of the Pelagians & Dunce men, of mans good pur-

pose before grace. The grace of God (say they) doth helpe mans good purpose, so that man doth first intend and purpose well, & as Dunce saith, dispose himselfe by attrition to receiue grace, and then God doth helpe him.

Answere.

Of truth, there is no good purpose in man, no good disposition, nor good intent, but all is against goodnesse, and cleane contrarie against all things that agreeth with grace, till that God of his meere mercy commeth and giueth him a will to will goodnesse, yea, and that when he thought nothing of goodnesse, but doth clerely resist all goodnesse. This doth S. Austen proue in these words: The Pelagians say, that they graunt how ỹ grace doth helpe euery mans good purpose, but not that he giueth that loue of vertue to him that striueth against it. This thing doe they say, as though man of himselfe, without the helpe of God hath a good purpose and a good minde to vertue, by the which merit proceeding before, he is worthy to be holpen of the grace of God that followeth after. Doubtlesse the grace that followeth doth helpe the good purpose of man, but the good purpose should neuer haue bene, if grace had not preceded. And though that the good studie of men when it beginneth is holpen of grace, yet it did neuer begin without grace. ¶ Here we see S. Austen clere against them. D. Barnes.

Mans purpose.

Augustin

How mans ordinance may be altered.

There be some orders in ỹ primitiue Church commaunded by God, & some other were deuised by men, for ỹ better training of the people. Such orders as were cõmanded by God, may in no wise be chaunged, onely because God commaunded them: for as God is euerlasting, so is his word & commaundement euerlasting. On the other side such order as haue bene deuised by men, may be broken vpon some good consideration, only because they were men that deuised them. For as they be mortall, so all their wisdome and inuentions be but mortall. And so indeed as touching such things as haue ben ordeined by men, we are not bound of necessitie to the order of the primitiue Church. But such things as God hath precisely cõmanded by his word, may neuer be broken, by any custome or consent. Iewel.

Mans ordinaunce.

Of the disposition of man.

As mans strength is, so is his worke: as is his will, so is his

his worke: as is his forecast, so is his doing: as is his heart, so is his mouth: as is his eye, so is his slæpe: as is his mind, so is his talke, either of the law of the Lord, or of the lawe of Belial. Mans disposition.

In the Testam. of Neptalin.

Of mans will and running.

It lieth not in any mans will or running, but in the mercie of God. Whereas some vpon this place doe ascribe part of iustification vnto the grace and mercie of God, & part of it vnto the same will and running, or indeauour of man. S. Austen maketh answere thus: If (saith he) the Apostle did meane none other thing, but that it doth not onely lye in the will and running of man, except the mercy of God doe helpe, we may also say on the contrary, that it lyeth not only in the mercy of God without the will and running of man: but sith it were a plaine vngodlynesse to saye so, let vs not doubt but ỳ the Apostle did attribute all to ỳ mercy of God, & that he did leaue no manner of thing vnto our owne will & endeuour. Againe he saith in an other place: Therefore that we should beleeue in God & liue godly, it lyeth not in the will and running of man, but in the mercy of God, not that we ought not both to will & runne, but because that he himselfe doth worke in vs, both to wil and also to runne. *Rom. 9. 16* Mans wil & running.

I. Veron.

Of two Hebrew words that signifie man.

A man sent from God. ¶ The Hebrewes haue two words to signifie man, Adam and Ish. Adam signifieth a man subiect to mortalitie, miserie, and calamitie. Ish, signifieth a man of reputation. The Prophet Dauid comprehendeth both in one verse in the Psal. Heare this all ye people, &c. Both children of Adam and children of Ish. The Greeke word which the Euangelist vseth is Anthropos. And as Plato teacheth, it is made of vp looking, for ỳ state of mans body is vpright, & his face is aduanced to heauen, he is not bent downeward to the ground, after the manner of other beasts, which thing the Greeks noted by the name of a man, calling him Anthropos, an vp looker. They haue also another word Aner. In the holy scripture written in Greeke, this worde Anthropos, signifieth a man compassed w̃ misery: for in the tenth of the Acts, when Cornelius worshipped Peter, he sayd vnto him, arise, I also am Anthropos a mortall man. And againe, Paule and Barnabas, when at Listra Iupiters *Iohn. 1. 6.*

Chaplaines wold haue sacrificed vnto them, rent their clothes, and cried, saieng: Men, why do ye these things, we also are Anthropoi, men subiect to the same passions, and miseries, ẏ you be. Se then the measure ẏ the Euangelist kepeth, whē he saith, ẏ I was sent of God: he adorneth him with high authoritie, & setteth him vp on high, aboue the common sorte of men, but vsing together this word Anthropos, he tempereth the matter with iust measure ẏ no man should think of Iohn more then he was. For our nature and custome is, either to aduance men to high, or to abase or depresse thē to low. The Iews extolled Iohn Baptist to high, for some thought ẏ he was no man, but an Angel in a mans bodie: Some toke him for the promised Messias. The Euangelist weigheth him in a true paire of ballance, neither diminishing any thing that God had giuen him, nor adding more then was found in him, &c. Traheron.

Of the first man Adam, and the second man Christ.

The first man was of the earth earthly, the second man is
1.Co.15.47 the Lord from heauen. ¶ S. Paules purpose in this place, is not to speake of the substance of our bodies, or of ẏ substance of the Lords bodie, but of ẏ qualities, as the words following declare. Hoios. Of what qualitie ẏ earthly, of ẏ qualitie are ẏ earthly, & of what qualitie the heauenly is, of that qualitie are the heauenly. This then is the sense. The first man was of ẏ earth earthly, that is subiect to sinne, and corrupt affections, which bring death. The second heauenly, that is, full of heauenly qualities, which through the power of Gods spirit, draweth them lyfe and immortalitie. As we beare the Image of the earthly, ẏ is, were sinfull, and therefore compassed with death, so shal we beare the Image of the heauenly, that is, our spirites shall be renued to true holynesse, & our bodyes to immortalitie. Wherfore when he saith the second man is the Lord from heauen, he meaneth not that he brought his body from heauen, but that he is heauenly, as he expoundeth himselfe, that he is endued with heauenly qualyties. Traheron.

¶ Whereas he sayth: The second man is ẏ Lord from heauen, it is attributed to Christ as concerning his diuinitie, not in respect of his humanitie, whose flesh hath this glorie by ẏ power of God, who dwelleth in it. Geneua.

Of the man that gathered stickes on the Sabboth day.

They

They found a man gathering sticks on the Sabboth day. *Nu.*15.32
¶ Necessitie driue him not to gather sticks, & therefore was he worthy his cruell death, forasmuch as he despised to heare the word of God, whereunto he was so straightly commanded to giue eare on the Sabboth day. T.M.

Of the man wounded.

There was a man (saith Christ) that trauailed from Hierusalem to Iericho, & by the way, fell among theeues, was spoiled, wounded, &c. ¶ In which person mankinde is signified: much more cruelly handled by the diuell, then the figure expresseth: we were spoiled of the gifts, ý God had endued Adam withal, as innocencie, immortalitie, & the Image of God: & not onely in daunger of temporall, but euerlasting death, from which wee could neuer deliuer our selues. The priest & Leuit ministers of the law (by whom ý law is signified) passed by, they ne could ne would help the afflicted. They loked vpon him, they saw, & that was all, for the law sheweth & reuealeth our misery, relæueth it not. The Samaritane (in whom our sauiour Christ & the christian righteousnesse cõming by him is signified) powreth Oyle into his wounds, bindeth them vp, & carrieth him to the Inne, wherein is noted both our lacke and miserie, and also our help from whence it commeth. *Luk.*10.30 wounded man.

How the birth of man is foure manner of waies.

Men haue bene brought into the world. 4. manner of waies. The first manner was of Adam, who was shaped of the slime of the earth. The second was of Eue, who was brought out of a rib of Adams. The third was of Christ only, who was borne of a pure virgin. The fourth is the cõmon birth of all other men, which are conceiued of the sæde of male and female together. Hemmyng. Birth of man. 4. vvaies.

MANDRAGORAS.

What Mandragoras is.

AND found Mandragoras in the field. ¶ The Hebrues call it an hearbe, or rather a rot that beareth ý similitude of mans body. Other cal it an Apple, which being eaten with meat causeth conception. S. Austen thinketh that it pleaseth women because it hath a pleasaunt sauour, or rather for deintinesse, because there was not many of them to get. T.M. *Ge.*30.14

¶ The Mandrake is a kinde of hearbe, whose rot hath a certeine likenesse of the figure of a man. Geneua.

MANES.

How the sect of Maniches rose of this man.

Heretike. OF this man came the sect of the Maniches: he was a Persian borne, in manners rude and barbarous, and of a fierce and cruel nature, and without all modestie, he endeauoured to perswade the people that he representeth the forme of Christ. Sometime he sayde that he was Paraclitus, that is, the true comforter that was promised by Christ. His followers denied Christ to haue taken very flesh. They reiected also the old Testament, and part of the new. Cooper.

In the time of Aurelianns, began first the Maniches, and one Manes borne in Persia, was the beginner of them. This same spread his venim abrode largely. First by ẏ Arabians: afterward in Affrica, which went so spædely on, ẏ it could not be swaged the space of two hundred yeares afterward. The chiefe of their doctrine was, ẏ ther wer two Gods, ẏ one good, ẏ other euill, & both like euerlasting. This doctrine sæmed vnto mans reason allowable. For sæing God is good by nature, & that in the meane season the euill hath such power: it is necessary ther be also a peculiar God, which is authour & doer of euils, equal to the other God with power & euerlastingnes. Beside these, had they other opinions ẏ they taught, namely, ẏ Christ was no true God, neither receiued they the bookes of the Apostles, but fained their seueral doctrines, ẏ which they called Christs gospel also: They bosted also of seueral illuminatiõs of heauen, & said, they gaue the holy Ghost. They ordeined sundrye ceremonies: They vsed also choise of meates: They forbad wedlocke, saieng, that thereby is obteyned the holy Ghost. They taught also to reiect ciuill power. For Matrimonye and gouernaunce of Common wealth, they sayde to haue their offspring from the euill God, and not to be ordeined of the good God. Carion.

Wherein the Papists agree with the Maniches.

The Papists and Maniches

They called their vnmarried Ministers (as S. Austen. Epist. 72. saith) Electos, they ministred the holy mysteries vnder one kind. They yelded more credit to their own deuises, thẽ to Gods holy word. They say the scriptures are falsified & ful of errors.

They

They abstaine from flesh, & yet in their fast, they had and vsed all manner delicates and straunge fruits, with sundry sorts of spices in great abundaunce. They abstained from wine, and yet vsed other lyquors more daintie & precious then any wine, and thereof dranke while their bellies would hold. agree in these pointes.

Manes the Hereticke, whereof the Maniches haue their appellation, had his originall in Persia (as Epiph. hæres. 66. writeth) about the. 4. yeare of Aurelianus. He called himselfe Christ and the comforter. He chose vnto himselfe xy. Apostles. He said that Christ was not truly borne, but phantastically. Eusеb. li. 7. cap. 30. Socrates. li. 1. cap. 17. saith of him that at the first he was called Cubricus. Afterward chaunging his name, he went into Persia, found the bookes of Buddas, and published them in his owne name. He taught that there were many Gods, that the Sunne was to be worshipped, that there was fatall destenie, that the soules went from one body into another. The king of Persia sonne fell sicke. Manes through Sorcerie toke vpon him to cure him and killed him. The King caused him to be clapt in prison, but he brake prison, and fled into Mesopotamia: there was he taken and flayed aliue, his skinne filled with chaffe, & hanged at the gates of the Citie. His death & vvretched end.

The Maniches confuted.

He walked on the water to goe to Iesus. ¶ This place confuteth the Maniches and such like Heretikes, which denied the truth of the humaine nature of Christ, saieng that his bodye was not a true body, but a phantasticall bodie. Thus they reasoned to vphold their errours: It pertaineth not to a true bodie to walke on the Sea, but Christ walked vpon the Sea, therfore he had no true nor reall bodie but a phantasticall bodie. These men consider nothing more to be in Christ, then in a bare man, as though it were impossible for God to helpe an humaine bodie from sinking in the Sea. But what saye they vnto this, ỹ Peter at the commaundement of Christ, walked vpon the Sea. Why do they not consider that he which caused Peter to walke vpon the Sea with an humaine body, can much more easely himselfe doe the like. They should weigh the power of Christ, if not in his owne dæde, yet at the least, by the dæde of Peter. Marlorate. 324. *Mat.* 14. 29

MANY. ¶Looke. Call. Loue.

MANNA.

What Manna signifieth.

Psa.78.25 THen eate they Angells fode. ¶Manna is called the fode of Angells, not that the Angells vse such fode, but because it came downe from heauen, which is the dwelling place of Angels, and therefore doe some read here the bread of the cloudes, because it came from the cloudes: Some, the bread of the mightie, because it came from the Almightie. Exo.16.14. Sap.16.20. Iohn.6.31. T.M.

How Manna is not the true bread that came from heauen.

Iohn.6.32 Moses gaue you not that bread from heauen, &c. ¶He denieth that Manna was that true heauenly bread, & saith that he himselfe is that true bread, because he fedeth vnto the true and euerlasting life. And as for that that Paule. 1.Cor.10. calleth Manna spirituall fode, it maketh nothing against this place, for he ioyneth the thing signified with the signes, but in this whole disputation, Christ dealeth with the Iewes, after their owne opinion and conceipt of the matter, and they haue no further consideration of the Manna, but that it fed the belly. Beza.

¶Manna is called the bread of heauen and of Angells, because it rained from heauen by the ministerie of Angells. Ther be some that do interpret this, to be the bread of Princes or of great men, because of the Hebrue word, which in another place signifieth Princes or Noble men. Marl.vpon Iohn.fol.206.

Of those that eate Manna and are dead.

Iohn.6.49 Your Fathers did eate Manna in the Wilderneſſe, and are dead. ¶This verse is two waies expounded. Some vnderstand it generally of all those fathers of the Iewes, which did eate Manna in Moses time in the Desart, as well godly as vngodly: insomuch that the Lord speaketh here in this place, not of the death of the soule, but of the body. But other some expoũd it of the wicked onely, which did eate Manna without faith of the truth, in the which is life, and therefore are also dead, that is to say, they perished euerlastingly: but it seemeth not necessary, that we here distinguish betweene the beleeuing & the vnbeleeuing Iewes. Onely Christ saith ỹ Manna was a corruptible meate to the Fathers, being fode not of the soule, but of the body,

body, not sempiternall but tempozall, which could not saue them from death. It followeth therefoze, that mens soule finde fode no where, but in him whereby they may be fed into euerlasting life, foz we must remember what was spoken in another place, that there is no mention made hære of Manna as Chzist was a secret figure (foz in that respect Paule calleth him spirituall meate) but hære Chzist frameth his speach to his hearers, who bæing onely carefull foz the fæding of their bellyes, had no farther consideration of any thing in Manna. Ye doeth therefoze iustly pzonounce that their fathers are dead, that is to say, which were in like manner addict to their bellyes. 1. Cor. 10 3

Marl. vpon Iohn. fol. 221.

What Manna and the white stone signifieth.

To him that ouercommeth will I giue to eate Manna that is hid, and will giue to him a white stone, &c. ¶ By Manna vnderstande the wozd of God, and true heartie loue: by the white stone is signified the election befoze God, and also euerlasting peace and confidence in the grace and fauour of God, vnto euerlasting life. Apo. 2. 17.

Sir. I. Cheeke.

How Manna & the water brought out of the Rocke, is compared to our bread and wine in the Sacrament.

The Manna which God sent downe from heauen, to fæde the people of Israel in the wilderneſſe, and the water which he bzought out of the stone to refresh and comfozt them, were euen the same things vnto them, that bzead & wine is now vnto vs. Foz as S. Austen saith, as many as in that Manna vnderstode Chzist, did eate the same spirituall meate that we doe. But as many as sought onely to fill their bellies of that Manna (the fathers of the vnfaithfull) did eate, & are dead. And likewise the same dzinke, foz the stone was Chzist. Hære may we gather of S. Austen that the Manna was vnto them, as the bzead is vnto vs. And likewise that the water was to them, as the wine is to vs: which thing appeareth moze plaine by the wozds of Saint Austen following, which be these: Manducauit Moses Manna, &c. Moses did also eate Manna, & Aaron & Phinehes did eate of it, which pleased God & are dead, wherfoze, because they vnderstod ỹ visible meat spiritualy. They wer spiritualy an hũgred, they tasted it spiritualy, ỹ they might be spiritualy replenished.

They

They did all eate the same spirituall meate, and all dranke the same spiritually which we doe, and they all did drinke the same spirituall drinke. They dranke one thing and we another, but that was in the outward appearaunce, which neuertheleſſe did ſignifie the ſame thing ſpiritually. How dranke they the ſame drinke? They (ſaith the Apoſtle) dranke of the ſpirituall ſtone following them, and that ſtone was Chriſt. And thereto Saint Bede addeth theſe words: Videte autem fide manente, ſigna variata: Behold, that the ſignes are altered, and yet the faith abideth one. Of theſe places it may plainely be perceiued, that it is no Article neceſſary to be beleeued vnder paine of damnation, that the Sacrament ſhould be the naturall body of Chriſt, ſeeing the olde fathers neuer beleeued it. And as they were ſaued without beleeuing that Manna was altered into Chriſtes body: euen ſo ſhall we be ſaued without beleeuing that the ſubſtaunce of bread is turned into his naturallly body, for the ſame faith ſhall ſaue vs, that ſaued them. And we are bound to beleeue no more vnder paine of damnation, then they wer bound to beleeue. I. Frith.

MARANATHA.

What this word Maranatha ſignifieth.

1. Cor. 16. 22. LEt him be had in execration, Maranatha. ¶By theſe words is betokened the ſeuereſt kinde of curſſe and excommunication that was among the Iewes, and the words are as much to ſay, as our Lord commeth. So that his meaning maye be this, Let him be accurſed euen to the comming of the Lord, that is to ſay, to his deaths daye, euen for euer.

S. Hierome doth expound this word Maranatha, the Lord commeth, as if he ſhould ſay: If a man doe not beleeue our Lord Ieſus Chriſt, let him be accurſed: and let him be ſure that the the Lord (againſt whō no hatred can preuaile) doth come. Some againe doe expound it thus: Let him be as a rotten member cut off, and periſh vtterly. Sir. I. Cheeke.

¶Maranatha: a word wherewith the accurſed or vyle perſon, in the extreame degree is ſignified. The Bible note.

MARCION.

Of the damnable hereſies of this man.

Marcion

Marcion of Pontus encreased the doctrine of Cerdon. He li- Heretike.
ued in the time of Iustinus Martir, which wrote a boke a-
gainst him. He met Policarpus and asked of him: Knowest thou
vs? Policarpus: I knowe thee for the first begotten of Satan.
Euseb. li. 4. cap. 11. 14. He said, the soule onely should bee saued,
and not the body. He thought that Cain with the Sodomites &
Aegyptians, &c. were saued when Christ went downe to Hell.
Irenæus li. 1. ca. 29. Epiph. hæres. 42. writeth of him, that he was
a Bishops sonne, who when he had defloured a Virgin, was by
his own father excommunicated the church, & afterward he fled
to Rome. Being there, because they admitted him not into the
Church, he began to preach detestable doctrine: That there
were three beginnings, good, iust and euil. That the new Te-
stament was contrarye to the olde. He denied the resurrection
of the body.

A comparison betweene the Marcions doctrine, and the Popes.

The Marcions receiued no man to be a Christen man, except
he would refuse mariage. The Pope receiueth no Priests, ex-
cept they forsweare mariage. So that there is no diuersitie be-
tweene these heretikes and the Pope, but that these Heretikes
doth except a greater number then the Pope doth, and speaketh
more generally, but the thing is all one. For the Marcionites
iudgeth mariage vnclean for their sort, and so doth the Pope for
his sort. Farthermore Marcion saith, that among christen men
may be no temporall mariage, but all coniunction must be tur-
ned into a spirituall mariage. And the selfe same thing saith the
Pope of his Priests, wherfore seeing ỳ they do graunt how that
S. Paule and also holy Fathers hath condemned this heresie of
the Marcionites, it must nedes followe that the opinion of the
Pope is likewise damned. But heere will some obiect and say
(as Eckius hath written) that the Pope doth not condemne ma-
riage, but he causeth men alonely to keep his vowe. Aunswere.
First the Pope compelleth them and if they will be Priests, to
vowe & forsweare mariage. For if ther wer no statute made a-
fore of ỳ Pope, ỳ all Priests, shuld forsweare mariage, thẽ shuld
ther no vowes be made of priests against mariage, but the thing
shuld be free. So ỳ the vowe commeth out of the Popes decree &
prohibition, & not the decree out of the vowe. Ergo, the prohibiti-

on

on goeth before the bowe, wherefore this euation can haue no place. Example. The Emperour maketh a statute, that no man shall be admitted into his seruice, except he first sweare to be an enimie vnto the kings grace of England. Is not now the Emperour first an enimie vnto the kings person, and then also a forbidder of loue and fauour towards the kings grace of England? I thinke his grace will take his acte none otherwise. For though he doe not nor cannot make all men the kings enimies, yet he maketh all that appertaine vnto him, to be ỹ kings enimies. So likewise the Pope, though he doe not forbidde all men mariage, yet he forbiddeth as many as will be Priests, yea, and he will admit no man to be Priest, except he first forswears mariage. So that the bowe is first made, or the Priesthod bee giuen. D. Barnes.

A notable example of Marcions chast life.

Marcion and Montanus, two ranke Heretikes, anone after the Apostles daies sprong vp, and fained such a chaste holinesse of life, that they forbad and damned mariage. But Epiphanius writeth, that Marcion when he was receiued as a guest in the house of a certaine Deacon in Cipres, he caried away his Hosts wife, deceiued with his holy pretence of his new chast religion. And when Doctor Marcion had taken his pleasure of hir, and cast hir vp, the miserable woman constrained to returne to hir husband, lamenting hir fault, asked him forgiuenesse. This carefull woman (saith Epiphanius) was afterward a good warning for many other women, monishing them to beware of Bishop Marcion his doctrine. This Marcion and Montanus were the onely beginners of the lawe of wiuelesse and husbandlesse chastitie, and the first authours and patrons of the Monkes religion. Melancthon.

MARCVS.

The detestable heresies of this man.

Heretike. MArcus of whom Marcosij, Colorbasus of whom Colorbasij, and Heracleon, after whom the Heretikes are called Heracleonites sacrificed with witchcraft, to amaze their auditory they pronounced Hebrue words: they said vnto the women, open your mouthes, and prophecie through the power which commeth from vs. Many women came to the Church, and vn-

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der colour of prophecie confessed that they were abused of them. Marcus ranne away with another mans wife: They powre oyle and water vpon the head of the departed, hoping so to redeeme them. They said that the life and generation of man consisted in 7. starres: that Christ suffered not indeede, but was so thought, and that there was no resurrection of the flesh. Epiph. hæres. 34. 35. 36. Irenæus. Aug. li. de hæres.

MART.

How Mary the mother of Christ, ought not to be worshipped.

Christ (saith Epiphanius) did forme a fashion of himselfe of the Virgin Mary, as of the earth, who came downe from heauen, and being both God and the word, did put on flesh of the Virgin, but not that the Virgin should be worshipped, or that he would make hir a God, or that we should offer in hir name. For he neither did suffer hir to giue or minister Baptime, nor to blesse the Apostles, neither did he commaund hir to beare rule in the earth, but will haue vs to know, that he alone is the sanctification and that she is made worthy of the kingdome of heauen. Whence doth this rolling Serpent or Dragon come vnto vs? Whence are these lewd and wicked councells renued? Let Mary be in honour, let the Father, the Sonne and the holy Ghost be worshipped, let no man worship Mary. And by & by after, Let no man eate of the errour which is of the holy Mary. Although it be a godly træ, yet is it not for meate to be eaten of: Although Mary be most beautiful, holy & honourable, yet she is not appointed to be worshipped, let therfore the error, of ỹ deceiued cease. For neither is Mary a God, neither hath she a body from heauen, but of the conception of man & woman, howbeit disposed according to ỹ promise, as ỹ cõception & birth of Isaac was. And let no man offer in hir name, for he that doth it, doth cast away his soule. Againe, let no man raile against hir, nor blaspheme ỹ holy Virgin, God forbid, for she was not coupled to man, neither after the birth, nor before the birth of our Sauiour: Againe in ỹ same booke Contra Colicidianos, these are also his words: Indeed the virgin was a virgin & honorable, but not giuen to vs to be worshipped, but rather she doth worship him ỹ toke his substaunce of hir, that is to say, of hir flesh.

Of

Of the painting of hir Image. ¶ Luke. Painting.
Wherein Mary was most blessed. ¶ Luke. Mother of God.
Of Mary Magdalens loue. ¶ Luke. Loue.
Of Mary the sister of Lazarus.

Iohn. 12 It was that Mary that anoynted the Lord with oyntment. ¶ Because the Gospell maketh mention of many Maries, here there is a difference put, betwæne this Mary & the rest, namely, that it was the very same which anoynted the Lord. And this is put downe here by anticipation. For the Euangelist declareth this anoynting in the Chapter following. Therefore there is a great ignorance in them, which imagine this Mary the sister of Lazarus, to be that infamous woman of whome Luke maketh mention in his 7. Chapter. The making mention of the oyntment, occasioned this error, and also because in both places, mention is made of Symon, in whose house it was done: as though it were not manifest that Christ was oftentimes annointed, & that in diuers places. The sinfull woman of whome Luke speaketh of, anoynted Christ in Ierusalem, wher she dwelt. And Mary of Betany did the like in hir towne. And the preter tense (anoynted) which the Euangelist vseth, ought not to be referred to the time in the which the same was done, but to the time in which he wrote: as if he should say, This is that Mary which afterward powred out hir oyntment, for the which cause there arose a murmuring among the Disciples, &c.

Marl. vpon Iohn. fol. 376.

MARIAGE.

Who ordeined Mariage, and how it is honourable in all estates.

Concerning Mariage, we say that it ordeined of God, and honourable in all estates, as the holy Scripture teacheth. So that whosoeuer hath not the gift of continencie, that is to say, who that feeleth in himselfe, such a naturall desire, that he may be drawen to euill thoughts, is obliged and bound to marry.

Theodore de Beza.

Wedlocke (or mariage) is a perpetuall ioyning together of one man w one woman, instituted of God to bring forth fruit, and is ordained to auoid lusts forbidden in the scripture. They shall be two in one flesh, that is to say, to please God ỹ Creator,

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of nature, to obaie his ordinaunce in that vocation, the man not to despise the womankinde, but to honour and loue hir, that euerie man should know his owne vessell, as the part and parent of mankinde, to defend hir, to helpe hir, and to loue hir. Both bringing forth children, teaching them the true knowledge of God, that this knowledge of God might be set forth more plenteously, and be conserued vpon earth.

For this cause also ought wedlocke to be vsed, that when men be departed from this societie, euery mans dutie is for himselfe gone, to leaue after him by iust wedlocke, other worshippers of God in his place vpon earth. For this intent Abraham, Isaac, and many ancient olde holy Bishops, desired to haue children, that they might leaue after them, the faithfull kæpers of the heauenly doctrine. Melanchon.

Matrimonie or wedlocke, is a state or a degrè ordeined of God, and an office wherein the husband serueth the wife, & the wife the husband. It was ordeined for a remedie to increase the world, and for the man to helpe the woman, & the woman the man, with all loue and kindnesse, & not to signifie any promise, that euer I haue heard or read off in the scripture. Wherefore ought it not to be called a Sacrament. It hath a promise, that we sinne not in that state, if a man receiue his wife, as a gifte, giuen him of God, and the wife hir husband likewise: as all manner of meates and drinkes haue a promise, that we sinne not, if we vse them measurably with thanks-giuing. If they cal Matrimonie a Sacrament, because the scripture vseth the similitude of matrimonie to expresse the mariage or wedlocke ỹ is betwæne vs and Christ (for as a woman though she be neuer so poore, yet when she is maried, is as rich as hir husband: euen so we when we repent & belæue the promises of God in Christ, though we be neuer so poore sinners, yet are as rich as Christ, all his merits are ours with all that he hath) If for that cause they call it a Sacrament: so will I mustard sæd, leuen a net, keyes, bread, wine, & a thousand other things, which Christ & the Prophets, and all the Scripture, is to expresse the kingdome of heauen, and Gods word withall. They praise wedlocke with their mouth, and say it is an holy thing: as it is verely: but had leuer be sanctified with an whore, then to come within the sanctuary.

Marrimonie is no sacramãt

Tindale fol. 144.

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Marrimonie is no sacramãt

Tindale. fol. 144.

How eurry man is commaunded to marry, that hath not the gift of chaſtitie.

1. *Cor.* 7. 2 Let euery man for auoyding of fornication haue his wife, and euery woman haue hir huſband. ¶ Here S. Paule commaundeth, that where as any daunger of fornication is, ỹ euery man, in auoiding of vicious lyuing ſhould take a wife, here is no man excepted, for the text ſaith, euery man, and ſpecially to them that cannot liue ſole. The occaſion that S. Paule had to write this text to the Corinthians, there were certaine men among them, that reckoned it an holineſſe and a perfection (as certaine men do now for Prieſts) that Chriſten men ſhould liue ſole without wiues, as the text declareth, it is good for a man not to touch a woman. To this their holy hypocriſie S. Paule doth aunſwere in this manner: To auoyd fornication (ſaith he) let euery man marrie a wife: marke, how he biddeth them to marrie, he biddeth them not to faſt, nor to labour, nor yet to weare haire to chaſten their bodyes, but alonely to marry. As who ſhould ſaye, God had ordained and approued a lawfull and lawdable remedie, for euery man that had not the gifte of chaſtitie. D. Barnes.

Againſt condemners of marriage.

1. *Tim.* 4. 1 The ſpirit ſpeaketh euidently that in the latter times, ſome ſhall depart from the faith, and ſhall giue hede vnto ſpirites of errour, and doctrines of diuells, which ſpeake falſe through hypocriſie, and haue their conſcience burned with an hot yron, forbidding to marry, &c. ¶ S. Paule hauing the ſpirite of God, did prophecie, that there ſhould come men in the latter dayes which ſhould forbid mariage, and theſe men ſhall ſpeake lyes through hypocriſie. Now marke the text, Men ſhall forbid mariage, and that in the latter daies. The truth is, that no man hath forbidden any certaine ſtate of men to marrie, but the Pope onely, wherefore this text muſt nedes touch his kingdome, ſeing that he is alſo in the latter dayes. There were certaine Heretikes called Taciani, which did condemne fully and wholy all manner of marriage. And though S. Paule ſpeaketh againſt them, yet in very dede the Popes doctrine is not excepted, ſeing it is contained in theſe latter dayes. For though there were twentie hereſies more then Taciani, yet muſt the text be applied againſt them all, that doth condemne or els diſpiſe marriage in ỹ whole

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or in part, for the text is against them all that doth condemne marriage, specially in the latter daies. But he that doth forbid his Priests to marry, doth forsomuch forbid marriage: Ergo, the texte is against the Pope. Note also, that these men which forbid marriage, shall haue an holy colour of hypocrisie. Now hath the Pope forbidden the Priests to marry, vnder the colour of holynesse, because (as he saith) his Priests must be pure and cleane. As who should saye, that marriage were vncleane and vnpure for Priests to vse. What can be holy hypocrisie, if this be not hypocrisie. Here is the holy and pure institution of God condemned as a thing vncleane for his Priests to vse.

Moreouer, the Tacians did not forbid marriage vnder the colour of holinesse, but they said it was fully and wholly an vnlawfull thing: the which doctrine had no manner of colour. But the Pope saith, Mariage is good and laudable in it selfe, but his Priests be to pure and to holy, for to vse that simple thing, for it is not a thing (saith he) that doeth become the state of perfect men, but it belongeth to weake and vnperfect men. Now iudge whether the Taciani or the Papiani doth pretend the greatest colour of holinesse.

Heretikes (saith S. Hierome) and all such as pretend that they loue chastitie, doe very seldome loue it indeede, as Manicheus, Arrius, Marcion, Tacianus, & the renuers of the olde heresie. They promise honny with a poysoned mouth, but according to the saieng of the Apostle, It is a filthy thing to vtter what they doe in secret. Eph. 5. 12. ¶ Saint Hierome in this place inueigheth against the old heretiks, which wold not marrie themselues nor allow marriage in other, but pretended such a holinesse with a shewe of virginitie and hatred of marriage, that with their holy lookes and swéete wordes they deceiued the people. Doct. Poner. Hierome li. 1. Ose. 9

How marriage is no hinderaunce to godlinesse.

Notwithstanding marriage haue much trouble in it selfe, yet may it be so taken, (and vsed) that it shall be no hinderance to perfect lyfe. Againe he sayth, excuse not thy selfe by thy marriage, thy Lorde was at the marriage feast, he honoured marriage with his presence, And yet doest thou blame marriage? And saist thou that marriage is an hinderance vnto godlines, I tell thee marriage is no manner hinderance vnto godlinesse. Chriso in 1. Epist. ad Tim. Homil. 11

Wilt thou know that it hindereth not to haue wife & children? Had not Moses wife and children? Behold Peter a piller of the Church, he had a wife, therefore finde no fault with marriage. Againe, writing vpon the words of the Prophet Esay, Vidi dominum, &c. He sayth: who speaketh these words: Esaias the beholder of the celestial Seraphins. Who notwithstanding he had company with his wife, yet he quenched not the grace of God. Againe, Esay had a sonne and a wife: that thou maist vnderstand that marriage is not euill, but that fornication is ill. Againe, what did marriage hinder thee? No, thy wife is giuen thee to be thy helper, and not to deceiue thee.

Iewel. fol. 178. and. 179.

Proues for the marriage of Priests.

1. *The.* 4. 3 For this is the will of God, euen that ye should be holy, and that ye should abstaine from fornication, that euery one of you should knowe to kepe his own vessell in holynesse and honour. ¶ Here Saint Paule saith, that it is the wil of God that euery man should abhorre fornication: who will then resist the wil of God, and not regard the thing that God will haue done.

Priests marriage.

Furthermore, the will of God is (sayth S. Paule) y euery man should kepe his vessell in honour. Now if Priestes be men, & haue not the gift of chastitie, then are they bound to regard this commaundement, for he saith, euery man. Marke how S. Paule also calleth the vessell of married men honourable, & sanctified, wherefore then should it be vnlawfull for a Priest, to vse a sanctified and an holy vessell. How can man now for anie occasion curse that thing that God hath sanctified, or make it vncleane that God hath purified, but Saint paule prophesied of such men.

D. Barnes.

1. *Cor.* 9. 5. Haue we not power to lead about a wife being a sister, as well as other Apostles, & as the brethren of the Lord and Cephas. ¶ This text doth clerly proue that Peter & other Apostles had wiues, And wherefore then shoulde it be vnlawfull for Priests to marrie, they are no better nor no holyer then the Apostles were. But here will some say, that the Apostles hadde wiues, before that Christ did chose them, but afterwarde they forsoke their wiues and followed Christ, which thinge is not true that they forsoke their wiues, for that hadde bene plainely against the doctrine of their Maister CHRIST,

which

which taught them not to forsake their wiues, but in any wise to keepe them, saving alonely for fornication. And this place of S. Paule, Haue we not power, &c. doth proue how S. Peter after his Apostleshippe, and also other disciples of Christ, caried their wiues about with them, when they went a preaching. Wherefore it is a false lye to say that they had forsaken their wiues. D. Barnes.

Let Bishops and Priests read this thing (he speaketh against mispending of goods, that is offered to helpe poore men with) the which doth teach their children prophane letters, and maketh them to read Comedies, and to sing bawdy songs of iestes, and these children they finde of the charges of the Church. ¶ Here, the Bishoppes and Priestes had children, which they could not lawfully haue, if they were vnmaried. D. Bar. Hier. d. 31 5. ca. lega.

The Councell of Nicene, willing to reforme the life of men, did set certaine lawes. At the which certaine men would haue had a lawe to be brought in, that the Bishops & Priests, Deacons and Subdeacons should not lye with their wiues which they had maried before their consecration. But Paphuntius a Confessour (being vnmaried himselfe) did withstand them, and saide that their mariage was honourable, and it was pure chastitie for them to lye with their wiues, so that the Councell was perswaded not to make any such lawe, affirming it to be a grieuous occasion both vnto them & also vnto their wiues, of fornication. The Councell did allowe this sentence, so that nothing was decreed, as concerning this thing, but euery man was left vnto his free-will, and not bound of any necessitie. ¶ Here is to be noted, that this holy Councell did not reckon it an vnpure or a filthie thing for a Bishop or a Priest to company with his wife, but doe graunt that it is a pure and a cleane chastitie for a Priest to company with his wife. D. B. Extri. hi. diu. 31. ca. Councell of Nice.

Innocentius the thirde in his Decretalls writeth on this manner: These Priests that after the manner of the countrie hath not forsaken the coniunction of mariage, if they doe breake wedlocke, ought grieuously to be punished, seeing that they may vse lawfully Matrimonie. ¶ Marke that this was the manner of certaine Countreyes that Priests might marry Ergo, it must needes followe that Priests mariage is not forbidden by Gods Lawe. And if it be not forbidden by Gods Lawe, is Innocentius.

it in the Pope to compell men so violently vnto that thing, the which God hath not bound them to? D.B.

Maister of the sentences. The Maister of the sentence writeth on this manner. Our weakenesse is prone to fall into filthinesse. But it is helped with honest mariage. And that thing that is vnto whole men an offence, is vnto sicke men a remedie. ¶ Marke how the Maister of the sentence saith, that we are ready to fall into filthinesse, and how mariage is an honest remedy, how can men then after their owne learning condemne mariage, as no honest thing, seeing their owne Clearkes calleth it honest. D.B.

Henry the third. We read in our owne Chronicles, that in the time of King Henry the third, which raigned the yeare of our Lord. 1101. Priests might lawfully marrie wiues, insomuch that Anselme then Archbishop of Canterbury in a Seane that he helde at London, did make a Decrée, that Priests should forsake their wiues, the which was both against Gods lawe and mans. For the text of our Sauiour Christ is clére, Quos Deus coniunxit homo non seperat.

Epip. con. Atheos heresy. It is better (saith Epiphanius) for him that is fallen in his course (meaning them that cannot continue in ỳ thing that they haue vowed) to take a wife openly according to the lawe, and so to be restored into the Church againe (as one that before hath done euill, and as one that hath fallen and hath bene broken, and hath now néede to be bound) and not daily to be inwardly wounded by secret dartes, wherewith the Diuell continually doth assault them. ¶ Loe, here Epiphanius doth not onely allowe marriage of Priests & Notaries before priesthod and vowing, but also after priesthod & vowing, & nameth marriage done in such case lawfull, & that marriage after their vowe so broken, is a meane to restore them againe to the Church, if they were fallen from it by breking their vowe. So that you sée by Epiphanius iudgment, ỳ the marriage of priests euen after their vowe, is not onely a marriage, but also a lawfull marriage.

Augustin Wherefore they that say the marriage of such (meaning of them that marrie after they haue vowed) is no marriage but rather adulterie, me séemeth they doe not aduisedlye inough consider what they say, for they be deceiued by an appearaunce of truth, for by the meanes of that foolish opinion whereby they thinke the marriage of such professed women as haue forsaken

their

their vowe is no marriage if they marrye, there commeth no small inconuenience, which inconuenience is this, wiues bee seperated from their husbands, as though they were whores, and not wiues. And when they will reforme the diuorsed to sole life, their husbandes are compelled to be verye adulterers, when their owne wiues beeing alyue, they marrye other husbands.

Saint Paule speaking of marriage and meate, saith thus: Euery creature of God is good to the faithfull, and none is to be refused beeing taken with thankes-giuing, for it is sanctified by the word of God and praier. ¶This Maior or ground we haue of Saint Paule, wherevnto I adde this Minor or meane proposition. But marriage is a creature of God, that I am sure you cannot denie, vnlesse ye will saye marriage is a creature of the Diuell, as the olde Heretikes Saturnius, Basilides, and their fellowes did, wherupon must follow this conclusion, Ergo mariage is good and not to be refused, beeing taken with thankes-giuing, for it is sanctified by the worde of God and prayer. This sounde Silogismus proueth plainely that the marriage of a Priest, is not onely a marriage, but also a good marriage, and a good thing, for it is sanctified by the word of God and prayer. Ponet. 1.*Tim*.4.4

Saint Paule calleth the Bishop, Priest and Deacon, by the name of husband, and their yoake-fellowes by the name of wiues, and saith the Bishop must be the husband of one wife, and lykewise the Deacon. And further hee saith: For the auoyding of fornication let euery man haue his wife, &c. In which generall sentence, Priests must be comprehended, if they bee men. Yea, and their marriage not onely a marriage, but also an honourable marriage, or els cannot marriage be honourable in all estates, as Saint Paule writeth to the Hebrewes. Ponet. 1.*Tim*.3.2 1.*Cor*.7.2. *Heb*.13.4.

Siritius being an enimie to Priests marriage, calleth theyr wiues Suas vxores, their owne wiues, which thing he would not haue done, if he had taken their marriage to be no marriage. And furthermore, he maketh a distinction betweene ỳ children whom the Priests had A proprijs vxoribus, by their own wiues, and those children which they had a Turpi coitu, by vnlawfull meanes, Ponet. Siritius

Grēgorie Gregory Bishop of Rome writing to Peter Subdeacon of Sicilia, saith: Durū est, &c. It is a hard thing, that such deacons as haue not found the gifte of sole life, should be compelled to abstaine A suis vxoribus, that is, from their owne wiues, in the which words (their owne wiues) no man can denie, but that by Gregories iudgement, the mariage of a Priest was a mariage. Ponet.

26.q.2.so. Doctor Gracian, a principall Doctor of the Popes side, saith thus: Copula sacerdotalis, &c. Priests mariage is not forbidden by any authoritie either of the Lawe of Moses, or of the Gospell, or of the Apostles. Iewel.fol.171.

Clement stro.Mat. li.3. Clement Alexandrinus saith: Omnes Apostol. Epistolæ, &c. All the Epistles of the Apostles, which teach sobrietie and continent life, whereas they containe innumerable precepts touching Matrimonie, bringing vp of children and gouernement of house, yet they neuer forbad honest and lawfull mariage. Iew.

Canon of the Apo. The Canon commonly called of the Apostles doth excommunicate a Bishop or a Clearke, that doth put away his wife, vnder the colour of Religion.

Councell of Chalcedon. The Councell of Chalcedon. Canon. 13. forbiddeth Clearkes to marrie wiues of a contrary religion, as Iews and Pagans, but not simply forbiddeth them, much lesse would allow them to put away their lawfull wiues.

By whom mariage of Priests was forbidden.

Gregory. About the yeare of our Lord. 1074. Gregory the 7. was Bishop of Rome. He decreed that Priests should haue no more wiues, and that they which already hadde, should be diuorsed: and that no man should thenceforth be admitted to Priesthood, but they vowed perpetuall chastitie. Against this decree repugned the Bishops & Priests of Germany, and withstood it a long season.

Anselme. About the yeare of Christ. 1106. the Priestes of Englande were constrained to forgo their wiues, by meanes of Anselme Archbishop of Canterbury.

The saieng of Hierocles, concerning mariage.

Hieroclis. It is meere folly (saith he) & lack of wit, which make those things that of thēselues are easie to be born, troublesome, & make a wife a grieuous clogge vnto hir husband, for mariage to many men hath bene intollerable: not because that wedding state is by default

default of it selfe, or owne proper nature so troublesome and comberous, but for our matching, as we should not, it falleth out as we would not, & causeth our marriages to be grieuous and noisome. To this end verily our dayly marriages doe commonly come. For they marry wiues vsually not for the begetting of children or societie of lyfe: but some for a great dowrie, some for a beautifull bodie, and some being seduced by such kinde of cautiles, as it were men abused by vnfaithfull counsailers, haue no regard to the disposition and manners of their spouse, but marrie at aduentures to their owne decay and vtter destruction. Bullinger. fol. 228.

The Latine Church had her married Priests a long season, as testifieth the storie of Siricij the Pope, which first laboured in Spaine to diuorse Priests from their wiues, albeit ỳ Priests of Spaine refused to obey the decree of Siricij, hauing for their patrone and defence, the Bishop of Tarracony, aunswering the Bishop of Rome, and reciting the saieng of the Gospell, which forbiddeth marriage to be dissolued. To the which (saith Melancthon) Siricius wrote againe so arrogantly, and so foolishlye, that meruaile it is to see so great ignorance, audacitie, impietie, & so great tiranny to haue had raigned then in their church. For he rebuketh (sayth he) honest married men, & calleth them contumeliously the defenders of lechery, full foolishly wresting Paules saieng: If ye liue after the flesh, ye shall dye, to make against Matrimonie. If there were then (saith Melancthon) so great folish ignorance in the man, as to thinke wedlocke reuiled and dampned by this text: surely Sircius had ben more meet to haue rowed in a gally, or to haue holden the plough, then to haue had that seate, therein to sit and gouerne the Church of Christ. Or else if he did so mocke out this thing wittinglye, his shameleste rescription is more worthy to be abhorred & hated, then his fond ignorance. For to liue after the flesh, is to fall against the commaundements of God, and not to signifie the honest vse of chast wedlocke, or lawfully to vse meat & drinke, according to Gods precept. Melancthon in a little booke hee wrote to King Henrie the. 8. in the defence of Priestes Marriage.

Mat. 19. 6

Rom. 8. 13

To liue after the flesh, what it is.

The vse of Marriage among the Chaldeans.

The Chaldeans honoured the fire for their God, and had

this vſage among them, that none was ſuffred to haue fire in his houſe, but thoſe ỹ were married, for the cuſtodie of Gods (ſayd they) might be cõmitted to none but married & auncient folkes. And this was their order in marriage. The daye when ante perſon ſhould be married, the Prieſt came into the houſe to light new fire, the which neuer ought to be put out vntill the houre of his death. And if perchaunce during the lyfe of the huſband and of the wife, they ſhould finde the fire dead and put out, the marriage betwæne them was dead and vndone, yea, though they had bene xl. years married. And of this occaſion came the Prouerbe, which of many is read, and of few vnderſtood, that is to wit, Prouoke me not too much, that I throw water into the fire. The Chaldeans vſed ſuch words when they wold diuorſe or ſeperate the marriage. For if the woman were ill contented with her huſband, in caſting a little water on the fire, immediatly ſhe might marry with an other. And if the huſband like did put out the fire, he might with an other woman contract marriage. I pray God there be none (at this day) among the Chriſtians, that wold be content to put out the fire, and to caſt out the aſhes and all to be at libertie. Cynna Catul.

Marriage of the Chaldeãs.

MARINVS.

Of this mans hereticall opinion.

Heretike.

MArinus the Arrian, thought that the Father was a Father when there was no ſonne. Such as were of this opinion, were called Pſathyrians, the reaſon why, is to be ſeene in Socrates. li. 5. chap. 22.

MARKE.

Of the lyfe of Saint Marke the Euangeliſt.

MArke the Diſciple and interpreter of Peter, bæing deſired of the brethren at Rome, wrote a ſhort Goſpell, according as he heard Peter preach and ſhew euery thing by mouth. The which goſpel ỹ ſame Peter after he had herd it, did allow & publiſh by his authoritie, becauſe it ſhuld be read in ỹ congregation as recordeth Clement in ỹ 6. bwke of his worke intituled Diſpoſitiones. Of this Marke, Papius alſo Biſhop of Hieruſalem, maketh mention. And Peter in his firſt Epiſtle, where vnder the name of Babilon by a figuratiue manner of ſpeaking, hæ vn-

vnderstandeth Rome. The congregation of them which at Babilon are companions of your election, saluteth you, and so doth Marke my sonne. Wherefore he toke the Gospell that he himselfe had written, and went into Aegypt, and first of all men preached Christ at Alexandria, where hee ordeined a Church or congregation of such pure doctrine and perfect lining, that he made all that professed Christ to followe his example. To be short, Philo the eloquentest writer of ỹ Iews, perceiuing the first congregation of Alexandria, yet to persever in the Iewish religion, wrote a booke of their conuersation, as it were in the praise of his Nation, and as Luke sheweth how all thinges were common amonge the beleeuers at Hierusalem. So did he put in writing al that euer he see done at Alexandria, during the time that Marke there taught & preached. He died in the eight yeare of Neros reigne, & was buried at Alexandria. In whose place succéded Aniamis. Erasmus.

Of the martirdome of this Euangelist.

This Marke was the first Bishop of Alexandria, and preached the Gospell in Aegypt, and there drawne with ropes vnto the fire was burned, and afterward buried in a place called there Bucolus, vnder the raigne of Traianus the Emperour.

Booke of Mar. fol. 52.

What the Marke in the right hand signifieth.

And made all, &c. to receiue a marke in their right hand, and in their forehead, &c. ¶ Wherby he (meaning the Pope) renounceth Christ: for as faith, the word, & the Sacraments are ỹ christians markes, so this Antechrist will accept none, but such as will approue his doctrine: so that it is not inough to confesse Christ, & beleeue the Scriptures, but a man must subscribe to ỹ popes doctrine. Moreouer, their chrismatories, greasings, vowes, othes, & shauings, are signes of this marke. Insomuch ỹ no nation was excepted, ỹ had not many of these marked beasts. &c. Apoc. 13. 16

Markes to know the false Apostles by.

There are two markes to know the false Apostles by: The one is when they leaue Christ & serue their bellies, the other when they regard not the holy Scriptures & preach lyes, and their owne fantasies, as S. Paule saith, they serue not Christ, but their owne bellies, and with swéete and flattering words, deceiue

deceiue the hearts of the innocents. Rom.6.18.

MARS STRETE. What Mars strete is.

Act.17.22 PAule stode in the middest of Mars strete. ¶This was a place so called as you woulde saye, Mars hill, where the Iudges sat, which were called Areopagitæ, vpon weightie affaires, which in olde time arrained Socrates, and afterward condempned him of impietie. Theo. Beza.

MARTIR.

What maketh a Martir.

Augustin IT is not the death, but the cause of the death that maketh a Martir. Saint Austen saith: Tres erant in cruce, &c. There were three hanged on the crosse: The iust was the Sauiour: the second to be saued, the third to be dampned: The paine of all three was one, but the cause was diuerse. Iewel, fol. 30.

It is no hard matter by words to testifie the truth. But those testimonies are most weightie, which are sealed with bloud and with death. Howbeit this is to be knowne (as Augustine putteth vs in minde) that the paines and punishmentes of death make not martirs, but the cause. For otherwise manye suffer many grieuous things, which yet are not martirs for the same. Augustine to Bonifacius of the correction of the Donatists, and in many other places testifieth, that there were in his time Circumcelliones, a furious kinde of men, which if they coulde finde none that would kill them, oftentimes threw themselues downe headlong, and killed themselues. These men (saith he) are not to be counted for martirs. Wherefore there seeme to be three things required to cause a man to be a martir. First, that the doctrine which he defendeth be true, and agreeable with the holy Scriptures. The second is, that there be ioyned integritie and innocencie of lyfe, that he not onely by his death, but also by his lyfe and manners doe edifie the Church. The third is, that they seeke not to dye for boasting sake, or desire of name or fame, &c. Pet. Mar. vpon the Rom. fo. 233.

How Martirs ought not to be worshipped.

Cyrillus. Cyrillus in his first booke Contra Iulianum sayth, We neyther say that the holy Martirs are Gods, neither are we wont to worship them, but rather we doe honour them with laudes and

and prayses, because they did stoutly fight for the truth, ẏ they might kæpe the sincerities of faith.

MASSE.

How the Masse (as they call it) was vsed at the first.

FIrst they sayd Confiteor and acknowledged themselues to be sinners. And then the Priest prayed in generall for all estates and degræs, and for increase of grace, and in especially if nædc required. Unto which prayers the people harkened and sayd, Amen. And then the Gospell and glad tidings of forgiuenesse of sinnes was preached, to stirre our faith, and then the Sacrament was ministred, for the confirmation of ẏ faith of the Gospell, and of the testament made betwæne God and vs of forgiuenesse of sinnes in Christs bloud for our repentance and faith. As ye sæ, how after all bargaines, there is a signe thereof made, eyther clapping of hands, or bowing a pennie or a grote, or a pæce of golde, or giuing some earnest. And as I shewed you, after a truse made, they slewe beasts for a confirmation. And then men departed euerye man to his businesse, full certified that their sinnes were forgiuen, and armed with the remembraunce of Christs passion ẏ death, for ẏ mortifieng of the flesh all the day after. And in all these was neither the Sacrament, neither other ceremonies of the Masse, Image service to God, ẏ holy dæds to make satisfaction for our sinnes, or to purchase such worldly things, as the Gospell teacheth vs to despise. And now compare this vse of the Masse to ours, ẏ sæ whether ẏ Masse be not become ẏ most damnable Idolatry ẏ Image seruice that euer was in the world. Tindale. fol. 427.

How the Popish Masse is falsified vpon S. Iames.

The Papists doe bragge that S. Iames did vse their manner of Masse at Hierusalem: S. Marke at Alexandria, and S. Peter at Antioch. But they haue no history touching this matter worthy. Though they vsed ẏ Lords supper as Christ our Maister did, and as Paule also at Corinth, yet they did not vse it, as the præsh Papists doe now the Masse. That Ignatius, Policarpus, ẏ Ireneus make mention of, is not like the popish Masse. They confesse ẏ Basilius Magnus, Hierome ẏ Ambrose, vsed an other order in the administration of the Lords supper, then

is now vsed, and that diuerse haue vsed diuerse fashions therin by their owne words. Therefore it is manifest that this kinde of Masling is not the ordinance of Christ, but inuēted by mans wit and pollicie, without the word of God. Thus saith the preachers of the Gospell at Basil. Bibliander.

Saint Gregory. S. Gregory saith, that the Apostles had no peculiar manner in celebrating the Masse, but that they only sayd ỹ Lords praier, whose words be these: The manner of the Apostles was, ỹ onely at the saieng of the Lords praier they consecrated the sacrament. D. Barnes, fol. 356.

By whom the Popish Masse was patched.

Who so list to know the often alterations and chaunges of the Masse, let them read Platina, and Polidore Virgil, touching the same, and ther shall they finde, how & by whom, & vpon what occasion, and in what processe of time all the parts of the Masse were pæced and set together. And that in the space of seauen hundred years, surely and with much ado, it was made vp at last, and brought to some perfection. Iewel.

How the Masse is not a sacrifice propiciatorie.

Heb. 9. 28 It is proued by Saint Paule in his Epistle to the Hebrues, that the offring of the Priest in the Masse, or the appointing of his ministration at his pleasure, to them that be quicke or dead, cannot merit or deserue, neither to himself nor to them for whō he singeth or saith, the remission of their sinnes, but ỹ such popish doctrine is contrarie to the doctrine of the Gospel, & iniurious to the sacrifice of Christ. For if onely the death of Christ, be the oblation, sacrifice, and price, wherfore our sins be pardoned, then the act or ministration of the Priest, cannot haue the same office. Wherfore it is abhominable blasphemy, to giue that office or dignitie to a Priest, which perteineth only to Christ: or to affirme that the Church nēd of any sacrifice: as who should say, that Christs sacrifice were not sufficient for the remission of our sinnes, or else that his sacrifice shoulde hang vppon the sacrifice of a Priest. Cranmer.

MASSILIANI.

Of the opinions of these Heretikes.

Mas-

Massiliani, were idle Monks, whom the diuell had possessed, they sayd that the body of Christ in the Sacrament, did neither good neither harme. They said Baptime was to no purpose. Lentus Bishop of Melitena draue the theeues out of their dennes, the wolues from among the sheepe, & set the Monasteries on fire. Theodoretus. li. 4. chap. 11. These heretiks wer called also Euchitæ, so called because of their continual praieng. It is a wonder saith Augustine, to heare what a number of praiers they run ouer (much like vnto the late mumbling of praiers vpon beads) where Christ said, pray alwaies, & S. Paule, Pray without intermission, which is deuoutly to be taken for euery day, they do it too much, & therfore saith Augustine, to be nũbred among heretiks. They say when the soule is purged, ỳ a Sow with her pigs is séene to come out of mans mouth, & that a visible fire entereth in, which burneth not. These Euchits did think that it appertained not vnto Monks, to get their liuing with ỳ sweat of their browes, but to liue idly. Epiphanius saith, that when Luppicianus the Prætor executed some of them for their lewdnesse, they called themselues Martirianos. Some of them thought that it was their duetie to worship the diuell, least he should hurt them. These were called Satiniani. If ye called any of them Christ, a Patriarke, a Prophet, or an Angell, he would answere that he was. They slept like Swine, men and women all in one heape. August. li de hæræs. Epi. her. 80. These Massilians were condempned in the generall counsell holde at Ephesus in the time of Theodosius Iunior. Cyril. li. Apologet.

MAISTER.

What the Maisters office is to the Seruaunt.

Ye Maisters doe vnto your seruaunts that which is iust and right, putting away all bitternes and threatnigs, knowing that ye also haue a Maister in heauen. *Col. 4. 1. Ephe. 6. 9.*

The Phareses dissembling in calling Christ Maister.

Maister, we know that thou art true. ¶ This is a deceitful dissimulation, they are not ashamed of inconstancie, by the which they now call him Maister, whereas before they blasphemed him, saieng, that he had the spirit of Belzabub, euen so in an other place, the Phareses which were the Maisters of

these

these Ambassadours, sayd vnto Christ, Maister, wee woulde see a signe of thee. And againe, Maister, this woman was taken in adulterie. But they called him Maister, whose disciples they would not be: for they sayd vnto that begger, to whom Christ restored his sight, be thou his Disciple, for we are Moses Disciples. Here the Prouerbe is fulfilled, Such lippes such lettice. The Pharesies were dissemblers and hypocrites, & their Disciples follow them in all points. Marl. fo. 502.

MATHEVV.

The lyfe of Saint Mathew, written by Saint Hierome.

MAthew, which was otherwise also called Leuy, being of a publican made an Apostle, first of al other cõposed & wrote in Iewry the Gospell of Christ in the Hebrew tongue, for their behoofe and cause, which being of the circumcision had beleeued: which Gospell, what person did afterwarde translate into Greeke, it is not very certeynly knowne. But truelye the very Hebrue it selfe is had euen vntil this present day in ỹ Librarie of Cæsarea, which Librarie Pamphilus the martir, did with all possible studiousnesse set vp and make. And I my selfe also had the same Gospell of Mathew in Hebrewe lent me to coppye it out, of the Nazarites which in Beroea a Citie in Syria, doe vse the same booke, wherein is to be noted and obserued, ỹ wheresoeuer the Euangelist either in his owne person, or else of the person of our Sauiour, doth vse any allegations of the olde Testament, he doth not followe the authoritie of Septuaginta, that is to say, of the threescore and ten translaters, but of the Hebrue. Of the which sort are set forth these two citations here ensuing: Out of Aegypt haue I called my sonne: And for a Nazarite shall he be called. Erasmus.

MATRIMONIE.

¶ Looke. Marriage.

MEDIATOVR.

Proues that Iesus Christ is the onely Mediatour betweene God and man.

1. Tim. 2. ¶ There is one God and one mediatour betweene God and man

man, which is the man Christ Iesus. ¶ If there be but one mediatour, as Saint Paule saith there is not, then cannot Saints come to make mo then one. Saintes cannot be mediatours for other, because they haue nede of a mediatour themselues. D. Barnes.

Christ is our mouth wereby we speake vnto the Father, our eyes whereby we se the Father, our right hande whereby wee offer our selues to the Father, without whose intercession, neither we, nor all the Saints, haue ought to doe with God. Ambrose in his booke of Isaac and the soule. Ambrose

We haue all things in Christ: If thou desire to be cured of thy wounds, he is thy Phisition: If thou be greeued with thy sinnes, he is thy righteousnesse: If thou lacke helpe, he is thy strength: If thou feare death, he is thy lyfe: If thou be in darknesse, he is light: If thou wilt goe into heauen, he is thy way: If thou seeke meate, he is thy nourishment. Ambrose in his. 4. booke vpon Saint Luke. Ambrose

We are reconciled and brought in fauour againe with God through Christ, which is the mediatour, that of enimies wee might be made sonnes. Augustin

Neither should we be deliuered through him as onely ỹ mediatour of God and man Christ Iesus, if he were not also God. But when Adam was made, that is to wit, a right man, he neded no mediatour: but when as sinnes did separate & sunder mankinde farre from God, we must be brought in fauour againe with God by a mediatour and a meane, which was onely borne without sinne, lined and was slaine, vnto the rising againe of the flesh, and to euerlasting lyfe. August in his Enchirid. to Laurence, the. 32. chap.

Saint Paule saith, Vnus est Mediator, &c. There is one mediatour betweene God and man Christ Iesus being man. Vpon this place S. Austen saith thus: Paulus non facet se mediatorem, &c. Paule maketh not himselfe a mediatour betweene God and the people, but requireth that they pray all one for an other, beeing all the members of the bodie of Christ. August. contra Epist. perminiani. li. 2. chap. 8. Againe in the same booke he writeth thus of Saint Iohn. Si Iohannes ita dicerit, &c. If Iohn would say, this haue I written vnto you, that ye sinne not, and if ye sin, ye haue me your your mediatour before God, & I will 1. *Tim.* 2. 5

intreate for your sinnes, as Permenian (the heretike) in a certeine place made the Bishop a mediatour betwæne God and the people, what good & faithful christen man could abide him? Who would loke vpon him as the Apostle of Christ, and not rather to thinke him to be Antechrist.

Chrisostō Tell me woman, sith thou art a sinfull and wicked woman how durst thou goe vnto him, I know, saith she, what I do. Beholde the wisdome of the woman, She praieth not vnto Iames: She entreateth not Iohn: She goeth not vnto Peter: She did not get her selfe vnto the company of the Apostles: She sought for no mediatour, but for all those things: She toke repentance for her companion, which did fulfill the rome and place of an aduocate, and so she did goe to the high fountaine. Chrisost. in his. 12. Ho. of the woman of Ca.

Chrisostō There is no nēd of porter, of a mediatour or minister, say onely, Lord haue mercie vpon me, we haue no nēde of aduocates with God, nor of any running and gadding about, for to speake faire vnto other. For although thou be alone and without an aduocate, and praye vnto God by thy selfe, thou shalt obteine thy petition. Chrisostome in his Sermon of going forward in the Gospell.

August. li. contra Liar. in cap. 8. Saint Austen saith, Christen men doe mutally commende themselues in their praiers. But he for whom none maketh intercession, but he for all, he is the onely & true mediatour. Paule the Apostle, though he were a principall member vnder ỹ head, (yet because he was a member of the body of Christ, & knew that the greatest & truest Priest of the Church entred, not by a figure into the inward places of the baile to heauen, to a holinesse, not shadowish, but eternall) commendeth himself also to the praiers of the faithfull, neither doth he make himselfe a mediatour betwæne the people and God, but praieth that all the members of the bodie of Christ should mutuallye praye for him, because the members are careful one for another of all ỹ members yet trauailing in earth, may ascend to the head which is gone before into heauen, in whom is apeacement for our sinnes. For if Paule were a mediatour, ỹ other Apostles should also be mediatours: and if there were many mediatours, then neither Paules owne reason stood fast, in which he had sayd, for there is one God, & one mediatour betwæne God & men, the man Christ, in whō we also

Rom. 15. 30

1. *Co.* 12. 20

Ephe. 4. 3.

are

are one, if we kéepe the vnitie of faith in the bonde of peace. Againe in another place, but if thou séeke for a Priest, he is aboue the heauens, wher he maketh intercession for thée, which in earth died for thée. Yet do we not dreame, ý he falleth downe at the fathers knées: and in humble wise intreateth for vs: but we vnderstand by the Apostle ý he so appeareth before the face of God, that the vertue of his death auaileth to be a perpetuall intercession for vs: yet so that being entered into the Sanctuarie of heauen, vnto the ende of the ages of the worlde, he alone carrieth to God the prayers of the people, abiding farre off in the porch. Caluine in his Instit. 3. booke, chap. 20. Sect. 20.

Brethren (saith Saint Austen) we haue Iesus Christ the iust for our aduocate with the Father: he is the propictation for our sinnes. He which held this committed no heresie: he which held this opinion committed no Scisme. For wherevppon are Scismes committed? When men doe saye we be iust, wée doe make holye vncleane, we doe iustifie the wicked, we doe desire and we doe obteine. But I beséech you by the way, howe much more past shame be they which doe saye, we doe determine, we doe commaunde, and what sayde Iohn: And if a man doe sinne, we haue an aduocate with the Father, Iesus Christ the iust. But some man will saye: Doe not the Saintes then praye for vs? Doe not the Bishoppes and superintendentes pray for the people? Marke the Scriptures, and sée that the oversées also doe commend themselues to the people. For the Apostle saith to the people prayeng togethers for vs also. The Apostle prayeth for the people, and the people prayed for the Apostle: we doe praie for you brethren, but pray for vs also. Let al the members pray together one for an other, & let the head make meanes for all. This saith Augustine in ý place, in which words he doth plainely & openly attribute the office of intercession, which perteyneth to the chiefe Priest to none but to Christ the head. Againe he writeth thus: But if the Apostle should haue sayd thus: This I write vnto you, to the intent yée should not sinne, and in case anye man doe sinne, you haue a mediatour to the Father, I doe praye for your sinnes, (as Perminianus in one place doth make the Bishoppe mediatour betweene the people and G O D) what good and faythfull Christen folkes

could abide him? Who wold esteme him as ỳ Apostle of Christ, and not rather an Antichrist, for all christen men do commend themselues one to an other in their praiers, but he for whome none doth intreate, but he himselfe intreateth for al. He is ỳ only and true mediatour, & forasmuch as the figure of him was resembled in the Priest of the olde Testament, there is none found there that euer prayed for the Priest. Musculus fol. 149.

Basil. The man Christ Iesus alone, which gaue himselfe a raunsome for al men, is our sufficiẽt mediatour, aduocate, & intercessour, as the holy Scripture teacheth in diuers places. Whosoeuer therefore refuseth to pray vnto this man Christ Iesus, to be his mediatour and aduocate vnto God the father, and flyeth to other, without all doubt he is an enimie vnto Christ, and to the vttermost of his power he laboureth to make Christ as they vse to say, Iacke out of office. For since the time of his ascention, his chiefe and principall office is to be our intercessour, mediatour, and aduocate.

¶ Ware more at Aduocate.

MEEKE. Who are meeke.

Mat. 5. 5. THe meeke, are such as are not easilye prouoked by iniuries, who by euery offence are not wayward & froward, but are rather readie to suffer anie thing, then they will be lyke vnto the wicked: finally, they are such which doe not resist euill, but doe ouercome euill, in doing that which is good.

Rom. 12. 21

Marl. fol. 77.

How the meeke shall possesse the earth.

Mat. 5. 5 Blessed are the meeke, for they shall possesse the earth. ¶ By the earth vnderstand all that we possesse in this worlde, which all God will keepe for vs, if we be soft and meeke. And whatsoeuer troubles arise, yet if we will be patient and abide, the end will goe on our side. As it is written in the Psalme. 37. 9. The wicked shall be weeded out, but they that abide the Lords leasure shall inherit the land. And againe, within a while the wicked shall be gone, thou shalt see his place where he was, and he shall be away; but the meeke shall inherite the earth. Euen as, Be still, and haue thy will, & of a little medling commeth great rest: for a patient man shall weare out all his enimies.

Tindale. fo. 210.

How

How that God doth guide the Meeke in iudgement.

Dirigit mansuetos in iudicio, docebit mitos vias suas. Them that bée méeke shall be guide in iudgement, and such as be gentle, them shal he teach his waies. ¶ To guide ẏ mæke in iudgement, is not meant onely to be their helpe onely when they shall come before the Iudges of this world, but to guide them in iudgement, is héere meant, to make them through his grace & knowledge of his law, to liue orderly & vpightly in all their doings with right iudgement & true discerning of vertue frō vice. This great gift doth God of his gratious gœdnes, giue vnto men that be sinners: but yet saith the Prophet, not to all manner of sinners, but onely to those ẏ be mæke & gentle. Vniuersa via Domini misericordia & veritas, requirentibus testamentum eius & testimonia eius, All the waies of the Lord are mercie & truth, but yet sayth the Prophet, Requirentibus testamentum eius & testimonia eius. Vnto such as hœpe his couenaunt and testimonies. To the sturdy & rebellious sinners: Via Dominni odor mortis fuit, The wayes of ẏ Lord is a deadly sauour, and a pestilent stinke, which neuertheleſſe of themselues, and namely to all good men, are Odor vitæ, the swæte odour of life. So that to the wicked, the wayes of the Lorde, & his commaundements are the occasion of their great damnation, but vnto the mæke and such as feare the Lord, they are light vnto life euerlasting, through the mercie and truth graunted vnto vs, in and by Iesus Christ our Lord. Ric. Turn. *Psa.25.9.*

MELCHISEDECH.

How he is a figure of Christ.

Without Father, without Mother, without kinne, &c. ¶ So called, because that Moses maketh no mention of his parents & kinsfolkes, but as he had bene sodeinly sent of God into the world, to be a figure of Christ, or euerlasting Priest, and shortly taken out of the worlde againe. So Christ as touching his humanitie had no Father, and concerning his diuinitie had no mother. Geneva. *Heb.7.3.*

¶ It is sayd that Melchisedech is without father & mother, because that no mention at all in Scriptures is made of his parents, nor yet of his genealogie. And thus doth the Scripture declare, ẏ he is a liuely figure of Christ, which as touching his

Godhead is without mother, being begotten of his father without all beginnings, and as touching his manhood is without father, being conceiued by the mighty operation of the holy Ghost,

Sir. I. Cheeke.

How Melchisedech and Sem is one person.

Lyra sayth, that Melchisedech was the same person which in Scripture is called Sem, the first son of Noe. And S. Paule Heb. 7. saith that Melchisedech was without father, without mother, without kinne, and hath neither beginning of his dayes, nor yet end of his lyfe. So that by this it should seeme Melchisedech & Sem, not to be one person. To this, aunswere is made on this wise, that the Apostle reporteth Melchisedech to be without father & mother, because the Scripture maketh no mention of them, & not that he was without parents & kinsfolks, &c. For although ỳ Scripture make mention of ỳ father & mother of Sem, and of his Genelogie, yet it is not vnder the name of Melchisedech, but vnder the name of Sem. And so is ỳ Apostle to be vnderstood, that vnder the name of Melchisedech, no mention is made in the Scripture of his father and mother. Lyra.

The meaning of Saint Paule in making mention of Melchisedech.

Saint Paule writing to the Hebrewes, goeth about to dissuade them from the vaine confidence they had in the sacrifices and ceremonies of Moses lawe, & to perswade them to put their trust in that onely sacrifice that Christ had offered himselfe once for all. And least they should reiect his doctrine, as hauing no ground in holy Scriptures, he putteth them in minde of Melchisedech, who was a figure of Christ, and of his Priesthode: which was also a figure of Christs Priesthode. First, he was a figure of Christ (saith Saint Paule) in that he was called Melchisedech, which is by interpretation the king of righteousnesse, & the king of Salem, which is the king of peace. And in that hee was a Priest of the most high God, and hath neither beginning nor ende of dayes noted in holy histories: his Priesthode seemed to be an euerlasting Priesthood, and therfore (saith Saint Paule) he is likened to the sonne of God that is euerlasting, and hath an euerlasting Priesthode, and is alwaie able to saue them, that seeke saluation at his handes, because he liueth euer to make inter-

tercession for vs. This is the minde of Paule. And not that Melchisedech was a figure of Christ and of his Priesthood, in that he vsed to offer to God a sacrifice of bread and wine, &c.

Crowley.

How Melchisedech is brought in of the Papists to mainteine the sacrifice of the Masse.

Melchisedech (say they) was a figure of Christ, for hée was ♀ Priest of the highest. And as Dauid saith, Christ is an eternal Priest, after the order of Melchisedech, and therefore he offered bread and wine vndoubtedly. Melchisedech was a figure of Christ, but Saint Paule manifestlye declareth in what thinges he was the figure of Christ. In the rehearsing of the honours and dignitie of Melchisedech, which is, that he was an eternall Priest, and king of peace and rightcousnesse. There is not one word of bread and wine. They cannot finde in the booke of Genesis that Melchisedech did sacrifice vnto God, but that he offered bread and wine to Abraham, for sustenaunce of his people, as Christ offered to vs his worde. Melchisedech brought bread and wine, and Abraham paide him tithe. Christ after the same sorte gaue vs the Sacrament of his bodye and blonde, but he did not offer it to God. The Scripture sheweth forth Melchisedech vnder the figure of an eternall and onely Priest. But the Papists appoint other Priests to bée Christs Vicars, after his ascention into heauen. If a man shuld agrée with them that Christ offred to God bread and wine, yet they cannot proue that he killed himselfe in sacrifice vnder bread and wine. Also if Christ offered nothing but bread and wine, the Priests of the olde lawe did much better, in killing of liuing creatures, to offer them in sacrifice. The Papists cannot tell what to say. And when they bring authoritie of Scripture, it maketh against, and are confuted with their owne saieng, as one that is slaine with his owne weapon. This is the exposition of the Preachers of Basil.

Of the heresie of these heretikes called Melchisedechiani.

Melchisedechiani were heretiks which honoured Melchisedech, and sayd that he was greater then Christ, and that he was no man. Epiph. hæres. 55. Heretiks.

MEMORIALL.

How the Sacrament is a memoriall of Christs death. Luke. Sacrament.

MEANE. Hovv the meane is best.

The counsell that Phœbus gaue to Phaeton his sonne, hath neuer hurt any man, which is this: Medio tutissimus ibis. The best way is to tempt the meane or the middest, neither to be discouraged in ỹ reading of ỹ scriptures, because of the multitude of the great difficults therein, neither yet to be too bolde with the plainenesse of certeine places, to take vppon thẽ to discusse the high and mysticall places thereof: kẽping this rule, ye shall finde the wordes of the Prophet most true: The testimonie of ỹ Lord giueth wisdome to all men, that be simple, and mẽke, and lowly in heart. Ri. Turnar.

MENANDER.

Of this mans erronious opinions.

Heretike. MEnander a Sorcerer and the Disciple of Symon Magus, a Samaritane, sayd that he was the great power of God come downe from heauen, that the world was made by Angells, hẽ called himselfe a Sauiour, he sayd saluation was to be purchased by his Baptime, and that such as were therewith baptised, should neuer die, no not in this world. Euse. li. 3. chap. 23. Ireneus, li. 1, chap. 21, Epiph. heræs. 22.

MENE.

The interpretation of this word.

Dan. 5. 25 SOme do thus diuide it, that both the years of the life of the king, and also the time of the kings reigne was numbred. But this subtiltie seemeth not substantiall. Therfore I thinke (saith Caluine) that this word was added twise, for confirmation: as though the Prophet should say, ỹ the number was now fulfilled. For in account it is easie to faile, as the prouerb saith. Wherfore ỹ Balthasar might vnderstand that his life and his kingdome was now at an end, God doth affirme that the number is full and perfect: as though he should say that there shuld not be added one minute of an houre to the tearme appointed.

And

And thus doth Daniel himselfe interpret the same. God (saith he) hath numbred thy kingdome, that is, God hath appointed & determined an ende of thy kingdome, so that it must nedes come to an ende, because the time is accomplished, &c.

Caluine vpon Daniel. fol. 89.

¶ This word (Mene) is doubled, not onely to exaggerate the certaintie of the matter, but also as some thinke, the one to signifie the ende of the King, the other the ende of the kingdome.

The Bible note.

¶ This word (Mene) is twice written, for the certaintie of the thing, shewing that God had most surely counted. Signifieng also, that God hath appointed a tearme for all kingdomes, and that a miserable ende shall come on all, that raise themselues against him.

Geneua.

MEN PLEASERS.

Who they be, that please men.

DOe I now perswade men or God? Either doe I seeke to please men. ¶ Paule purgeth himselfe from the slaunders of those his enimies, that said he sought the peoples fauour by his flattering tongue, to the intent he might brag of the multitude of his scholars, and so to be praised of men. Men in Scripture is taken for sinners: These please men, that please the wicked, wherefore let vs please the godly & displease the wicked. These please men, that teach mens traditions. D.H. *Gal.* 1. 10. 1. *Cor.* 10.

What it is to be men seruaunts, or seruaunts of men.

Be not men seruaunts. ¶ To be men seruaunts, or the seruaunts of men here, is to doe anye thing for the fauour of men, by which they fall from the fauour of God, while they dispising Christ, doe hang on men, more regard mens precepts and ordinaunces, then the institutions of God, yea, then God himselfe. This forbiddeth S. Paule here, and not to deny to be seruaunts vnto our Maisters to whom we be bound, according to the common order appointed in Common-wealths, to these we are straightlye commaunded in sundry places of the Scripture, to be with loue and diligence, in all things agreeable to Gods holy word. Tindale. 1. *Co.* 7. 23.

Men of diuers natures and properties.

Great Seneca writeth of one Senesius, that he would haue all things that were necessary for seruice, excessiue great, wherevpon he was called Senesius the great.

Laugh Plinie writeth of one Crassus, that he was neuer perceiued to laugh at any time.

Pensiue Socrates was neuer seene, either more pensiue, either more merry, at one time then at another.

Niese Pomponeus the Poet neuer nieseth.

Spet Antonius was neuer seene spet.

By vvater. Theophrast writeth, that Peninus, liued onely by water.

With poyson Aristotle writeth of a girle being noursed with poyson in hir infancie, liued afterward with the same, as we doe with meate.

With spiders. Albert witnesseth, that at Collen in Almayne he sawe a young woman, which from hir youth vsed to picke spiders out the walls, where she might see them, and liued with that kinde of meate all hir life time.

S. Austen in his. 4. booke of the Citie of God, doth write of a certaine man which he sawe in his time, that would shake his eares as an horse doth, sometimes one eare, sometimes another, and sometimes both together: though Aristotle be of that opinion, that man onely of all other beastes, cannot moue his eares.

Eares

Saint Austen saith farther, that the same partie, without moouing his head, or putting to his hande, would raise vp all the haires of his head, and cast them before his face, and likewise cast them behinde againe.

Haires.

Euill eye Plinie in his 7. booke, and also Solinus saith, that in Aphrike was a Famuly, which loking with an euil eye vpon any mans Medowe, or vpon the trees, would incontinent make them drie and wither away.

Plinie affirmeth also, that in his time nigh vnto Rome, ther was a Famuly that would go vpon a great fire, & not be touched therewith. Also he writeth of another Famuly called Marci or Martias, that would heale the sting or biting of serpents, with onely putting their hands vpon them.

Swetonus saith, that Tiberius being sodainly awaked in the night, would for a good season, see as well, as though there had bene a candell burning by him, and after a while see nothing.

Curtius writing of Alexander saith, that his sweate that came

came from him, rendred a most sweete sent and odor, and many other Authors affirme the same.

MERCES.

As concerning this Latine word, Merces. ¶ Luke. Reward.

MERCIE.

What mercie is, and how it is defined.

CIcero doth define mercie to be the sorrowe of the minde and griefe conceiued vpon the misery of some other, redy to aide the same.

Seneca in his booke De clementia saith, that mercie is the griefe of minde, had vpon the seeming of the miseries of others, or els the sorrow conceiued for other mens euills, which it is thought that they deserue not.

Augustine saith, what is mercie? but a certaine compassion in our heart of some others misery, wherby we be compelled to help them if we can. For who knoweth not that mercie is named of that, that it maketh a mans heart miserable & pitifull, sorrowing for another mans euill. So they doe define mercie commonly to be touched & stroken within in the heart, with the misery of others. The Hebrues do cal mercy by this word רחמים which word doth properly signifie ỹ belly, & they do apply it vnto the signification of mercy, because ỹ the inward parts of them, which be touched with ỹ sight of other mens miseries, are wont to be moued wt some affection of compassion & pitie. Mus. fo. 978.

What it is to haue mercie, or be mercifull.

TO haue mercie or be mercifull, is to haue compassion, and to feele another mans disease, and to mourne with them that mourne, and suffer with them that suffer, and to helpe and succour them that are in tribulation and aduersitie, and to comfort them with good counsell and wholesome instruction, and louing wordes. And to bee mercifull, is louingly to forgiue them that offende thee, as sone as they knowledge their misdoing, and aske thee mercie. To be mercifull, is patiently long to abide the conuersion of sinners, with a lustie courage and hope, that God will at the last conuert them, and in the meane time to pray instantly for them. *Mat. 5.7*

And

And to be mercifull, is to interpret all things to the best, and to loke through the fingers at many things, and not to make a grieuous sinne of euery small trifle. And to suffer & forbeare in his owne cause, the malice of them that will not repent, nor be a knowen of their wickednesse, as long as hée canne suffer it, and as long as it ought to be suffered, and when he can no longer, then to complaine to them that haue authoritie to forbid wrong, and to punish euill doers. Tindale.

Mat.5.7 Blessed are the mercifull, for they shall obtaine mercie.

¶ Here God hath made a couenaunt with vs, to be mercifull vnto vs, if we will be mercifull one to another. So that the man which sheweth mercie vnto his neighbour, maye bee bolde to trust in GOD for mercie at all needes. And contra-
Iame.2.13 riwise, iudgement without mercie, shall be to him that sheweth not mercie. So now, if he that sheweth no mercie, trust in God for mercie, his faith is carnall and worldly, and but vaine presumption. For God hath promised mercie, onely to the mercifull: and therefore the mercilesse haue not Gods word that they shall haue mercie: but contrariwise that they shall haue iudgement without mercie. Tindale.

What is meant by mercie and truth.

Pro.3.3 Let not mercie and truth forsake thée: binde them vpon thy necke, and write them vpon the table of thine heart. ¶ By mercie and truth, he meaneth the commaundements of the first and second table, or els the mercie and faithfulnesse that we ought to vse toward our neighbours. Kéepe them (saith he) as a most precious Iewell, and haue them euer in remembraunce. Gen.

What the mercie seate was.

Exo.37.6 And he made a mercie seate. ¶ Mercie seate was the place where God spake vnto the Children of Israel, which was vpon ỳ Arke of witnesse, figuring Christ, as it is said. He.9.8. T.M.

Of the mercifulnesse of Zabulon. ¶ Loke Zabulon.

MERRY.

How the children of God, may and ought to be merry.

TRue it is that the children of God, may well be merry when they haue prosperitie: lyke as when God sendeth vs wherewith to be fed and maintained, when he dealeth so with

with vs, as we want nothing, when he giueth vs health, quyetnesse, and all other like things: we may well be merrie, yea, and we ought so to be, according as it is said in the law, Thou shalt eate and drinke before thy God and be merry. But yet must not the faithfull settle their ioye vppon the present benefits, nor hold themselues onely tyed vnto them: yea, rather if they want meate and drinke, or be troubled with sickenesse, they must not therefore cease to trust in God, but must learne Saint Paules lesson, which is to haue skill both to be poore and rich, to endure hunger and scarcitie, and also to haue abundaunce. Thus ye see that the mirth of Gods Children differeth greatly, from the mirth of the vnbeleeuers and worldlyngs, &c.

Caluine vpon Iob.

MERIT. What Merit is.

MErit is sometime taken for the worke it selfe, which is taken to be meritorious. In which sence, Augustine in a place saith, that merit must goe before the reward. Sometime it is taken for the reward, which is worthely giuen to him that worketh. The first sence is concerning him that worketh, the last conterneth him that giueth the reward to the other, &c.

Musculus. fol. 234.

What merit of congruence is.

Some will haue the merit of congruence to be, when although that he to whom the thing is giuen, bee vnworthye to haue it giuen him, and that his doing is not such, that it deserueth it, yet that it becommeth him, to whome it is done to giue him: As although the sinner deserue no fauour, yet it is conuenient for God of his goodnesse, to forgiue the repentaunt, and to giue him his grace. But some saye that the merit of congruence, is when a man of his owne good motion comming by nature, doth deserue the first grace, which they call the preuenting grace. Merit of cõgruẽce

What merit of worthinesse is.

They call the merit of worthinesse, when the iust person doth intreate for the sinner. For they saye, it is worthye that the iust be heard. So when grace is giuen to the sinner, at the prayer of the iust, they doe attribute this to the merit of worthinesse, that is to say, of the iust, which Merit of vvorthinesse

doeth

doth make meanes for him.

What merit of condigne is.

Merit of cõdigne. They will haue the merit of condigne to be, when a man holpen by the first grace, doth make himselfe by the first grace, worthy of euerlasting life, for he by that meanes doing well, is worthy (they say) to haue reward for his labour.

This pestilent plague of the Pelagians, is to bée withstode with all our might, and we must firmely hold, that we cannot deserue neither grace nor saluation by any strength or works of our owne, for any merit, either of congruence, worthinesse, or condigne, but that all is simply and mérly to be referred to the grace of God in Christ. You be saued through grace, by faith (saith the Apostle) and that not of your selues, it is the gifte of God, not by workes, least any man might glorie. After ỳ scholmens diuinitie we should haue saide, you haue deserued your first grace, by ỳ good motion of your hearts, produced of nature, but ye haue not yet obtained saluation, but must deserue the same by good workes of condigne: when Christ saith, He that beléeueth in me, hath life euerlasting, he speaketh not lyke a scholeman. For he should haue said, he that beléeueth in me by the good motion picked out of nature, he shall deserue the first grace, but he shall haue euerlasting lyfe, at that time when he hath deserued it of a condignes, by his good workes. Paule calleth not euerlasting life, the merit of condignes, but the gift of God. Therefore loke how farre wide this doctrine of the merite of congruence and condigne, is from the Scriptures, so farre it is to be cast off from the eares and hearts of the faithfull.

Musculus, fol. 235.

Obiection.

They obiect that saieng of the Apostle: I haue fought a good fight, I haue runne out my race, I haue kept my faith: for the rest there is layed vp for me a crowne of iustice, which which God shall restore mée in that daye, the iust Iudge. Is not hære mention made of both (say they) by the Apostle, both the good worke which hée didde, and the reward also, which hée loked for of God.

Aunswere.

Augustine

AVguſtine aunſwereth, ſaieng on this wiſe: The Lord (ſaith he) ſhall render me my crowne, the iuſt iudge: Ergo, hee oweth it me: who ſhall render it thee than: Ergo, he ſhall render it as a iuſt Iudge, for when he conſidereth our worke, hee cannot vpon that conſideration of the worke, deny vs a reward. I haue fought a good fight, it is a worke: I haue finiſhed my race, it is a worke: I haue kept my faith, it is a worke: There remaineth a Crowne of Iuſtice for me, that is the reward. As for thy reward, thou doeſt nothing, and as for thy worke thou doeſt it not alone: Thy Crowne commeth from him, and thy worke from thy ſelfe, but yet not without his helpe. And a lyttle after: Therefore (thou ſæſt) when he doth render good things, he doth preuent himſelfe, giuing good things to thee before, to whome he maye render good things alſo after: Loe, hee rendereth reward vnto that good thing by the good workes, to him that fought out his fight, to him that ranne out his race, and kept his faith. He rendereth good things, but for what good things? The ſame that he gaue before himſelfe. Did not he giue it thee to fight out thy good fight? If it were he that gaue it thee, why doeſt thou ſaye in another place, I haue laboured more then they all: but not I, but the grace of God with me. Loe thou ſaiſt againe, I haue runne out my race. Did not he giue thee alſo to runne out thy courſe? If he gaue it thee not to runne out thy race, what is that thou ſayeſt in another place: It ſtandeth not in the willer nor in the runner, but in GOD which hath mercie: I haue kept my faith, haſt thou kept thy faith, I knowe it, and am content withall. I graunt thou haſt kept it. But vnleſſe the Lord doe keepe the Citie, they doe watch in vayne that doe keepe it. Therefore thou haſt both fought out thy good fight, and runne out thy race, and kept thy faith, euen through him as ayding thee, & giuing it to thee. Giue me leaue O Apoſtle, I know nothing of thine own but naughtineſſe. Giue me leaue O Apoſtle, we ſay, that thou didſt teach: I heare thee confeſſing God, I finde thee not vnthankefull. But we perfectly knowe that there be none of thine owne things gotten to thee by thy ſelfe, but euill things. Therefore when God doth crowne thy merites, hee crowneth nothing els but his owne giftes. Thus ſaith Saint Auſten.

2. Tim. 4. 7.

Rom. 9. 16

Muſculus. fol. 237.

How

How we can merit nothing after our death.

Auguſtin When thou art departed from hence (ſaith S. Auſten) thou ſhalt be receiued accoꝛding to thy deſerts, and ſhall riſe againe to receiue that which thou haſt done. Then God ſhall crowne not ſo much thy merits, as his owne gifts. This ſaith he. And Hierome. Hierom after he had recited the opinion of them, which do hold that after we be departed out of this life, we may both hurt reaſonable creatures, & do gꝛod, yet he doth expound that place of *Eccl. 9. 5* Eccleſiaſticus (The dead knoweth nothing, and there is no reward any moꝛe foꝛ them) in this wiſe: They ẏ do liue, may foꝛ feare of death do gꝛod woꝛks, but they which be dead, can adde nothing to that which they haue caried hence with them out of this life. Item, They can neither doe iuſtly noꝛ ſinne, not adde neither vertue noꝛ vice. This ſaith he. ¶ And no doubt, there is one ſeaſon to woꝛke in, and another ſeaſon to receiue foꝛ that which a man hath wꝛought in this life. And men ſhall bee iudged at the iudgment to come, not foꝛ the woꝛkes oꝛ merits which bee done after this lyfe, but foꝛ the ſame which is done in this body, as the Apoſtle ſaith. Wherefoꝛe it appeareth that we haue no merit, neither befoꝛe this life, noꝛ in this S. Auſten life, neither after this life. Muſcu. fol. 234.

Auguſtin ſaith, God doth many things in man, which man doth not: but man doth nothing which God maketh not man to doe. Wherefoꝛe we muſt in any wiſe beware, that we doe not ſo eſtabliſh mans merits, that we do make voyd ẏ grace of Chꝛiſt, and contemne the iuſtice of God. Foꝛ merit and grace be ſo contrarye one to another, that as Barnard ſaith, there is no meanes foꝛ grace to enter, where merit doth kéepe place. Muſculus. fol. 238.

Proues, that the merit of man is nothing auailable to purchaſe ſaluation.

Origen Say ye, that we bee vnpꝛofitable ſeruants, foꝛ notwithſtanding we haue done all things that are commaunded, yet haue we done no gꝛod thing, foꝛ if our doings were gꝛod indeed, then were we not vnpꝛofitable: but any gꝛod deede of ours is called gꝛod, not rightly oꝛ duely, but by abuſe of ſpeach. Origen in his 8. treatie vpon Math.

Baſile He that truſteth not to his owne déedes, noꝛ hopeth to be iuſtified by his woꝛkes, hath the onely hope of his ſaluation in the mercy

mercie of God. Basil vpon the 32. Psal.

This is our full and perfect reioicing in God, when we acknowledge that we are voide of any of our righteousnesse, and are iustified by onely faith in Christ. Basil. in his booke of humilitie. Basile

I say not vnto the Lord: despise not the workes of my hands: I haue sought the Lord with my hands, and was not deceiued. But I doe not praise or commend the workes of my handes. For I am afraid, least when thou lookest vpon them, thou shalt finde more sinnes than merits. This onely I say, this I praye, this I couet, Despise not the workes of thine hands. See thine owne worke in me, and not mine: for if thou seest mine, thou doest condemne, if thou seest thine, thou crownest. For all the good works that I haue, they come of thee. Aguſt. in his booke vpon the 117. Psalm

First of all thou must beleeue that thou canst not haue remission of sinnes but through pardon and forgiuenesse of God. And then next, that thou canst haue no good worke, except hee giue it thee. Last of all, that euerlasting life cannot be deserued with any workes, except it be giuen vnto thee also freely. Barn. in his ser. of the Ann. of the Vir. Mary

What worthy thing doe we, that we maye be founde in the heauenly spirits. The Apostle saith: I iudge that the afflictions of this time, are not worthy of that glory that shall be reuealed in vs, therefore I take him to be the sounder Diuine, the faithfuller Catholike, and more agreable to the holy scriptures, that vtterly denyeth all such kinde of merits. Waldensis in his booke against Wicleffe. Waldensis.

Meritum meum, &c. My merite (saith Saint Barnard) is the mercie of God. So long as God is not poore of mercie, so long cannnot I be poore of merite. If his mercie bee great then am I great in merite. This is the whole merite of man, if he put his whole affiaunce in the Lord. Bar. in Pſ. qui habi.

Forasmuch as all men are shut vp and closed vnder sinne, now the saluation of man standeth not in mans merits, but in Gods mercie. Orige. ad Rom li. 9. chap. 12

For nothing thou shouldest saue them. What is meant by these words, For nothing thou shouldest saue them? This is the meaning, Thou findest nothing in them, wherefore thou shouldest saue them, and yet thou sauest them. Thou findest nothing wherefore thou shouldest saue them, but thou findest Auguſtin

wherefore thou shouldest saue them, but thou findest wherefore thou shouldest condemne them. Aug de verbis Apostoli, sermo. 15.

Againe, Deserued paine would throwe all men into death, vnlesse the vndeserued grace of God, deliuered some from it.

Cypri. de sim. præl. Trust in mens merits, leadeth to desperation, and therefore S. Cypriane saith, They teach vs night in stede of day, destruction in stede of health, desperation vnder the colour of hope, infidelitie vnder the pretence of faith, Antichrist vnder the name of Christ.

Luk. 17. 9 Doth he thanke that seruaunt. ¶ Christ doth heere with a lyuely example teach vs, that nothing is due to our merites, or much rather that we deserue nothing at all. Our duetie is to walke diligently, and with all feare in the commaundements of God, and if he rewardeth vs any thing, it is of his mercie and goodnesse. Sir. I. Cheeke.

How the name of merite ought to be abolished.

The name of merit, if we will speake properly, ought to be banished out of our mouths. I knowe that the fathers sometimes vsed that word, but yet not properly. But that worde is not found in all the holy Scriptures. For the nature of merite is, that there be a iust proportion and equall consideration, betweene that which is giuen, and that which is taken. But betweene the good things which we loke for, & those things which we either suffer or doe, there is no proportion or agreement. For Saint Paule saith, that the passions of this time, are not worthy the glory to come, which shall be reuealed in vs. Farther, merit hath ioyned vnto it debt: which thing Paule testifieth when he saith, that to him which worketh, reward is rendered according vnto debt, & is not imputed according to grace. Which selfe same Paule writeth expressly, that the grace of God is eternall life. Lastly, vnto the nature of merite, there is required, that that which is giuen pertaineth to the giuer, and be not due vnto him which receiueth it, but workes are not of our selues, for they are called the gifte of God, which he worketh in vs. Wherefore Augustine verye wisely saith, that God doeth crowne his giftes in vs. Now if our workes be due vnto him (which we cannot denie) then vndoubtedly the nature of merite

rite is vtterly taken away, &c. Pet. Mart. vpon the Rom. fol. 39.

Saint Austen saith, Let merites of men heere holde their peace, which haue perished by Adam, and let the grace of God raigne by Iesus Christ. Againe, The Saints giue nothing to their owne merits: they will giue all to none but to thy mercie O God. In another place, When man seeth that whatsoeuer good he hath, he hath it not of himselfe, but from his God, he seeeth that all that is praised in him, is not of his owne merites, but of the mercie of God. You see how taking from men ỹ power of doing well, he also throweth downe the dignitie of merit. And Chrisostome saith, Our workes, if there be any, which followe the free calling of God, are repaiment and debt: but the gifts of God, and grace, and bountifulnesse, and the greatnesse of liberall giuing. But leauing the name, lette vs looke vpon the thing. I haue verely before alledged a sentence out of Barnard, as it sufficeth to merit, not to presume to merite: so to want merits sufficeth to iudgment, but by adding forthwith an exposition, he sufficiently mitigateth the hardnesse of ỹ word, where he saith: Therefore care thou to haue merites: when thou hast them, knowe that they are giuen: hope for fruit, the mercie of God: and so thou hast escaped all daunger of pouertie, vnthankfulnesse, and presumption. Happy is the Church, which neither wanteth merites without presumption, nor presumption without merites. And a little before he had largely shewed, how godly a meaning he vsed. For of merites (saith he) why should the Church be carefull, which hath a stedfaster and a surer cause to glory of the purpose of God: God cannot denye himselfe, he will doe that which he hath promised. If there be no cause why shouldest aske by what meanes may we hope for good things? Specially, when thou heareſt sayd: Not for your sakes, but for my sake, it sufficeth to merite, to know that merites suffice not. Caluine in his Inst. 3. b. cha. 15. sect. 2. Eze. 36. 32

S. Barnard saith, Non est qua gratia intret, &c. Where merite hath taken vp the rome, ther is no place for grace to enter. Bar. super. Canti. Ser. 17. Barnard

Saint Augustine saith: Hoc est electio gratia, &c. This is the election of grace, because all good merites of mannes Augustin

are preuented. For if it were giuen by any good merites, then wer it not giuen frē, but rendred as ought. And by this meanes, it is not by a true name called grace, where reward is. As the same Apostle saith, it is not imputed according to grace, but according to dutie. But if that it be true grace, ỳ is to say, frely giuen, it findeth nought in man to whom it may be worthely owing. August. lib. de patientia. cap. 2.

Of two kindes of meriting.

There be two kindes of meriting, that is to say, of good and euill. The good kinde of meriting, is by Christ, through Christ, for Christ and in Christ. That is, by casting all our care on him onely, hauing him continually beaten and crucified before our eyes, and crucifieng our selues vnto the world, hauing no trust in our selues, nor in any worke that we can doe, or any other for vs, setting vp any in heauen, earth, or hell, to be equall or partner with him: but beleeuing & confessing him to be all in all things. The onely Creator and maker, the onely frē giuer of all goodnesse, and the onely peace maker betwen God and vs. The other kinde of meriting is by Satan, the world and the flesh, contrary in all points to this: that is to say, taking all cares vpon our selues, seeking wayes to crucifie and offer vp Christ againe, refusing to crucifie our selues, hauing all trust in our owne workes and other creatures merites, making the dead Saints obteiners of merits, through their prayers and merits, yea, making them mediatours and peace makers betweene God and vs, Rob. Crowley.

MESECH AND KEDAR.

What manner of people these were.

Psal. 120 13 MEsech and Kedar were two sorts of people inhabiting nere vnto the Iews: of which ỳ first came of Iapheth as Moses teacheth, and the second of Ismael. Both of them were barbarous, cruell, and without all humanitie, dwelling in tents. To these cruell people, Dauid compareth the Israelites, which were no lesse cruell and spitefull against Gods people then they.

Luther vpon the Psal. fol. 18.

¶ These were people of Arabia, which came of Iapheth.

Mesych Gen. 10. 2. Genebr.

MESSEN-

MESSENGER.

The meaning of these places following.

WHo is so blinde as my messengers. ¶By messengers he meaneth the high Priestes, and those that had cure of the people. Those should haue taught the other, but they were blindest of all, as Christ declareth in the Gospell. Such there be at all times, and shall be vnto the worldes ende. T.M. *Esa.42.19*

¶By the seruaunt, messenger and the perfect man, he meaneth the Iewes and their Priests, who ought of all other people to haue had knowledge, and so haue serued God perfectly. The Bible note.

What the messenger of Satan meaneth.

The messenger of Satan to buffet me. ¶The messenger of Satan, which he calleth the vnquietnesse of the flesh, Paule doth vnderstand the enimies of the truth, false Prophets and persecuters of Gods word, with all kinde of aduersities and troubles, wherewith the flesh is disquieted and vexed. And those things did (by the diuine prouidence of God) happen vnto Saint Paule, least he should be puft vp aboue measure, because of his reuealations. Ambrosius, Erasmus. ¶Lowe. Flesh. *2.Cor.12.7*

MESSIAH.

How the word Christ in Hebrue is called Messiah.

THat is called Christ. ¶In Hebrue Messiah. It signifieth annoynted. Iesus Christ then is the earnest and pledge of Gods promise, by whom the grace and fauour of God is promised to vs, with the Holy ghost, which illumineth, lighteth and renueth our hearts, to fulfill the same. Tindale. *Mat.1.16*

We haue found Messiah. ¶That which is in the Hebrue text Messiah, is in the Greeke Christos, & in the Latin text Vnctus: which three words haue all one sense. But these wordes, We haue found Messiah, seemeth to be spoken with great Emphasis or force, and doe note that Symon also (to whome Andrew tolde the newes) burned meruailously in desire toward Christ, for his words are thus much in effect: reioyce brother, for him whom both of vs haue sought so carefully, we haue found, euen the Sauiour Christ. He spake not doubtfully, as did the woman of Samaria, which said, Is not hee Christ? But as one fully

Zz iij certified,

certified, Andrew saith, we haue found Messiah. Marl. vpon Iohn fol. 36.

MEASVRE.

Of the spirite of God giuen by measure.

Iohn. 3. 34 FOr God giueth not the spirit by measure. ¶ Some extend this place to the common dispensation, because God, which is the bottomlesse well of all goodnesse, doth nothing at all emptie himselfe, when largly and plentifully, he powreth his giftes vpon men. They which powre water out of any vessel, or draw a Well, come at the length to the bottome of the same: but we nede not feare to doubt of the lyke to be in God. For the more his gifts are bestowed vpon vs, the more plentifull they abound. This exposition semeth to haue some colour, because the sentence is somewhat intricate and obscure. Notwithstanding, their opinion semeth more probable which interpret this to be spoken concerning Christ: and so the sence and meaning is, that the spirite is not giuen by measure to Christ, as though the grace in him were to be measured: euen as as the Apostle Paule *Eph. 4. 7* teacheth, that to euery one is distributed according to the mea- *1. Cor. 12. 7* sure of the gift, so that no one man aboundeth at the ful. And be- *Iohn. 1. 16* rely, the spirit must rest vpon Christ without measure, to the end we might all receiue of the fulnesse of the same, &c.

Marl. vpon Iohn fol. 97.

MEATE.

What the meate is that Christ said he had to eate.

Iohn. 4. 32 I Haue meate to eate that ye knowe not of. ¶ His meate is to doe the will of his father, and the chiefe thing of his fathers will is, to preach the Gospell to all the world, which thing was euen now at hand to be done, as when the corne is ripe, men must fall to harueste. Tindale.

How we ought not to hurt our weake brother with our meat.

Rom. 14. 16 Cause not your treasure to be euill spoken of. ¶ We cause our treasure, that is to say ỹ Gospell to be euill spoken of, when we without any respect of the weake (S. Paule calleth them weake, which be nothing strong in the faith, and for lacke of instruction, yet make conscience of this meate or that meate) doe eate indifferently all kinde of meates, giuing therein to these

weake

weake persons an occasion to thinke & to say, that we seeke nothing els in ỳ Gospel, but ỳ pampring vp of our bellies. S. I. Ch.

¶ Which is the benefit of Christs libertie, by abusing whereof, ye cause ỳ weaklings to blaspheme the Gospell, which might seeme to them contrary to Gods will, and the doctrine of the Lawe. Geneua.

How meate defileth not a man.

There is nothing without a man that can defile him. ¶ Meate defileth not, if it be taken and receiued with faith. And if anye man make this Obiection saieng: Doth not meate and drinke defile them that surfet and are dronken? Aunswere, that surfetting and dronkennesse ought not to be imputed to the meate, but to the inordinate lust of the heart. S. I. Cheeke. *Mar. 7. 15*

¶ There is no outward or corporall thing which entereth into man, that can defile him, meaning chiefly of meates, which if they be taken excessiuely, it commeth of the inordinate lust of the heart, and so the lust is euill. Geneua.

The meaning of this place following.

Come & eate of my meate, and drinke of ỳ wine that I haue drawen. ¶ By the meate & drinke is meant the word of God, & the ministration of the Sacraments, whereby God nourisheth his seruaunts in his house, which is the Church. Geneua. *Pro. 9. 5*

MICHAEL.

The meaning of this place following.

Michael the Archangell, when he stroue against the diuell, & disputed about the body of Moses, &c. ¶ Of Moses it is writtten the last of Deut. That he died in the land of Moab, & was buried, and that no man did know his sepulcher vnto this day. The sepulcher of Moses, God would haue it vnknowen, least the Iewes which counted Moses for such a great and holy prophet shuld commit Idolatry, & set vp Idolatry vpon ỳ sepulcher of Moses, & worship Moses as God, for ỳ Iewes were redy to Idolatry. Of this doth ỳ cõtention appeare to be sprong betwẽn Michael & the diuel, of the which cõtention Iudas heere speketh of. The diuel wold ỳ body of Moses to haue ben shewed to the Iewes, that it might haue ben vnto them an occasion of Idolatry: Michael would it should not haue bene shewed vnto them, that they should haue hadde by it none occasion of Idolatry, but that all Idolatry should be vtterly extincted and *Iud. ver. 9.*

put away. Here you may learne the desire of the Diuel, which is to moue to Idolatry, to iniquitie and sinne. Good men then alway doe dissuade from Idolatry & sin, & taketh away all occasion, by ỳ which passage may be made to Idolatry & sin. S. Iohn, Apo. 12. doth speake of a certaine battaile betweene Michael & the diuell. He saith there was made a great battaile in heauen, Michael the Archangel & his Angels, did fight with a Dragon, and the Dragon and his Angells did fight with Michael; but they haue not preuayled, nor yet no place of them was founde any more in Heauen. But the battayle of which it is here spoken, was of the body of Moses, which the Diuell would haue had worshipped, that the Iewes might haue committed Idolatry on it, Michael did resist him. This is the meaning of this place (saith the Author) after my opinion, if it be the true meaning of Iude, take it: if not, take their mindes, that can bring a better sense, and I my selfe will be glad to learne, of better learned then I am, (for I am of the least) the true vnderstanding of this place. Accept mine opinion in good worth, till thou heare a better. Biblian. vpon Iude.

It is most like that this example was written in some of those bookes of the scripture, which are now lost. Nu. 21. 14. Io. 10. 13.

Who be Michaels Angells.

Michael and his Angells fought with the Dragon. ¶Michael (who in the Prophet is called a great Prince, & is said to stand in Gods people side. Dan. 10. 21.) representeth vnto vs Christ, whose Angells be both those holy seruiable spirites, and also (among men) the godly Princes and Magistrates together with the Ministers of Gods word, which serue Christ in vanquishing the huge powers of Antichrists hoast. Marl. vpon Iohn in the Apoc. fol. 174.

Apoc. 12. 7

MICHOL.

Diuers doubtfull places of this woman made open & plaine.

Michol being Dauids wife, was afterward giuen by Saule hir father to one Psaltiel ỳ son of Lais, which Psaltiel being a good man, and a Doctour of Laine, did not yet vse hir, for he knewe hir to be the very wife of Dauid, and that he had not forsaken hir: for the which cause Dauid afterward receiued hir againe, which he would not haue done, if she had ben knowen of

1. Reg. 25 44

Psaltiel,

Pſaltiel, euen as he went no more into his wiues which Abſolom kneiwe. Lyra.

And whereas it is ſayd that Michol had fiue ſonnes by Adriel, it is to be vnderſtood that they were the ſonnes of Merob her ſiſter, which was the wife of Adriel, for Michol had no naturall childe borne of her, nor was the wife of Adriel. But bicauſe Michol did nouriſh and bring vp the children of Merob, (ſhe being dead) euen as they had bene her owne naturall children, therefore were they called the ſonnes of Michol, which were not her naturall ſonnes, but her ſonnes by adoption. Ly. 2. Reg. 21. 8

And the ſonnes of Michol the daughter of Saule, whome ſhe bare to Adriel. ¶ Heere Michol is named for Merob Adriels wife, as appeareth. 1. Reg. 18. 19. For Michol was ỹ wife of Pſaltil, 1. Reg. 25. 44. and neuer had childe. 2. Reg. 6. 32. Geneua. 2. Re. 21. 8

And where it is ſayd how Pſaltiel went after Michol his wife weeping, what time as ſhe was reſtored againe to Dauid: It was thought that he wept for ioye, that ſhe was reduced to her owne huſband againe, and that he had not touched her, but kept her as his owne ſiſter, for he being a doctour in the lawe, knew that it was not lawful for him to touch her carnally, Dauid being aliue. Lyra. 2. Reg. 3. 15

MICHTAM.

What this word Michtam ſignifieth.

Michtam of Dauid. ¶ That is, nobilitie, or honour of chiualrie, or an inſtrument of Muſicke. T.M Pſal. 16.

MY DAY.

The meaning of this place following.

ABraham was gladde to ſee my day, and he ſawe it and reioyſed. ¶ To ſee my day, which was to ſee the comming of Chriſt in the fleſh, which thing Abraham ſawe farre off, with the eyes of faith. Geneua. Iohn. 8. 56

¶ All the holy Fathers that were before the comming, from the beginning of the world, had the ſame fayth of Chriſt that we haue which be called Chriſtians. Tindale.

MY GOSPELL.

Wherefore Paule calleth it his Goſpell.

Rom.2.16. According to my Gospell. ¶ He calleth it his Gospell, partly because he toke much labour in preaching it, & partly for the great affection that he had towards it: and for that he was appointed to the publishing of it abroade. Pet.Mar.vpon the Rom.fol.44.

MILKE.

What is meant by milke and strong meate.

Heb.5.12. SUch as nede of Milke, & not of strong meat. ¶ By Milke are vnderstood things easie to perceiue. By stronge meate, such as are hard and obscure. Tindale.

¶ That is called Milke, which agreeth to beginners, & such as haue little experience. That is called strong meat, which is for old practitioners, & such as haue wisdome to iudge betweene truth and falsehod. Deering.

MILSTONE.

What is meant by this Milstone.

Mat.18.6. THat a Milstone wer hanged, &c. ¶ He maketh mention here of a great kinde of punishment, which the Palistines vsed (as Saint Hierome saith) to punish notable offences and wicked actes. The Latine text for a Milstone hath Mola asinaria, which signifieth the great stone that lyeth vndernеath in the Mill, the which stone in Greeke is called Asinus, an Asse, of the which commeth Asinaria. S. Hillary saith, that it is called, Mola asinaria, of the Asse stone, because the Asse did vse to turne the same about, at such times as any thing should be ground, according to the manner of those Mils which we haue in these daies, in the which an horse being blindfolded, turneth the stone going still round. Marl.fo.397.

What is meant by the taking of the Milstone to pledge.

Deut.26.6 NO man shall take the neather or the vpper Milstone to pledge, for then he taketh a mans life to pledge. ¶ By the neather or the vpper Milstone is signified anie thing, which is necessary, required to a borrower or a debter, whereof he nourisheth and sustayneth himselfe, that maye no creditour take from him, in especiallye his craft and occupation, whereon he chiefelye liueth, maye bee not by imprisonment, (which

(which some most cruelly doe) keepe him from. Least hee bee compelled to pay his debt with double disprofite, one, that his millstone is idle in the meane time: another that he is constrained to come further in debt, otherwise to sell his necessarye goods, without which he cannot liue to make payment. T.M.

¶ By the neather or vpper millstone, is vnderstoode anye thing whereby a man getteth his liuing.

Geneua.

MINISTER.

What the Minister is by the word of God.

THE true Minister is the eye of the bodye. The workman in the haruest. Math. 9. 38. The messenger that calleth to the marriage. Math. 22. 3. The Prophet that telleth the will of the Lorde. Math. 23. 34. The Scribes that doth expound the lawe. The seruaunt that occupieth his Maisters talent vnto gaine. Math. 25. 16. The witnesse that beareth testimonie of Christ to all people. Luke. 24. 48. The dispensers of the mysteries of God. 1. Cor. 4. 1. The Stewardes that giueth meate in due season, vnto the residue of the householde. Math. 24. 45. The Sacrificer of the Gospell of GOD, to make the oblation of his flocke acceptable. Rom. 15. 16. The Minister by whome the people doe beleeue. The labourers of God to till the husbandry. The Shepheard to feede the Church of God, which he hath purchased with his bloud. *Mat. 6. 22.*

What men ought to be Ministers in the Church of God.

As in the olde lawe it was forbidden that anye man shoulde presse to come to the altar, and to offer the bread of God which had anye manner blemish or deformitie in the bodye: So ought no man nowe to take vppon him the preaching of Gods holye worde and ministration of the holye Sacramentes, that is deformed with vice, but innocent, pure, faultlesse, and vncorrupt, both in lyfe and doctrine.

Theo. Basil.

The qualitie of Gods Minister.

They must be blameleslie, watchfull, sober, modest, herberous, wise, gentle, apt to teach, able to conuince the aduersarie, *1. Tim. 3. 1*

sarie, such as gouerne wel their whole families, no drunkards, no quarellers, no contentious men, these be ỳ qualities that God requireth.

How ministers ought to be Preachers.

Greg. 24. Epist. He is a dead Priest (saith Gregorie) and therfore no Priest, no more then a dead man is a man, which doth not preach: for he kindleth the wrath of God the great iudge against him, if he walke without the sword of preaching.

Againe he saith: you Priests encrease your owne sinnes, with the death of others, and you kill and murther so manye, as you see daily without all care (holding your peace) go to their death.

How Ministers ought first to be doers, and then teachers.

Math. 5.19 But whosoeuer doeth, and teach the same, &c. This that is spoken here, perteineth to the ministers of the word. He teacheth them therefore, what perfection is required of them, namely, that they expresse & declare those thinges in their life, which

1. *Cor.* 9.27 by their doctrine they declare & teach. Saint Paule did chastise his bodie and brought it into subiection, least when he preached to others, he himself shuld be a castaway. And writing to Ti-

1. *Tim.* 4.12 mothy, Be (saith he) vnto them ỳ beleeue an example in word, in conuersation, in loue, in spirit, in faith, in pureness. And to

Tit. 2.7. Titus (he saith) in all things shew thy selfe an example of good works, in the doctrine, with honestie, with grauitie, & with the wholesome worde, which cannot be rebuked, that he which withstandeth, may be ashamed, hauing no euill to say on you.

1. *Pe.* 5.19. The lyke wordes hath Saint Peter in effect. Marl. fol. 92.

Mat. 5.19. ¶ Whosoeuer doth, &c. Christ maketh mention first of the worke, and then of the doctrine, for if the workes goe before, though the doctrine doe not followe, yet shall the verye worke more suffice to teach them that loke vpon vs, then any words shall doe.

First of all teach with works, and then with wordes: least

Rom. 2.21. the saieng of Saint Paule be obiected: Thou that teachest another, teachest not thy selfe.

The saieng of Cato.

Cato. The things which in other thou art wont to blame,
Be well ware that thou offend not in the same.

For

For it is very ſhame, when a man will preach,
If that his deeds againſt his words doe teach.

The ſaieng of Menander.

The manners of the ſpeaker are they that perſwade, & not that which is ſpoken. Menander

How the Miniſters of the Church are called Starres.

The ſeauen Stars are the Angels of the ſeauen Churches. Apo. 12. 7.

¶ The ouerſeers of Churches are in Scriptures called Stars and Angels. Starres in reſpect of the brightneſſe, both of their heauenly doctrine, and of their heauenly conuerſation. Angels becauſe they report vnto vs the will of God the Father. According alſo as in the ſame reſpect Chriſt is called the Angell of the Teſtament, Mal. 3. 1. And Iohn Baptiſt is called an Angell, Mal. 3. 1. Math. 11. 10. So alſo in this place the rulers of the Churches are called Angells, which thing appeareth chiefly hærby, that hæreafter in ỳ ſecond chapter & the firſt verſe, they be willed to repent, which thing coulde in no wiſe agrée with the heauenly ſpirits. Therfore like as the Starres ſhine in the Skie, ſo muſt the miniſters of Gods word ſhine in ỳ Church, & goe before other in pureneſſe of doctrine and chriſten conuerſation. But a great part of them (alas for ſorrowe) walke as enimies of Chriſts croſſe, whoſe end is damnation, whoſe God is their belly, and their glorie is ſhame which ſéeke after earthly things, when as notwithſtanding their conuerſation ought to be heauenly. Phil. 3. 18. Marl. fol. 28.

How miniſters were choſen in the olde time.

Miniſters in the olde time were elect and choſen by the whole conſent of the people, as Cypriane reporteth. The common people themſelues haue before all other, power either to chooſe worthy Prieſts, or to refuſe the vnworthy. This order toke his beginning of Gods authoritie, for God ſayd to Moſes: Take thy brother Aaron and Eliazarus his ſonne, and ſet them on the mount before all the congregation, and put off Aarons apparell, and put it vpon Eleazarus his ſon, which declareth that miniſters ought not to be admitted vnto the miniſtrie, but with the conſent and knowledge of the people. Cipriane.

Theo. Baſil.

In olde time none was receiued into the companie of clarkes,

clarkes, without the consent of all the people, insomuch that Cipriane laboured earnestly to excuse ỳ he appointed one Aurelius to be a reader, without asking aduise of ỳ church, because ỳ was done beside the custome, though not without reason. For this he saith before: In ordering of clarks dære brethren, we are wont to aske your aduise, and by common counsell to weigh ỳ manners & deseruings of euery one. But because in these lesser exercises there was not much perill: because they were chosen to a long prowfe, and not to a great office, therfore ỳ consent of the people ceased to be asked. Afterward in the other degrees also, except the Bishoprick, the people commonly left ỳ iudgement and choise of them to the Bishop & the Priests, that they should examine who were mæt and worthy, sauing peraduenture when new Phrists were appointed for the Parishes: for then it behoued that the multitude of the place namely should consent. Whether it is any meruaile ỳ the people in his behalfe was little carefull in kæping their owne right, for no mã was made a subdecon that had not shewed a long prowfe of himselfe in his being a clarke vnder ỳ seueritie of discipline, which then was vsed. After ỳ he had ben tried in ỳ degræ, he was made a Deacon. From thence he came to ỳ honour of Priesthood, if hæ had behaued himselfe faithfully. So no man was promoted, of whome there had not ben in dæd a trial had many years before ỳ eies of the people. And there were many Canons to punish their faults. So ỳ the Church could not be troubled with euill Priests, or deacons, vnlesse it neglected ỳ remedies: howbeit in ỳ Priests also ther was required ỳ consent of them of ỳ same citie: which ỳ very first canõ testifieth in his. 67. distinctiõ which is fathered vpõ Anacletus. Finally al ỳ admissiõs into ỳ orders were therfore done at certein appointed times of ỳ yeare, ỳ no man should priuely cræpe in without the consent of the faithfull, or should with to much easinesse be promoted without witnesses. Cal. in his Instit. 4. b. chap. 4. Sect. 11.

Wherfore brethren loke ye out among you seauen men of honest report, &c. ¶ If the Church had kept still this order in chosing of Ministers, it had bene better with the christen common wealth and religion. Lampridius a notable historiograph in the life of Alexander Seuerus doth write ỳ this was vsed customably among ỳ christians, when they should chose or make

Act. 6. 3.

any

any Minister, they did first publish his name abrode. And if any man could alleadge any notable crime against him, he was repelled and put backe from his office. Sir. I. Checke.

Why the Ministers are not now chosen as they were in the primitiue Church.

The alteration of gouernement and orders of the Church of Christ is well set out by Ambrose, in the. 4. to the Eph. vpon these words, Et ipse dedit, &c. Wher he saith on this sort. That the number of the Christians might increase and be multiplied, in the beginning it was permitted to euery one to preach the Gospell, to baptise, & to expound the Scriptures, but when the Church was enlarged, there were certeine preachers appointed, & gouernours, & other officers ordeined in the church, &c. Therfore the writings of the Apostles doe not in all things agree with the orders that are now in the church. D. Whitegift.

Musculus also in his common places answering to this question, why that Ministers of the word, are not chosen now by the Ministers and the people, as they were in the Primitiue Church, but appointed by the Magistrate, saith thus: Such was the state of the Churches, that they could chose their Ministers none otherwise, because they had no christen magistrate. If thou wouldest haue the manners and customes of these times, then must thou call backe their condition and state.

How Ministers ought not to forsake their vocation.

Ministers must abide in their vocation, so long as ẏ strength of the bodie will suffer them, and that they be not thrust out by force. For ẏ men & people cõmitted to their charge, ought neuer to be forsaken, so long as they can abide to heare ẏ word of God. And if they be altogethers contẽners of ẏ word of ẏ Lord, & wil not suffer it to be preached, then as Christ cõmaunded his Apostles, let them shake of the dust of their fæte against them, & depart. But so long as there are anie among them, which will suffer ẏ pastor to preach, & to intreat of ẏ word of God, he ought not to giue ouer his ministratiõ. Wherfore I know not whether Melitius did wel or no, of whom Theodoretus maketh mentiõ in his. 2. booke. 31. chap. ẏ he forsoke the Bishoprick of a certein church in Armenia, being offẽded with ẏ ouer great disobediẽce of his flock. But ẏ same man afterward being chosẽ Bishop of Antioch, was for ẏ defẽding ẏ catholike faith against ẏ Arriãs

thrust

thrust into exile. In which fact, God peraduenture declared that he was not wel pleased, that he had departed from his first vocation. Pet. Mar. vpon the Rom. fo. 334.

How a Scisme ought not to be made for the euill life of the Minister.

Mat. 23. 2. The Scribes & Phareses sit in Moses, &c. All therfore whatsoeuer they bid you obserue, that obserue and do, but after their works do not, for they say & do not, &c. ¶ Behold ỹ Lord sayth, they say and doe not: therefore the teachers liues were not agreable to their doctrine: yet for that they stood in Moses seate, that is to say, because they taught the word of God lawfullye, and sincerely, he biddeth to receiue their sincere doctrine, but their life not being agreable to their doctrine, that he biddeth to refuse: And therfore to make a scisme for the Preachers euil liues sake, the Lord doth forbid. Bullinger. fo. 846.

MIRACLES.

A definition of true Miracles.

A Miracle is a worke, hard and vncustomed by the power of God, which passeth all facultie of nature created, to this ende wrought, to cause the beholders to wonder and to confirme faith towards the worde of God. Wherefore the matter of miracles are workes, and the forme is, that they be harde and vnaccustomed. The efficient cause is the power of God, which ouercommeth nature created, & the end of them is both admiration and also confirmation of faith. Pet. Mar. vpon Iudic. fol. 126.

To what vse Miracles doe serue.

Miracles serue for three vses. First, that he which is healed thereby shoulde sinne no more. Secondlye, that the beholders shuld put their trust in the healer. Thirdly, that we which read of the miracles of the Lord, should be confirmed in the glorye and doctrine of Christ, and therewithall conceiue faith in him. Hemmyng.

Gregor. in Euan. lo. Homil. 29 Brethren, be not in loue with signes, which may be had common with the reprobate, but loue ye rather miracles of charitie and true godlynesse, which the more secret, the more secure, and for the which the lesse estimation that there is with men, the greater is the reward with God. In the beginning & ga-

gathering of ỳ Church many things were necessary which now is nedlesse. Miracles were vsed then, which outwardly be diuided now. When we go about to plãt a træ, so long we water it, vntill we sæ it haue takẽ rot. But whẽ it is once substantially grounded, & braunches spread abroad, we take no more paine to water it: on like sort, as long as ỳ people were altogether faithlesse, this meane of miracles was of indulgence graunted them. But when spirituall instruction had taken better place, the corporall signes surceased straight. Wherefore the Apostle sayth: Lingua in signum sunt, non fidelibus sed infidelibus. Straunge tongues are for a signe, not to them that belæue, but to them that belæue not. And plainly to argue that a thing is good, because a miracle is shewed by it, or else to approue a present vse, by that which nedfully sometime was done, hath too many absurdities and inconueniences to bee yelded to. Similitude

D. Calfehill.

Whether we should beleeue miracles.

If onely the word of God is to be belæued, why said Christ, that if they would not belæue him, they should yet at the least belæue his works. To this we aunswere, that miracles are as testimonies, by which men are the easilier brought to belæue, so that they are things, by meanes whereof men belæue, not that faith is directed vnto them, as vnto his object: although as touching the miracles of Christ & of the Apostles, we must belæue ỳ they were done by God, & not by Belzabub or by the diuell, as the Pharesies slaunderously reported: and this is conteined in the word of God, for it giueth testimony ỳ these miracles should be wrought, & that they were wrought in their due time, namely in the preaching of the second doctrine, &c.

Pet. Mar. vpon the Rom. fol. 326.

In olde time, it was knowne by miracles, who were the true Christians, and who the false: but nowe the working of miracles is taken quite away, and rather found among them that be false Christians. Chriso. in Mat. homil. 49.

Why miracles be not done now a daies.

To these that demaund this question: why is not miracles done now a daies by the ministers of Gods word. Aunswere. Because that the glorie of Christ & truth of Gods word, was confirmed by miracles long agoe, which being done they haue dis-

discharged their duetie. Hemmyng.

Leo in ser. de passio Domini. Pope Leo maketh them answere thus: ye foolish Scribes & wicked Priests, the power of our saviour was not to be shewed, at the discretion of your blindnesse, God sheweth his miracles, when and where, and to whom he will.

Augu. de con. dei. li. 22. ca. 8 Whosoever requireth miracles to bring him to the faith, is himself a great miracle, that the world believing, remaineth still in unbeliefe.

How Miracles are wrought by the diuell.

Chriso. in Mat. homil. 49. In the end of time power shalbe given to the diuel, to work profitable signes and miracles: so that then we cannot knowe the mysteries of Christ, by that they work profitable miracles, but by that they worke no miracles.

Augu. de vnita. Eccle. cap. 16 Let no man say (saith S. Austen) therefore it is true for that this man or that man hath wrought this or that miracle: or for that men make their praiers at the tombs of the dead, and obteine their desire: or for that these or these miracles be wrought there, &c. Away with these things: they may be either the inglings and mockeries of deceitfull men, or else illusions of lieng spirits.

August. in Iohn. Tra. 13. S. Austen saith, Contra istos, &c. My God hath warned me to beware of those mongers of miracles, saieng: In the last day shall rise up false Prophets working signes & wonders, to the end if it be possible, to bring the elect to errour, behold I haue forewarned you, therfore the bridegrome hath willed us to beware, for we may not be deceiued, no not by miracles.

Alex. de Hal. 4. quest. Alexander of Halys saith, In the sacrament it selfe, there appeareth flesh, sometimes by the conueiance of men, & sometimes by the working of the diuell.

Lyra in Dan. ca. 14 Nicholas de Lyra saith, sometime in the Church, the people is shamefully deceiued with feined miracles, wrought either by the Priestes, or else by their companions for lucre sake.

Aug. con. Fau li. 13. S. Austen saith to Faustus the Maniche, ye worke no miracles, and yet if ye wrought anie, at your hands we wold take heede of them.

Iere. 23. 32 The Prophet Ieremy saith, They haue deceiued my people, by their lies, and by their false miracles.

Rilney. These wonders which they call miracles, be wrought daily in

in the Church, not by the power of God, as many one thinke, but by the illusion of Satan rather, who (as the Scripture witnesseth) hath bene lose now abroad. 500. yeares, according as it is written in the booke of the Apocalips: after a thousand years Satan shall be lose, &c. Neither are they to be called miracles of true christian men, but illusions rather, whereby to delude mens mindes, to make them put their trust in our Ladie, and in other Saints, and not in God alone, to whom be honour and glory for euer. Bilney in the bo. of Mar. fol. 1140.

Vulgus hominũ, &c. The common people (saith he) esteemeth Saints by miracles, & counteth him the greater, that hath done mo miracles, but they erre manifestly that so iudge: Miracles are in deed (to vse S. Paules words) the operatiõ of great workes, the gift of the holy Ghost. But hereon, they are not onely esteemed Saints, else the blessed virgin and Iohn Baptist were of all Saints ẏ least, that are dead to haue wrought no miracles. We may not therefore esteeme Saints hereupon. Moreouer, oftentimes miracles are giuen to the euill, for many shall say in ẏ day, Lord, Lord, haue we not cast out diuels in thy name, and I shall say vnto them, I haue not knowne you. Frier Ferus.

Why Christ did not many miracles in his owne country.

And he did not many miracles there, &c. ¶ Christ might haue wrought miracles, yea, though they beleeued not, but he did not work many, & ẏ for their owne profit. Least if he had done there as he did in other places, their condemnation should haue ben greater. Sir. I. Cheeke. *Mat.* 13. 58.

How to know true miracles from false.

Euen as we take those Sacraments for true Sacraments & ceremonies, which preach vnto vs Gods word: so do we account these for true miracles only, which moue vs to harken vnto ẏ word of God. Other rule thẽ this to discerne thẽ by, ther is not: namely, ẏ the true are done to prouoke mẽ to come & harkẽ vnto Gods word: and ẏ false to confirme doctrine ẏ is not gods word.

How faith grounded vpon miracles abideth not.

What a multitude came out of Aegipt vnder Moses, of which the Scripture testifieth ẏ they beleeued, moued by ẏ miracles of Moses. Neuertheles ẏ scripture testifieth, ẏ. vi. hundred thousãd of those beleeuers perished through vnbeliefe, & left their carcasses in ẏ wildernes, & neuer entred into ẏ land ẏ was promised them.

Iudas beléeued because of Christ his miracles. Symon Magus beléeued, through occasion of Philips preaching, but Peter sayde that his heart was not aright with God. Act. 8.

How false teachers shall deceiue by nothing more then by miracles.

Mat. 24. 24. Christ saith, there shall arise false anointed, and false Prophets, and shall shew great miracles. Also in the same chapter, (verse. 5.) Many shall come in my name, &c. by the which words it appeareth: that they must be in the church of Christ, & of them that shall call themselues Christians.

What the cause of false miracles is.

The cause of false miracles is, for that they loue not the truth: and therfore God hath promised by S. Paule to send them abundance of false miracles to stablish them in lies, and to deceiue them & lead them out of the way, so that they cannot but perish for their vnkindnesse, that they loued not ỹ truth, to liue thereafter, and to honour God in their members.

How miracles are done in these daies.

The Church of Christ is a little flocke, which the diuel the king of darknesse and Antichrist the people do persecute, and bend all their force against it. And yet God so miraculously defendeth the same, that all they (without Gods permission) cannot touch the least number thereof. This presence of God in his Church, is miraculous inough, so that we nede not to seke any other miracles. Hemmyng.

MIRRHE ALOES AND CASSIA.

A briefe declaration of these three wordes.

Mirrhe is a little shrubby træ growing in the hot countrey called Arabia fœlix, the fruitfull Araby, or the wealthy & plentifull Araby: so called in respect of the other that is but barren. This Mirrhe træ is lowe and full of prickes, as our thornes and briers be. The sauour and smell of the wode, is singularly pleasant: so likewise is the iuyce or the Gumme thereof called Gutta a distillando, like as of the Grækes it is called Stacte. In stæde of this worde Gutta or Stacte, some Interpreters doe translate Aloes. Aloes is a shrubbe growinge in Arabia also, whereof there bée

two kindes, the one cleane contrary to the other: for the one hath a very stinking sauour, and is of a meruailous bitter tast. And of that kinde of Aloes speaketh Iuuinal, or rather the prouerbiall sentence vsed by Iuuinal: Plus Aloes quam melles habet, It is a thing that hath more bitternesse then swætnesse in it. As if a man would say, to beare office seemeth to be a pleasant thing, but if the displeasure and daunger therof be well considered, Plus Aloes quam mellis habet. There is another kinde of Alos of most pleasant and swæt sauour, of which mention is made in ỳ. 7. chapter of ỳ Prouerbs: Salomon counterfaiting the pleasant speach of an harlot, alluring young men vnto her sensuall purpose, saith in her person on this wise: I haue made me a gorgeous chamber, Et cubile meum odoratum reddidi mirrha, Aloe & Cynamome: And I haue made my bed excæding swæt (not w̃ damask water) but with Mirrhe, Aloes, and Cynamome. Of Mirrhe & Aloes Nichodemus that came to Christ in the night season, made a fine and costly mixture, therwith to anoint the dead bodie of Christ, lieng in the sepulchre. Casia is of like odoriferous & pleasaunt sauour, ỳ Mirrhe, and Aloes be, which thræ being ioyned togethers, must nœds make a swæte smell, as it is spoken of the Prophet by Salomon, Mirrham, Guttam siue stactem, siue Aloen & Casiam, redolent omnia vestimenta tua, All thy garments doe smell of Mirrhe, Aloes, and Casia, that is to say, thy garmentes are excæding pleasant and swæte. Ri. Turn,

MYSTERIE. What a Mysterie is?

A Mysterie is a thing secret or hid in words or ceremonies, or a ceremonie wherein some secret thing is vnderstode. Eliote.

Christ is crucified euery day in a mysterie, that is to saye, euerie day his death is representeed by his Sacraments of remembraunce. The bread is Christs body in a mysterie, that is to say, it representeth his bodie that was broken for vs, & kæpeth it in our remembrance. The Communion is Christs pason in a mysterie, that is to say, it representeth his person, and kæpeth it in our memorie. I. Frith.

MOLOCH.

What manner of Idoll this Moloch was.

Leuit.20.2 ¶That giueth of his seede to Moloch,&c. ¶Under the name of Moloch is forbidden all manner of Idolatry, specially the exercising children therto, for that is abhominable before the Lord. Moloch was an Idoll of the children of Ammon, whose Image was hollow, hauing in it seauen closets, one was to offer therein fine floure, an other for Turtle doues, the third for a shæpe, the fourth for a Ram, the fift for a Calfe, the sixt for an Ore. And for him that would offer his sonne, was opened the seuenth closet. And ỳ face of ỳ Idoll was like ỳ face of a Calfe, his hands made plaine, redy to receiue of thẽ that stod by. T.M.

¶Moloch was a certeine Idoll of copper, proportioned like vnto a man, which Image was made holow within. And when the people would offer their children in sacrifice to this Idoll, a fire should be made within the holow place of ỳ Image, vntill it were red hot, and when the childe should be put into the Idols hands, the Priests wold make such a noise with drumslades, Timbrells and Tabrets, that the parents shoulde not heare the voice of the childe, but beléeue that ỳ Gods receiued ỳ soule of ỳ childe, & that it died quietly & without paine, Lyra.

MONEY.

How Christ had Money.

Shall we go and buy.200.pennyworth of bread, &c. ¶We learne héere that Christ had money, else the Apostles wold not haue sayd, Let vs goe and buy.200 pennyworth of bread. Then it is lawfull for Preachers to haue money with them, wherewith to buy meate and drinke and clothing, with other necessaries, Sir.I.Cheeke.

MONTHES.

The.42.Monthes in the Apocalips expounded.

And power was giuen him to do.42.months. ¶As ther is no doubt, but by the beast with.7.heads, bearing the whore of Babilon, dronken with ỳ bloud of Saints, is signified ỳ citye of Rome. So in my iudgement ỳ power of making.42.monthes (in ỳ.13.of ỳ Apocalips) is to be expounded, taking euery month for a sabboth of years, ỳ is, reckoning for.7.years a month, so ỳ fortie & two such sabboths of yeares being gathered together, make vp ỳ yeares iust betwéene the yeares of Christs death, to the last yeare of the persecution of Maxentius, when Constantinus fighting vnder ỳ banners of Christ, ouercame him, & made an

an end of al persecutiō within ỹ Monarchy of Rome. The number of which yeares by plaine computation come to. 294. to the which 294. yærs, if we adde ỹ other 6. yærs, vnder ỹ persecutiō of Licinius in Asia, then it filleth vp full the number of. 300. yeares. And so long continued the persecutiō of Christs people vnder the heathen tyrants and Emperours of the Monarchie of Rome, according to the number of 42. monethes, which the beast had power to make, specified in the. 13. of the Apocalips.

In the booke of Mar. fol. 139.

MONETARIVS.

Of this man sprang vp the sect of the Anabaptists.

¶ Loke. Anabaptists.

MONTANVS.

The first that wrote lawes of fasting.

MOntanus whereof the Montanists are called, taught in Phrigiā, hereof it is that the heresie is called Phrigian. Epiphan. saith, it began about the. 19. yeare of Antonius Pius, which succæded Adrian. This Montanus was taken in Phrigia for the holy Ghost, Priscilla and Maximilla for Prophitesses. He forbad marriage, & commaunded abstinence from certeine meates as vnlawfull. In the end, Montanus and Maximilla, hāged themselues. Eus. l. 5. cap. 13. 14. 15. 16. 17. The Montanists otherwise called Cataphrigians, pricked a boy with bodkins, drew the blood out of his bodie, soked therein the bread, and made a Sacrament thereof. If the boy died, he was counted a martir, if otherwise a great Priest. Epiph. heræs. 48. August. li. de heræs.

Eusebius in his. 5. booke and. 18. chapter, writeth that one Appolonius reproued Montanus, because he was the first that wrote lawes of fasting, as though the Church before him was frē. He by lawes & prescripts prescribed what daies men should fast, and what meat they should abstaine from. Pet. Mar. vpon Iudic. fol. 278.

MONKES.

Of the life of Monkes in S. Hieromes time.

S. Hierome describing the life and order of Monks in his time, saith thus: They brag not of their sole & single life. All cōtention is who may be most humble Whosoever is last, is coūted first. There is neither difference nor wondring in apparell

Hierom ad Marcellū vt Com.

howsoeuer it pleaseth a man to goe, hée is neither slaundered for it, nor commended, no man is aduaunced for his fasting, neither his abstinence praised, nor sober refection condemned. Each man either standeth or falleth vnto his Lord. No man iudgeth other, least of the Lord he himselfe be iudged.

Of the Monkes that be now.

If the name of Monks (that is to say, Solitari) be not sufficient to declare that those which at this day be named Monks, be nothing lesse then that they be called, there be other reasons sufficient to conuince them. For the auncient Monesteries, were as Colleges, into the which men resorted, for two causes. First, the better to be at quiet to studie Scriptures. The second to exercise patience and austeritie of life. Notwithstanding, it was not to be strained and bound to one place during lyfe without exception, but contrariwise to be the more mēt to serue the churches when they should be called and elected thervnto, as it appeareth by Gregorie Nazienzene, Basile, & Chrisostome, namely, in S. Augustines time. To be idle and not to worke with the hands was intollerable: for on the contrary, they liued onely by the labour of their owne handes, yea, and they did giue the rest of their labour vnto the poore. So that a Monke not trauailing for his liuing, was estēmed as a thēefe, according to the rule of S. Paule. And to put saluation partly or altogether in their abstinence, how extreme or hard so euer they wer, they neuer thought it. For they knew very wel what S. Paule had written of that point. Moreouer S. Austen testifieth and saith. Let none be oppressed aboue his power, least ther be superstition in the abstinence of meates, for the weake refusing foolishly the vse of wine, were admonished brotherly, that by their superstition they brought themselues rather more weake then holy, it appeareth moreouer by that which S. Cipriane sayd, ý it wer better for the virgins which wer dedicate by promise vnto God (ý is to wit, to the seruice of the poore, & not to be idle in couents) if they wold not or could not continue, ý they should marry rather then fall into the fire and burne by their delights, as also Paule hath ordeined. If this be heresie, then Saint Cipriane must be an heretike. Theo. Beza.

Hierome ad Eusto.

Apud hos, &c. Amōg these mē (meaning Monks) al things are counterfait, their wide sléeues: their great boots: their course gownes:

gownes: their often sighes: their visiting of Virginnes: their backbiting of Priests, and if there come an holy day, they eate vntill they be faine to perbrake.

S. Austen saith vnto the olde heretikes called the Maniches: Ye say, we maye not examine what men they be that profesſe your sect, but onely what is their profession: what thing can there be found more falſe, more deceiptfull, more malitious then yeu are? Augu. de moribus Maniche. li. 2. ca 19 and. 20

The olde Fathers opinions of Monkes Gods seruice.

These Monkes (saith S. Austen) serue not God, they serue their bellies. Augustin

Augusſt. de opera Monacho, cap. 12.

Againe, We cannot tell (saith he) whether they became Monkes of purpose to serue God, or els being wearye of theyr powre painfull life, were rather desirous to be fed and cloathed, doing nothing. Augu. de oper. Monic. ca. 22.

Under the colour of holineſſe (saith S. Hilary) they sake for daintie fare, they maintaine their storehouses, by the vnprofitable seruice of religious people, of whome it is written: They deuoure vp widowes houses, although they think to serue God, yet the same aunswere shall bee made them that is written in the Gospell, We know that God giueth no eare to sinners. In Psalmum. 52.

They are loth to be abiects and in seruile state. For idlenes they will not labour: & to beg they are ashamed, for being valiant and lustie people, no man would giue them any thing. Hiero. ad Eustochi.

Of the idleneſſe of Monkes.

They speake much of their idleneſſe, as if it were the kæper and Castle of the Gospel. Againe, in the same chapter he saith: the same thing happeneth vnto them that S. Paule speaketh of young widowes, liuing out of order, they learne to be idle, and not onely idle, but also curious and full of words, speaking such things, as are not meete. Augu de oper. Monic. ca. 22.

Saint Austen saith: Vnto the seruaunts of God, there is nothing worse then idleneſſe, let them therefore worke in the name of God. Augu. ad fratre. in cre. ser. 1.

These Monkes (saith S. Austen) will haue idle hands & full bellies. Augustin

Aug. de opere Monicho. cap. 23.

A learned Father was wont to say by the report of Socrates: A Monke that laboureth not with his handes, maye be resembled vnto a thiefe.

Barnar. in Pſa. 72. They (meaning Monkes) ſaith S. Barnard, muſt needes be in trauailes with Diuels, that are not in the trauailes of men.

Auguſtin Such a number of Hipocrites (ſaith S. Auſten) hath the Diuell ſcatterd abroad euery where, vnder the colour of Monkes. Aug. de opere Monicho. cap. 28.

Of the originall of Monkes.

Hierome S. Hierom diſputing of the originall of Monkes in the lyfe of Paulus, hath thus written: Among many it hath oftentimes bene called into queſtion, who firſt began chiefly to dwel in the wildernes of the Monks: ſome fetching the matter ſomwhat to far off, began to recken from Helias the holy prophet, & S. Iohn: of whom Helias ſeemeth to vs to haue ben more then a Monk: & that S. Iohn began to prophecie before he was born. But others (in which opinion the moſt part of all people doe commonly agree) affirme that S. Antonie was the firſt beginner of that order, which in part is true. For he was not onely the firſt, but alſo the motioner of all others therevnto. Amathas and Macarius, S. Antonies ſcholars, whereof the firſt buried his maiſters body, doe now affirme that one Paulus Thebius, was the firſt beginner of that way, which thing we alſo confirme, not onely in name, but alſo in opinion. Bull. fol. 1135.

The forme of a Monkiſh abſolution.

God forgiue thee my brother, the merite of the paſſion of our Lord Jeſus Chriſt, and of bleſſed S. Mary alwayes a Virgin, and of all the Saints: the merites of thine Order, the ſtraightneſſe of thy religion, the humilitie of thy confeſſion, the contrition of thine heart, the good workes which thou haſt done, and ſhall doe for the loue of our Lord Jeſus Chriſt, be vnto thee auailable for the remiſſion of thy ſinnes, the increaſe of deſert & grace, and the reward of euerlaſting life, Amen. ¶ Ye heare the merite of Chriſt mentioned in theſe words: but if ye weigh them well, ye ſhall perceiue that Chriſt is there altogether vnprofitable, and that the glory and name of a iuſtifier and Sauiour, is quite taken from him, and giuen to Monkiſh merites. Is not this to take the name of God in vaine? Is not this to confeſſe Chriſt in words, and in very deede to denye his power, and blaſpheme his name, &c. Luther vpon the Gal. fol. 72.

Of the profite that is of the Moone.

HE appointed the Moone for certaine seasons. ¶The Interpreters agree that this ought to be vnderstood of the ordinary and appointed feasts. For inasmuch as the Hebrewes are wont to recken their months by the Moone, they vse hir as the directer of their festiuall daies, and as well for their holy assemblies, as for their meetings about politike affaires. Notwithstanding I doubt not but that ther is the figure Synechdoche, as if the Prophet had said, that the Moone not onely putteth a difference betweene the nights and the dayes: but also boundeth the yeres and months, & consequently serueth to many purposes, because the distinction of times is fetched out of hir course. Ca. vp the Psa. 104. 19

MORNING AND EVENING.

How this place of Iob is vnderstood.

FRom Morning to Euening they be destroied. ¶Some expounde this, as though it were meant, that men perish in small time, and that is very true. But herewithall there is yet more: that is to wit, that we passe not a minute of our lyfe, but it is as it were approching vnto death. If we consider it wel, when a man riseth in the morning, he is sure that he shall not step forth one pace: he is sure he shall not turne about his hand, but he shall still ware elder & elder, and his life euer shorteneth. Then must we consider euen by eye sight, that our lyfe fleeteth & slideth away from vs. Thus we see what is meant by consuming from morning to euening. Ca. vpon. Iob. fo. 75.

MORTIFICATION.

What true mortifieng is.

TO mortifie is nothing els, but for a man to be violent against himselfe, and to withstand and resist wicked lusts. Pet. Mar. vpon the Ro. fol. 203.

The flesh is mortified, when the custome of sinne is abolished: and the spirit is quickened when we begin to performe newe obedience vnto God.

Mortifie therefore your members, &c. ¶The true mortifieng is, when the feare of God doth fray vs from sinne, so that our hearts trembleth for feare of Gods iudgement, when wee are tempted or entised vnto sinne. The heart being thus striken Col. 3. 5

ſtriken with the feare of God acknowledgeth his weaknes, and calleth vnto God vnfainedly for helpe. This mortifieng is the worke of the Holy ghoſt. Rom. 8. and worketh outwardly a ſoberneſſe of liuing and other godly exerciſes. Sir. I. Cheeke.

¶ Extinguiſh all the ſtrength of the corrupt nature, which reſiſteth againſt the ſpirit, that ye may liue in the ſpirit, and not in the fleſh. Geneua.

How we cannot mortifie the fleſh by our owne free-will.

Rom. 8. 13 If you mortifie the dædes of the fleſh by the ſpirite, ye ſhall liue. ¶ S. Auſten vpon this place: Thou wilt ſay (ſaith he) that can my will doe, that can my frée-will doe: What will, what manner of frée-will, except he lift thée vp, thou lyeſt ſtill: how canſt thou doe it then by thy ſpirit, ſeeing that the Apoſtle ſaith, as many as be led by the ſpirit of God, be the children of God: wilt thou doe of thy ſelfe? Wilt thou be ledde of thine owne ſelfe, to mortifie the dæds of the fleſh? What wil it profite thée, for if thou be not voluptuous with the Epicures, thou ſhalt be proud with the Stoikes. Whether thou be an Epicure or a Stoike, thou ſhalt not be among the children of God, for they that be guided by the ſpirit of God, be the children of God, not they that lyue after their owne fleſh, not they that lyue after their owne ſpirit, but as many as be led by the ſpirit of God. But héere a man will ſay, Ergo then are we ruled, and we doe not rule. I anſwere, thou both ruleſt, and art ruled. But thou doſt then rule well, if thou be ruled by the good ſpirit, vtterlye if thou doe want the ſpirit of God, thou canſt doe no good. Thou doſt truly without his helpe by thy frée-will, but it is but euill done, vnto that is thy will, which is called frée-wil, and by euill doing is she made a bondſeruaunt. When I ſay, Without the help of God thou doſt nothing, I vnderſtand by it, no good thing. For to doe euill, thou haſt frée-will without the helpe of God, though that be no frée dome. Wherefore you ſhall know, that to doe you goodneſſe, if the helping ſpirite bée your guider: the which if he be abſent, can doe no good at all. Augu. de verbis Apoſt. ſer. 13.

MOSES.

How Moſes came by his impediment of ſpeach.

Of

Of Moses it is written, that the King of Aegypt on a time for his daughters sake toke the childe Moses in his armes, and set the crowne vpon his head: which Moses as it were childishly playing, hurled it downe to the ground, and with his foote spurned it. Then the Priests and Soothsaiers seeing that, cried out saieng, that this was he, whom before he had prophecied should be borne, which should destroy the kingdome of Aegypt, except he were preuented by death. Then Termuth the Kings daughter excused the childe, alleadging that his age had yet no discretion. And for proofe thereof caused burning coales to bee put to his mouth, which the childe with his tongue licked, wherby he euer after had an impediment in his tongue. And by this meanes, their furie at that time was appeased. T. Lanquet.

The cause why Moses fled from Pharao.

Moses being about the age of 40. yeares fledde for feare of Pharao, when he had slaine the Aegyptian. Iosephus saith, that it was for displeasure, because in the warres of Aethiope wherof he was Captaine, he toke to wife the Kings Daughter of Aethiope. *Exo. 5. 15.*

How Moses seemed to doubt in Gods promises.

When God said to Moses, that he wold giue the people flesh to eate, euen a moneth long, he answered, shall the Sheepe and the Oxen be slaine for this people to eate, which are vi. hundred thousand, or shall the fish of the Sea be gathered together to serue them. ¶ Here it seemeth that Moses did doubt in Gods promise, which was not so. For he doubted no more that God was able to accomplish and fulfill his word: then Mary the mother of Christ did doubt in the words of the Angell, when shee said: How shall this be, seeing I know no man. Lyra. *Nu. 11. 21* *Luk. 1. 34.*

How the Lord was angry with Moses, and why.

Moses being in his Inne, the Lord met him and would haue killed him. ¶ Some referre this to Moses and say, that ℣ Lord would haue killed him, because he carried Eleazer his sonne with him, which was not circumcised. But Gerson was circumcised in the land of Madian. Other referre this to Eleazer the childe, saieng, the Lord would haue killed him, because he being vncircumcised, would yet goe into Aegypt, to remaine among the children of Israel which were circumcised: but this seemeth not to be so; for the childe not yet being come to full growth, *Exo. 4. 24.*

growth, was not in fault, but Moses his father, which had the cure and charge of the childe. Lyra.

How Moses stilled the murmuring of the people.

Nu. 11.14 When Moses complained vnto the Lord, that he was not able to beare the burthen of the murmuring people alone, God commaunded him to chose out .70. of the Elders of Israel, and bring them before him, and he would take of his spirit and giue vnto them, and they should beare the burthen of the people *Nu.* 11.14 with him. Then Moses willing to quench the murmuring of the Iewes against him, chose out of euery Tribe, 6. because he would not take out of one Tribe more then another. So that the number taken out of twelue Tribes came to .72. And because the Lord commaunded no moe but 70 Moses made 72. little rolles of paper, & writ in them all sauing in two (where in was nothing written) and put them all in a vessel together, that no man saw them: and then each one should take out a paper as his fortune was, and whosoeuer did light vpon the papers vnwritten, it was a signe that God would not haue them counted among the Seniours. Now were there two of them named Eldad and Medad, whose chaunce was (by Gods prouidence) to draw the papers vnwritten, wherfore they went not vp with the other 70. to the Tabernacle, but remained in the hoast, vpon whom (neuertheless) the spirit of Prophecie rested, so that they prophecied. Then Iosua the sonne of Nun, hearing how they had prophecied of the death of his maister Moses, and how that Iosua should lead the people of Israel into the Land of promise, spake vnto Moses, to forbid them. But Moses not discontent with their prophecieng, wished that all the people could prophecie, and that the Lord would put his spirit vpon them all. Lyra.

Eldad & Medad.

How Moses tooke to wife the Kings daughter of Aethiope.

Nu. 12.1 The woman of Inde which Moses had to wife, was daughter to ỹ king of Aethiope, as Iosephus writeth. For what time (saith he) as there arose cruell warres betweene the Aethiopians and the Aegyptians, the Aethiopians destroyed Aegypt & wasted the Countrey so sore, that the Aegyptians of necessitie were compelled to flye for counsell vnto their Oracles and Diuinations, wher they receiued an aunswere, that they must elect

an

an Hebrue Captaine ouer their Armie, by whose helpe the Aethiopians should be subdued, vpon the which, Moses, both for his wisedome and personage was chosen soueraigne Captaine ouer their Armie, who so politikely set vpon the Aethiopians, that at the first battaile he put them to flight, and slew a great number of them: and they not able to resist him, fledde into their strong Citie called Saba, which Citie Moses besieged, and did so valiant & so politikely assault, that he was of the Kings Daughter of Aethiope vehemently beloued: so that she not able to sustaine the power of loue, sent vnto him, requiring of him marriage. Who vppon condition to render vnto him the Citie, was contented. Which thing (by hir meane) was quickly brought to passe, and he married vnto hir. By which occasion he subdued all Aethiope, and retourned into Aegypt with great triumph. T. Lanquet.

Wherefore Moses slew the Aegyptian.

He slew the Aegyptian, &c. ¶ That is, he declared himselfe to haue such loue vnto his brethren the Israelites that were the people of God, that he would rather slaye or be slaine, then that his brother should suffer wrong of the enimies of ỹ Lord. In which act also, he shewed himselfe to be predestinate of the Lord, to be a defence and sauer of the Israelites. T.M. *Exo.2.12.*

What Moses face is.

Moses face is the law in hir right vnderstanding. Tindale.

Of Moses and Helias which talked with Christ.

And behold there appeared vnto them Moses & Helias. ¶ No doubt this appearing & talke of Moses & Helias, did make very much to ỹ declaration of ỹ kingdome of Christ. Notwithstanding it is demanded, whether they wer truly present, or whether ỹ a figure or shew only of them was set before ỹ face of his disciples, euen as visions of things absent, wer set before the prophets: although ỹ matter be so probable, ỹ both parties may haue good occasiõ to dispute, yet notwithstãding it is more likely ỹ they wer truly brought into ỹ place, neither it is any absurditie at al to say (seeing ỹ God hath both body & soule in his hand & power) ỹ the dead for a time may be restored to life, according to his wil, Moses & Helias did not rise vnto themselues at ỹ time, but they rose at ỹ wil & commandement of God, to be present for ỹ time, *Mat.17.3*

with

with Christ. Againe, if any demaund how the Apostles knewe Moses & Helias whom they neuer saw: It may be aunswered that when God had set them in the mids before them, he gaue them signes and tokens, by the which they might be knowen vnto them. This truly was done by an extraordinary manner of reuelation, that they might certainely knowe Moses and Helias. But why did these two rather then any other of the Saints appeare? Surely that reason ought to satisfie vs, to say that the Lawe and the Prophets had no other scope or ende, then Christ. For it was a great aide & helpe to our faith, that Christ came not forth without testimonie, but was commended of God long before. Therefore in Moses the Lawe, and in Helias the Prophets are represented. Marl. vpon Mat. fol. 377.

Of Moses chaire what it signifieth.

Mat. 23.2 The Scribes and Pharesies sit in Moses seate, &c. ¶ Christ speaketh of them that doe teach the Lawe of Moses, and not of such as wrap them in the constitutions of men. And euen now haply must the Bishop be heard that doth truly teach the Gospell, though he lyue vnlyke the Gospell lyke. But who can suffer them against Christs doctrine, for their owne profites, to make and vnmake lawes, exercising vpon the people plaine Tyranny, and measuring all things for their owne aduauntage and authoritie. They that with traditions imagined for their owne lucre and tyranny, do hamper the people, do not sit in the chaire of the Gospell, but in the chaire of Symon Magus and Cayphas. Tindale.

Augu. in Io. tra. 46 ¶ To sit in Moses chayre, was truly and rightly to instruct the people, and to open vnto them the law of Moses. S. Austen saith, Sedendo super cathedram Mosis, &c. Sitting vpon Moses chaire, they teach the lawe of God: Therefore it is God that teacheth by the meanes of them. But if they will teach you things of their owne, then heare them not, then doe it not. For certainly such men seeke their owne, and not the things that pertaine to Christ Iesu.

¶ The Chaire of the which our Sauiour Christ maketh mention heere, doth not signifie the authoritie of Moses, which the Scribes abused, but it signifieth the place out of the which, they purely red and interpreted the law of Moses. ¶ To sit in Moses chaire, is nothing els, then to shewe out of the Lawe

of

of God, how men ought to liue. And although it be not certaine out of what place they diode speake or preach, yet notwithstanding their coniectures is probable, which referre it to the Pulpet which Esdras made, to haue the Lawe taught in. He therefore sitteth in Moses Chaire, which preacheth not of his owne braine, but by the authoritie and word of God. Marl. vpon Math. fol. 521.

¶ So long as the Scribes sate in Moses seate, and continued in the pure and simple interpretation of the Lawe, teaching those things which the Lord had commaunded, and taught in the name of God. For Saint Austen very well and according to the minde of Christ expounded that the Scribes sitting vpon Moses seate, taught the Lawe of God, and that therefore the sheepe ought to heare the shepheards by them as by hirelings. To the which words he addeth by and by saieng: God therefore teacheth by them. But if they goe about to teach their owne inuentions, neither heare them nor follow them. To the which sentence agreeth that which the same Father hath in his fourth booke De doctrina Christiana, saieng: Because the good and faithfull do not heare euery man, but obediently heare God himselfe, therefore they are heard profitably, which also lyue not profitably. Therefore the seate, not of the Scribes, but of Moses, constrained them to teach, that which was good. For in their life, they did what them lust, but the seate being none of theirs, suffered them not to teach what they lusted. Marl. vpon Math. fol. 522.

¶ We ought to haue an eye most especially vnto the doctrine of the Preachers, whether they sit in Christs chaire or not, that is to say, whether they teach Christs doctrine or not, for by their doctrine we shall be either iustified or condemned, and not by their liuing. Sir. I. Cheeke.

How Moses did eate the body of Christ.

¶ Luke. Manna.

How this place is vnderstood.

And Moses wrote this Lawe. ¶ Before Moses time the doctrine which contained the manner of seruing God, was not put in writing, but onely deliuered by word of mouth by the fathers to their children, from one generation to another. *Deut.* 31. 9

The Bible note.

How we are sent to Moses and the Prophets.

Luk.16.29 They haue Moses and the Prophets, let them heare them. ¶ We are bidden to beleeue Moses and the Prophets, and not the dead, and if we will needes heare the dead speake, Christ ought to be sufficient for vs, which being reuiued, taught none other doctrine, but that which he had taught in his time, that is to say, Moses and the Prophets. Sir. I. Cheeke.

¶ Which declareth that it is too late to be instructed by the dead, if in their life time they cannot profite by the liuely word of God: as faith commeth by Gods word, so is it maintained by the same. So that neither we ought to looke for Angells from heauen, or the dead to confirme vs there, but onely the word of God is sufficient to life euerlasting. Geneua.

Why Moses was bid to put off his shooes.

Act.7.33 Exo.3.5 Put off thy shoes from thy feete. ¶ Moses could not be suffered to talke with God, afore he didde put off his shoes, whereby we vnderstande that wee must put awaye all fleshly and carnall lusts, and so approach vnto God in faith & pureneſſe of heart. Let them heere (which will not touche holye things with theyr bare hands without gloues) learne of the Angell of the Lorde, what they ought for to doe in such things.

Of Moses death and buriall, which maketh against reliques.

Deu.34.6 We read of Moses the seruaunt of the Lorde, that hee died in the lande of Moab, and the Angell of the Lord buryed him in a valley, but no man knoweth of his Sepulcher vnto this daye, which thing was of purpose by the prouidence of God, appointed so: that the Iewes might haue no occasion thereby to committe Idolatry. But if the translating of dead bones, had bene either for the glorye of God or commoditie of man, the reliques of such a one as Moses was, should not haue bene hidden. For doubtleſſe of all Prophets he was the greateſt, by the testimonie of God himselfe, who called him faithfull in all his house, to whom he spake mouth to mouth, & by vision, and not in darke wordes, and yet was not his body shrined, nor his bones carried in procession, nor anye Chappell erected for him. Indeed the Diuell did attempt no leſſe, then to make it matter of superstition (for we read that there was a strife betwixt him and

and Michael about Moſes body) but the Angell of the Lorde withſtood him. I. Calfehill.

MOTHER OF GOD.

Wherein Mary the mother of God, was moſt bleſſed.

TO be the childe of God, is a great deale greater grace, then to be the mother of God, which Saint Auſten proueth thus: Beatior ergo Maria, &c. Mary was more bleſſed (or full of grace) in that ſhe receiued the faith of Chriſt, then in that ſhe conceiued the fleſh of Chriſt. Motherly kinred coulde haue done Mary no good, vnleſſe ſhe had borne Chriſt more bleſſed in hir heart, then ſhee bare him in hir fleſh. Againe he ſayth, Mater mea quam, &c. My mother whom ye haue called bleſſed, therefore is bleſſed, becauſe ſhe hath kept the word of God, not becauſe the word in hir was made fleſh. Augu. de ſanc. virg. ca. 3. Augu. in Ioh. tra. 10

How mother is taken for grandmother.

He put downe Maacha his mother. ¶ Mother for grandmother. As Dauid is oftentimes called father, of them to whom he was grandfather. And as Zephora Moſes wife calleth Raguel father, which yet was hir grandfather. 3. *Reg.* 15. 13.

How the Church is called our mother.

Forſake not thy mothers teaching. ¶ That is of the Church wherein the faithfull are begotten by the incorruptible ſæde of Gods word. *Prou.* 1. 8 Geneua.

MOVNTAINES.

How Mountaines heere doe ſignifie Scriptures.

LEt them that be in Iewry flye then to the mountaines. ¶ That is to ſay, let them that be in Chriſts profeſſion, flye to the ſcriptures, the ſcriptures of the Apoſtles and Prophets be the mountaines, &c. Our Lord knowing that there ſhould be ſuch confuſion in ỹ laſt daies, therfore commaundeth that Chriſten men ỹ beléeue in Chriſt, willing to haue an aſſurance of the true faith, ſhuld haue recourſe to nothing els but vnto the ſcriptures. Otherwiſe if they haue regard vnto any other thing, they ſhalbe offended and periſh, not vnderſtanding what is the true Church, and by meanes hereof they ſhall fall in abhomination *Mat.* 24. 16 Chriſo. in Ma. ho 49

of desolation. Iewel.fo.722.

Hiero. in Nau ca. 3 ¶S. Hierome saith: The people before the second comming of Christ which shall be in glory, shall leaue their negligent & idle schoolmaisters, which haue of long time deceiued them, and shall flye to the mountaines of the Scriptures, and albeit they finde not one to teach them, yet shall their desire and endeauour be accepted before God, for that they haue sought vnto these mountaines, and the negligence and slothfulnesse of their maisters shall be reproued. Iewel.fol.721.

What these Mountaines signifie.

Psa.72.3 That the Mountaines may bring peace. ¶By the mountaines are vnderstode the great men and Rulers that receiue the word of peace, and by the little hills their subiects. Psal. 114.4.148.9.Luk.3.5. T.M.

What is ment by the translating of Mountaines.

Iob.9.5. He translateth Mountaines. ¶God translateth Mountaines, not onely those of the earth, but also the arrogant and proude Tyrants, and the great Realmes of the world, which by a borrowed speach are oftentimes in the sriptures signified by mountaines and hills. So translated he Pharao, Exo.14.28, and king Senacharib, Eze.37.

What the name of this Mountaine was.

Iohn.4.20 Our Fathers worshipped in this mountaine. ¶The name of this mountaine is Garizim, wherevpon Sanabalecta the Cuthite built a Temple by Alexander of Macedony his leaue, after the victory of Isica, and made there Manasses his sonne in lawe high Priest. Iosephus, bo.11.

MOVRNE.

What it is to Mourne.

Mourne & wæpe, &c. ¶To mourne in the Scripture signifieth sometime, to make an vnmeasurable and grieuous lamentation, as when a man for impatience and griefe smiteth his owne bodie, renteth his clothes, tearcth his haire, &c. So in Math.24.30. And then shall all the kingdomes of the Earth mourne. T.M.

The mourning of the Christians vnder the Crosse.

Mat.5.4. Blessed are they that mourne, &c. ¶This mourning is that Crosse, without the which was neuer Disciple of Christ, nor

nor neuer shall be. For of whatsoeuer state or degrée thou be in this world, if thou professe the Gospell, there followeth thée a Crosse, as warmnesse followeth the Sunne shining, vnder the which thy spirit shall grone and mourne secretly, not onely because the world and thine owne flesh carrye thée away, cleane contrary to the purpose of thine owne heart, but also to sée and behold the wretchednes and misfortunes of the bretheren, which because thou louest them as thy selfe, thou shalt mourne & sorrow no lesse then for thy selfe. Tindale. fol. 190.

How farre mourning for the dead is admitted.

The Scripture admitteth the mourning for the dead. For in Deut. 34. the people mourned for Moses. Abraham bewayled his wife Sara, Ioseph mourned for his father Iacob. Dauid mourned for Ammon, Israel for Samuel, Martha for Lazarus: And our Lord himselfe wept for Lazarus. Iesus the sonne of Syrach saith 38. chapter, verse 16. My sonne shed thy teares ouer the dead. But Ier. 22. 10. saith: Bewaile not ỳ dead. And Christ saith Luke. 7. 13. to the woman whose sonne was dead, Weepe not. Which counter saieng Paule reconcileth. 1. Tess. 4. 13. where he saith: Bretheren, I would not haue you ignoraunt concerning them that be fallen a sleepe, that ye sorrowe not as other doe which haue no hope. So it is heathenish sorrowe that is forbid, which haue no hope nor comfort of the resurrection. Hemmyng.

And made great lamentation for him. ¶ A moderate mourning for the dead ought not to be reproued, so ỳ all superstition be layed aside, howbeit these godly & deuout persons ỳ be spoken of heere, did rather make this lamentation for Steuen, because they had lost such an earnest and valiaunt defender of the truth, then for any other thing. For without all peraduenture, they had a hope of resurrection, and that no harme was happened vnto him. Sir. I. Checke. Act. 8. 2

MOVTH.

What the mouth of God is.

GOds mouth is taken for the sonne of God the Father, or his commaundements. Esay. 40. 5. the mouth of the Lorde hath spoken it. Augustin

The meaning of this place following.

Esa 49.2 He hath made my mouth lyke a sharpe swoꝛd, &c. ¶ That is, he hath giuen me the spirite of sharpe and pithye speach, so that my woꝛds shall euen cut a sunder (as it were) the heaꝛts of the chosen which heare me, and doꝛiue them to repentaunce, and declare the offences of the wicked, and without excuse. This doth the spirit of Pꝛophecie and of true pꝛeaching of the woꝛd. Apoc. 16. T.M.

He hath made my mouth lyke a sharpe swoꝛd. That is spoken in the person of Chꝛist, to assure the faithful that these pꝛomises should come to passe, soꝛ they were all made in him, and in him should be perfoꝛmed. Geneua.

Of the staffe of Gods mouth. ¶ Loke, Staffe.

MVLTITVDE.

How it is not good alwaies to follow a multitude.

The Turkes being in number fiue times moe then we Chꝛistians, doe knowledge one God, and beleeue manye things of God, moued onely by the authoꝛitie of their Elders, and pꝛesume that God will not let so great a multitude erre so long time, and yet they haue erred and bene faithlesse .800. yeares. And the Iewes beleeue this daye, as much as the carnall soꝛt of them euer beleeued, moued also by the authoꝛitie of the Elders onely, & thinke that it is impossible soꝛ them to erre, being Abrahams seede, & the childꝛen of them to whom the pꝛomise of all that we beleeue wer made. And yet they haue erred and haue bene faithlesse this 15. hundꝛed yeares.

The elect which are few, shall among that great multitude, neuer be without persecution and temptation of their faith, as the great multitude of the Pope, persecute and suffer not: and yet the same in the middes of their persecution, shall be kept by the mightie hande of GOD, against all naturall possibilitie.

We must suspect as many things as the rude multitude with great assent and consent appeareth. Many be called, but
Mat. 22.14 Mat. 7.13 few be chosen. Bꝛoad is the waye that leadeth to destruction,
Mat. 13.8 and manye there be that enter thereinto. Of seede sowen in foure places, fruite was bꝛought foꝛth but in one.

MVRDER.

Who be Murderers.

AND murderers. ¶That is to wit, with tongue, minde, hand, or by with-holding of things needfull, of which sort be those Canish Gyaunts, and great men of name like Nymrod the strong hunter, which murder guiltlesse persons at their pleasure, and make them as sheepe to the slaughter. Which thing no man doth more cruelly at this daye, then doth the Romish Bishop, the Vicar and stepfollower of that meeke Lambe, and the successour of Peter, whome Christ commaunded to put vp his sword. And there be other of the chiefe Prelates also, which are verye diligent in following the example of the Romish Bishop, but God will abhorre those bloudthirstie and deceiptfull men. Psal. 5. 6. Apoc. 21. 8

Mar. vpon the Apo. fo. 289.

¶The vnpitifull murderers are also the same bloudthirstie Prelates, those Caines, and those boysterous Nemrothes, that neuer will be satisfied with the slaughter of Innocents.

No cruell Antichrist after Iohn Wickleues time, did so spitefully persecute the veritie of Christ in England, as did Philip Ripingdon, made then of a false Brother and periured Christian, Bishoppe of Lincolne. The Graund Captaine of this madde muster, is the proude Bishoppe of Rome, the prepostrous Vicar of the Lambe, and the vnworthie successour of Peter, in that he hath not yet put vp his sword. Of the same sort also are all those cruell Princes and vnmercifull Magistrates, that applyeth their authorities, powers and officers vnto the same mischiefe. Such deceiptfull rauenous and abhominable bloudshedders, the merciful Lord abhorreth euermore. Of this number was Pharao and Herode, with innumerable Tyrants since, which to rehearse in order were too long.

I. Bale.

Murder first committed.

Cain was the first murderer of man, for he slewe and murdered his owne brother Abel. And why slewe he him? Saint Iohn maketh auns were in his first Epistle the thirde Chapter: Because (saith he) his owne workes were euill, and his brothers good. Gen 4. 8

Lanquet.

MVSICKE.

The first inuenter of Musicke.

Gen 4 22 TVbal the sonne of Lamech by his wife Ada, inuented the science of Musick, by the stroke and noise of hammers of his brother Tubalkain which was a Smith. Lanquet.

How farre Musicke is sufferable in holy assemblies

Psa. 150. 3 Praise the Lord vpon the harpe, &c. ¶There is no doubt but that in this verse he expresseth the vehemencie & earnestnesse of his affection in praising God, when he will ỳ Musicall instruments shuld be applied to that vse. For he wold haue nothing by the faithfull that may kindle their minds & senses to set out the praises of God. For although Gods glory be not properly sette forth, but by plaine vtterance of speach: yet is it not for naught that he hath added these helpes wherewith the faithfull are wont to stirre vp themselues, specially seing he spake to the people of olde time. For there is a difference to be holde, that we drawe not to our selues, (without respect) whatsoeuer was commaunded the Iewes in olde time. And I am out of doubt for my parte, that the playeng of Cymballes, singing to the Harpe and Viall, and all the whole order of Musicke, whereof mention is made oftentimes in the Psalmes, was a part of the lawe of schooling: I meane of the solempne furniture of the Temple. For at this daye, if the faithfull cheere vp themselues with instruments of Musicke, I saye their purpose ought to be, not to seuer their mirth from the praises of God. But when they haunt their holy assemblies, I think that musicall instruments are no more mete for ỳ setting forth of Gods praises, then if a man shall call againe sensing and lampes, & such other shadowes of the lawe. Foolishly therfore haue ỳ Papists borowed this & many other things of the Iewes. When ỳ are giuen to outward pomps, delight in such noise, but God lyketh better the simplicitie which he commendeth to vs by his Apostle For Paule. 1 Cor. 14 suffereth not men to praise God in the open congregation of the faithfull, but with a knowne tongue. Certes the voice of man (although it be not vnderstood of all in generall) farre excell all dead instruments What shall we then saye of chauntinge, which onelye feedeth the eares with a vaine sounde: if anye man obiect that musicke,

auai-

auaileth greatly to the stirring vp of mens mindes: truely I graunt it doth so, howbeit it is alwaies to be feared least some corruption should crepe in, which might both defile the pure seruice of God, and also binde men with superstition. Moreouer, seeing that the holy Ghost warneth vs expressly of ỳ daunger by the mouth of Saint Paule: to proceede further then we haue warrant there, I say it is not onely an vnaduised zeale, but also a wicked stubburnenesse. Caluine.

Why the Musicall Instruments in olde time were vsed.

Bring forth the Tabret, the merrie Harpe with the Viall. ¶ The Leuites not without cause, vsed instruments of Musicke vnder the olde lawe, because it was Gods will to traine his people (which as yet were tender and childish) with such introductions vntill the comming of Christ. But now when the brightnesse of the Gospell (hauing chased away the shadow of the lawe) betaketh to vs the seruice of God in a plainer sorte, we shall do but folishly and lewdly to counterfeit that thing which the Prophet appointed onely for his owne time, whereby it appeareth that the Papists were right Apes, in conueieng ouer this thing vnto themselues. Caluine. *Psa.* 81. 3.

What Musicke Saint Austen allowed.

Augustine in the booke of Confession, both confesseth, and also is sorie, that he had sometimes fallen, because he had giuen more attentiue heede vnto the measures and cords of musicke, then the words which were vnder them spoken. Which thing hereby he proueth to be sinne, because measure and singing were brought in for the wordes sake, and not wordes for musicke. And he so repented him of his fault, that he exceedingly allowed the manner of the Church of Alexandria vsed vnder Athanasius. For he commaunded the reader, that when he song, he shuld but little alter his voice, so that he should be like rather vnto one that readeth, then to one that singeth. Howbeit on the contrarye, when he considered how at the beginning of his conuertion, he was inwardly moued with these things, namely in such sorte, that for the zeale of pietie he burst forth into teares, for this cause I saye, he consented that musicke should be reteyned in the Church, but yet in such manner, that he sayd he was readie to chaunge his sentence, if a better

reason could be assigned. And he added, that those do sinne deadly, as they were wont to speak, which give greater hæd to musicke, then vnto the word of God, to which sentence vndoubtedly Hierome affirmeth as he hath noted vpon ỹ Epistle to ỹ Ephesians. Gregory also of Rome in the Sinode of Rome, was of the same opinion, and both their wordes are written in the Decrees, dist. 92. in the Chapter, Cantantes, and in the Chapter In sancta Romana. In which place are read in the Glose, two verses, not indeede so eloquent, but yet godly.

Non vox sed votum, non cordula musica sed cor,
Non clamans sed amans, cantat in aure Dei.

The English.

Not the voice but the desire, not the pleasantnesse of musick,
But ỹ voice not crieng, but louing, singeth in the eares of God.

And in the words of Gregorie, this is not slightly to be passed ouer, in that he saith, Whilest the swætnesse of the voice is sought for, the life is neglected, and when wicked manners prouoketh God, the people is ravished by the pleasantnesse of the voice. Pet. Mar. vpon Iudic. fol. 103.

¶ Loke more in Singing.

Naaman.

How Naaman was iustified by faith.

4. Reg. 5. NAaman the Sirian was (no doubt) a good and godly man, & had a religious & reuerent opinion of God. And although he was a Gentile and belonged not to the kingdome of Moses, which then flourished: yet notwithstanding his flesh was clensed, & the God of Israel was reuealed vnto him, & he receiued the holy Ghost, for thus he saith: Now I know assuredly that there is none other God in all the world, but in Israel. He doth nothing at all, he kæpeth not the law, he is not circumcised, but onely praieth that so much of that earth might be giuen vnto him, as two mules should be able to carrie away. Moreouer it appeareth that faith was not idle in him, for he saith to the Prophet Eliseus, Thy seruaunt will henceforth neither offer burnt sacrifice nor offering vnto any other God, sauing the Lorde. But in this thing, the Lord be mercifull vnto thy seruaunt: that

that when my Maister goeth into ỳ house of Rimmon to worship there, and leaneth vpon my hand, and I bowe my selfe in the house of Rimmon: when I bowe downe (I say) in ỳ house of Rimmon, The Lord be mercifull vnto thy seruaunt in this point, to whom the Prophet sayth, Go in peace. So was hee iustified. The Iew hering this, fretteth for anger, & sayth, What? Should the Gentile be iustified without the kæping of ỳ law? Should he be compared with vs which are circumcised, &c.

Luther vpon the Gal. fol. 91.

How it was against Naamans heart to worship Idols anie more.

Yærein the Lord be mercifull vnto thy seruant, that when my Maister goeth into the house of Rimmon to worship there, and leaneth on my hand, and I bowe my selfe in the house of Rimmon, &c. He feeleth his conscience wounded in bæing present at Idolls seruice, & therefore desireth God to forgiue him, least others by his example might fall to Idolatrie: for as for his owne part, he confesseth that he will neuer serue anie but the true God.

Geneua.

NABVCHODONOSOR.

How his death is compared to Lucifer.

HOw art thou falne from heauen (O Lucifer) thou faire morning childe. ¶ He compareth the death of Nabuchodonosor to the falling of Lucifer the morning starre, which he calleth ỳ childe of the morning, because it appeared onelye in the morning. The meaning is, no such thing ought to haue happened vnto thee, that in earth was lyke the morning starre, which no man can take out of heauen, & thou that wast so mightie, ỳ thou destroiedst what people thou wouldest, and to whome it was pastime to ouerthrow nations, hast receiued such measure as thou broughtest. Such a like thing is there in Ezechiel. 28. against king Tyrus. T.M. *Esa.* 14. 12

Thou that thoughtest thy selfe most glorious, as it were placed in the heauen, for the morning starre that goeth before the Sun is called Lucifer, to whom Nabuchonodosor is compared.

Geneua.

How Nabuchodonosor is Gods seruaunt.

And I will prepare Nabuchodonosor king of Babylon my *Iere.* 25. 9.

my seruant, and will bring him vpon this land. ¶So the wicked and Satan himselfe are Gods seruaunts, because he maketh them to serue him by constraint, and tourneth that which they doe of mallice, to his honour and glory. Geneua.

What his pollicie was to haue of the kings seede, and of the Princes of Israel.

Dan.1.3. That he should bring certeine of the kings séde, and of the Princes. ¶His purpose was to kæpe them as Hostages, and that he might shew himselfe victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their land. Moreouer, by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men. Geneua.

For what purpose he set vp the Image of golde.

Dan 3.1. Nabuchodonosor the king made an Image of golde, &c. ¶Under pretence of religion and holinesse in making an Image to his Idoll Bel, he sought his ambition and vainglorie: And this declareth he was not touched with the true feare of God, but that he confessed him of a sodeine motion, as the wicked when they are ouercome with the greatnesse of his works. The Græke interpreters write that this was done. 18. yeares after the dreame, and as may appeare, the king feared least the Iewes by their religion should haue altered the state of his common weale, & therefore he meant to bring all to one kinde of religion, and so rather sought his own quietnesse then Gods glorie. Geneua.

How this place following is vnderstood.

Hell trembleth at thy comming, &c. ¶That is, euen they that be in hell will tremble when Nabuchodonosor commeth thether. It is figuratiuely spoken, to the further setting forth of the mischiefe of Nabuchodonosor. T.M.

Who is meant by Lucifer in this place of Esay.

Esa.14.12 Thy pride (saith Esay) is driuen downe to hell, &c How selfest thou Lucifer from heauen which did rise in the morning, and sayest: I will goe vp to heauen, I will aduance my selfe aboue the starres of God: I will sit in the mount of witnesse,

in

in the sides of the North: I will goe vp aboue the highest of the cloudes: I will be like the highest: but for al that thou shalt be thrust downe to hell, &c. ¶ Without al nay (sayth Musculus) it conteyneth the prophesie of the proud king of Babylon which was then to come, although it be by some expounded for the fal of Satan. Musculus. fo. 10.

NATION.

Whom he calleth a Nation.

I Will prouoke you to enuie by a Nation that is no Nation. Rom. 10. 19.
¶ He calleth al prophane people a Nation, that is no Nation, as they are not sayd to liue but to dye, which are appointed for euerlasting condemnation. Esay. 65. 1. Beza.

NAKED.

How this word Naked is to be vnderstood.

IF that we be found clothed and not naked, &c. ¶ They are naked that haue not the wedding garment of faith, working through loue vpon them. They are naked, that without all shame, doe giue themselues in this world, to filthy, wicked, and diuelish conuersation, putting awaye from them the spirite of God and reason. It is sayd that our mantion is from heauen, and not because it commeth from heauen, but because that it receiueth from thence, the grace or gift of immortalitie and incorruption. 2. Cor. 5. 3. Sir. I. Cheeke.

How Saule is said to be naked.

And fell naked all that day. ¶ Saule is sayd to fall naked, for so much as he put of his kinglye apparell, and putte on such as the Prophets vsed to weare in the time of prophesieng. Geneua.

How that the people is said to be naked.

Sawe that the people were naked. ¶ That is, destitute of Gods grace, wilde, licentious, and readie to fall into all kind of Idolatry, whereby they gaue their enimies an occasion to speake euill of their God. Geneua.

NARROW WAY. What the narrow way is.

AND the way is narrow that leadeth to lyfe. ¶ The narrow way is, to liue after the true knowledge of the lawe, and the Mat. 7. 13.

true

true intent of wo7ks, he that will enter in at this gate, must be made a new, his head will else bee to great. He must be vntaught all that he hath learned, to be made lesse to enter in, & defused in all things, to the which he hath bene accustomed, to be made lesse to walke the narrow way, whereby he shal finde such an heape of temptations, and so continuall, that it shall bee impossible to endure o7 to stande, but by p7ayer and stronge faith. Tindale.

¶ Luke. Straite gate.

NATVRE. What Nature is.

NAture (saith Plato) is that thing that God will. His meaning is, that nature is subiect and obedient to God: and that there is neither chaunge no7 necessitie in the course of nature, but al things are o7d7ed by Gods omnipotencie, & natural causes are onely the instruments of Gods will. It was Gods will that Ch7ist should take the natural substance of mans body, & that in al things he should be like vnto his b7eth7en, & that his body should be a creature. And as S. Austen saith, should be in one place. This is Gods knowne and exp7esse will. Therfo7e by Platos iudgement, this is nature.

Nature is sund7ie waies defined. Some doe take it to be a certeine strength voide of reson, stirring vp necessarie motions in our bodies. Againe, some doe iudge it to be a strength which hath reson & o7der, as p7oceeding some certein way, & declaring what the cause of euery thing wo7keth, & what followeth the quicknes & actiuitie. Wherof no art no7 hand, neither wo7kmã is able to attaine vnto by immitation o7 following it. Epicure doth call all thinges by the name of nature. Augustine defineth it after this manner. Nature (saith he) is a certein strength & polwer put into things created by God, which giueth to each that which belongeth vnto it. Surely the very wo7d semeth to signifie, that nature is called to be the same, which is p7oper vnto euery thing, & that as grafted & b7ed in it at the verye beginning, so ỹ whatsoeuer any thing is of ỹ birth as it were, ỹ is the nature therof. Lactantius saith: ỹ nature is termed of ỹ latin wo7d Nascendo, which is of birth. My opinion (saith Lactantius) is not, ỹ nature is the thing it selfe, but ỹ p7oper & peculiar strength of the thing naturally giuen vnto it, straight way frõ

the

the beginning therof, whereby it receiueth ỳ qualitie, which it hath not only of being, but also of doing, bearing & begetting, &c.

What the nature of Gods word is.

The nature of Gods word is, ỳ whosoeuer readeth it, or heareth it reasoned & disputed before him, it will begin immediatly to make him euery day better & better, till he be growne to a perfect man in the knowledge of Christ, & loue of the lawe of God, or else make him worse & worse, till he be hardned, ỳ he openly resist the spirit of God, and then blaspheme after the example of Pharao, Coran, Abiron, Balam, Iudas, Symon Magus, & such other. Tindale.

What the nature of God is.

Of the nature of God Augustine writeth on this wise: All natures either is God who hath no beginning, or is not God, because he is the beginner therof. As for ỳ which hath God for ỳ beginner of it, by whō it is, some is not made, & some is made. That which is not made, & yet for all that is of him, either is begotten of him, either proceedeth frō him. That which is born, is the onely sonne: That which proceedeth is the holy spirit, and this trinitie is of one and selfe same nature. For these three be one, & each of them is God, & altogether one God, immutable: euerlasting, without any beginning or end of time. But nature which is made, is called a creature, & God is called a creator, I meane the Trinitie. Musculus.

How the nature of any creature in it selfe is not euill, howsoeuer it be vsed.

When Hierico was destroied, & all things accursed, & not lawfull for the Israelites to touch any thing therof, yet was the gold & the siluer, & their braſſe & yron vessels, carried into ỳ tresure house of the Lord, and consecrated vnto him. *Iosua.6.19*

Gedeon was commaunded to take & sacrifice that Ore of his Fathers to God, which his Father had fed & brought vp to be sacrificed vnto Baal, yea, & to burne that Ore with ỳ selfe same wood, that was consecreated and dedicated vnto the Idoll. *Iudic.6.25*

Bucer saith, ỳ for any thing to be a note of Antichrist, is not in the nature of any creature in it selfe (for to ỳ end nothing was made of God) but it hangeth altogether of consenting to Antichrists religion and the professing therof: the which consent and professing beeing chaunged into the consent and professing Chri-

Christianitie, there can sticke in the things themselues, no note or marke of Antichristes religion. The vse of Bells was a marke of Antichristianitie in our Churches, when the people by them were called to Masses, and when they were ronge against tempests: Now they are a token of Christianitie, when the people by thē are gathered together to the Gospel of Christ, and other holy actions, &c.

Of three natures of men.

There are three natures of men. One altogether beastly, which in no wise receiue the law writtē in their harts, but rise against Princes and rulers, whensoeuer they are able to make their partie good: These are signified by them that worshipped the golden Calfe, for Moses brake the table of the lawe, ere he came at them. The second are not so beastly, but receiue ỳ law, and vnto them the lawe commeth, but they loke not Moses in the face, for his countenaunce is to bright for them, that is, they vnderstand not that the lawe is spirituall, and requireth the heart, they loke on the pleasure, profit, and promotion that followeth the kéeping of the law, and in respect of the reward, kéepe the lawe outwardly with workes, but not in the heart. For if they might obteine like honour, glory, promotion, & dignitie, and also auoide all inconueniences, if they breake the lawe, so would they also breake the law and follow their lusts. The third are spirituall, and loke Moses in the open face, and are (as Paule saith) a lawe vnto themselues, and haue the lawe written in their hearts, by the spirit of God. These néed neither of king nor officer to driue them, neither that any proffer them any reward for to kéepe the lawe, for they doe it naturally. The first worke for feare of the sword. The second for reward. The third worke for loue. Tindale.

Of two natures in Christ. ¶ Loke. Christ.

NAVEL.

What the Nauell doth signifie.

Ezec. 16.4. ¶ In the day of thy birth when thou wast borne, the string of thy Nauell was not cut off, &c. ¶ The Nauell signifieth the desires and delectations of man, which are healed by the worde and feare of God, as it is sayd. Prouerbs. 3.8. But feare ỳ Lord and depart from euill, so shall thy Nauell be whole. The learned

ned expound this whole sentence, of the tribulation that Israel suffered in Aegypt, and after among the Chaldes. After the death of Ioseph when Pharao knew them not. Exo. 1. wer they most abiect and vile, and no man had compassion on them. Thē was the day of their birth. And in like case after the destruction of Hierusalem, and in their imprisonment at Babylon, at both these times were they motherlesse & helpelesse concerning their owne strength, but were yet cared for of God, and receiued by his mercie. The Prophet borroweth his fashion of speaking of the manners of mothers, after the birth of their children, which first dresse their nauells, and wash them with salt, & then swadle them, &c. Such helpe had Israel none in his aduersitie in Aegypt and Babylon, but lay ouerwhelmed in their filthines & miseries, & were regarded as bastards, & vnworthely intreated of all men. Ther was no man but only God that toke thought for them, and that he onely of his mere mercie without anye of their deseruings. T.M.

NAZARAEANS.

What these Nazaræans were in their opinions.

Heretiks. THe Nazaræans were such as vsed no liuing creatures, they abhorred the eating of flesh. They allowed of Moses and of ẏ law written by him, but they denied ẏ the. 5. bookes vnder his name, were written by him, affirming themselues to haue foũd other bookes. Epiphan. li. 1. Tom. 1. heræs. 18.

¶ Nazaræi were Iewes which beleeued in Christ, & so called themselues of Nazareth. They contraried the Iewes, in that they confessed Iesus to be the sonne of God. They erred in christian religion, for that they addicted themselues wholy to the obseruation of the whole lawe. Epiph. heræs. 29.

NECENAS. What he vvas.

NEcenas was a noble man in Rome, and a great man with Augustus Cæsar, and so great a fauourer and promoter, and setter forth of Virgil, Horace, and such other learned men, that euer since his time, all those that doe notably promote, helpe, or fauour students or learned men, are of his name called Necenates. Vdal.

NEGINOTH. What it is.

Psa.4.1. TO him that excelleth on Neginoth, a Psalme. ¶Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge, because he was most excellent, and he began this Psalme on the instrument called Neginoth, or in a tune so called. Geneua.

¶Caluine doth take this word (Neginoth) for the chiefe master of the Quere. And I do (saith he) deriue this word Neginoth, of Nagaz, which signifieth to strike, and therfore I doubt not, but that it was an instrument of musicke, wherupon it followeth, that this Psalme was to be song, not onely in an high note, but also with plaieng upon instruments, which were ruled and ordered by the same maister of whome mention is made.

Cal. vpon the. 4. Psalme.

¶Neginoth signifieth the tune or note of the instrument, where after the Psalme before which it is prefixed were song: for the Psalmes were song at certeine instruments, but so that the swéete tune & melody of the instruments prepared ỹ minde more perfectly to perceiue the worde of the holy ditie. T.M.

NEGLIGENCE. What negligence is.

NEgligence is nothing else then a priuation of that endeuour, which we ought to applye for the gouerning of things, by it the will is weakened, and the chéerefulnesse of the body is diminished. Pet. Mar. vpon Iudic. fo. 247.

NEHILOTH. What it signifieth.

Psal.5. NEhiloth, signifieth by interpretation, heritages, or as some will, a certeine instrument of musicke. T.M.

NEHVSTAN.

What Nehustan is, and how the Serpent was so called.

4. Re.18.4. And he called it Nehustan. ¶That is, a péece of braſſe: thus hée calleth the Serpent by contempt, which notwithstanding was sette vp by the worde of God, and miracles were wrought by it, yet when it was abused to Idolatrie, this good king destroied it, not thinking it worthy to bée called a Serpent, but

but a peece of braſſe. Geneua.

NEIGHBOVR.

What this word Neighbour ſignifieth.

NEighbour is a word of loue, and ſignifieth that a man ſhould be euer nigh and at hande, and readie to helpe in time of neede. As the Samaritane was to helpe his neighbour, that was wounded with theeues, leauing behinde (with his hoſte) two pence to beſtow vpon him, more if neede were, ſignifieng thereby, that he was euerye where mercifull, both preſent and abſent, without fayning, cloaking, complayning, or excuſing, and forſoke not his neighbour, as long as he had neede. Tindale. Luk. 10.34

Who is our neighbour.

Auguſtine doth proue by many arguments, that euery man is to be vnderſtood in the name of a neighbour, and he hath reſpect therein vnto the fellowſhippe and companye of our common nature. But yet they which doe liue in places farre off from vs, albeit they be men alſo, that cannot for all that conueniently, be called our neighbours, which by any occaſion are ioyned vnto vs, ſo that their neceſſitie, may be preſented vnto our ſenſes, & become able to receiue of our benefites and well doings. Auguſt. de doct. Chriſt. chap. 30. Et libro de vera religi. Auguſtin.

¶ My neighbour is euerye man, ſpecially which hath neede of my helpe. As Chriſt expoundeth it in the. 10. chap. of Luke. Who although he hath done mee ſome wronge or hurt me by any manner way, yet notwithſtanding he hath not put off the nature of man, or ceaſed to bee fleſh and bloud, and the creature of God moſt lyke vnto thy ſelfe, briefly, he ceaſeth not to be my neighbour. As longe then as the nature of man remaineth in him, ſo longe alſo remayneth commaundement of loue, which requireth at my hande, that I ſhoulde not deſpiſe mine owne fleſh, nor render euill for euill, but ouercome euill with good, or elſe ſhall loue neuer be as Paule deſcribeth it. 1. Cor. 13. Luther vpon the Gal.

How our neighbour ought to be loued.

Gal.5.14. Loue thy neighbour as thy selfe. ¶ Indéede this is briefly spoken but yet verie aptly & to the purpose. No man can giue a more certeine, a better, or a nérer example, then a mans owne selfe. Therefore if thou wouldest knowe how thy neighbour ought to be loued, and wouldest haue a plaine example thereof, consider well how thou louest thy selfe. If thou shouldest be in necessitie or daunger, thou wouldest be glad to haue the loue and friendship of all men, to be holpen with the counsell, the goods and the strength of all men, and of all creatures. Wherefore thou hast no néede of any booke to instruct and admonish thée how thou oughtest to loue thy neighbour, for thou hast an excellent booke of all lawes, euen in thy heart. Thou néedest no schoolemaister in this matter. Aske counsell onelye of thine owne heart, and that shall teach thée sufficiently that thou ought to loue thy neighbour as thy selfe. Luther vpon the Gal. fol. 245.

NESTORIVS. Of this mans heresie.

NEstorius the heretike, by birth a Germaine, yet Priest of Antioch, was sent for by Theodotius to Constantinople, and there made Bishoppe. For his crueltie hée was called a fire-brand. Hée brought from Antioch a Priest in his companye, whose name was Anastasius, which taught in the Church, that Marie was not to bée called the mother of God. whom hée defended, and auoided as Socrates saith in this clause: The mother or bearing God as a bugge or fraieng Ghost, yet he proceéded in spite, and being called to the counsell of Ephesus, hée denied that Christ was God, and séeing that there rose greate sturre thereof, hée séemed to repent, but the Councell deposed and banished him into Oasis, GOD winking not at his impietie, but plagued diuersly him frō aboue his tongue was eaten vp of wormes, and so he died. Socra. li. 7. chap. 22, 23, 29. Euag. li. 1. chap. 2, 3, 7.

NEVV.

What it is to be new.

THat is knowne to be new which neither euer was before, nor hath bene yet séene or heard of, but now beginning and commeth to light first. And therfore Salomon saith, that ther is no-

nothing vnder the Sunne that is new, nor that it can be sayde loe, that is new: for that it hath gone, and ben before in times past. Indeede a thing seemeth to bee new, when it hath bene in times past, and is now corrupted and perished, either by time, abuse, or negligence of men, by restoring againe is renued, not that it beginneth now first to bee, but rather to be the same which it was before. And in verie deede it is nothing lesse then new. For it is one thing to make a thing new, and to renue a thing which was made long agoe. They be sayde to make new things, which doe institute new things before vnused and vnknowne, and they are sayde to renewe, which doe restore things decaied, vnto their olde estate and vse. So the lawe was new, which was giuen by Moses to be kept of the Israelites, when it was first set forth in the mount Sina. And the Gospell of Christ was new when it was first declared in the worlde by the Apostles. But the lawe was now new, when by the care of godly kinges it was restored and renued, after that it hadde bene once corrupt. The histories of the kings, Asa, Hezechias, and of Iosias bee well knowne. Neither was the doctrine of the Prophets new, when they did rebuke the corruptnesse of the lawish religion, and requireth the right and true obseruation of Gods lawe, although it seemed neuer so new and straunge.

Muse, fo. 361.

By whose fault the doctrine of Christ seemeth now new to the Papists.

What time as the booke of the lawe was found in the dayes of king Iosias, in the secret corner of the temple, and was exhibited vnto the king himselfe, it might haue seemed some newe thing vnto them which had liued a great while without lawe: where indeed nothing ought to haue ben more vsed or knowne to the people, but through whose fault was it? Was it not the fault of their auncestors, which would no longer heare the wordes of that booke? I meane the kinges and Priests, which leauing the sermons of the lawe, followed the ceremonies of the Gentiles. Compare herewith all those things which are betided vs. Hath not the holy Bible bene hidden and cast into corners these many ages, & vnknowne to the multitude of the vnfaithfull, yea, to many of the pastors also, & in this our age, what time it is translated into all languages well neare, & set

forth commonly to be read, is it anye otherwise taken of ỳ superstitious Papists, then if there were some new & vnknowne doctrine thrust into ỳ Churches? You might haue found in times past, in the Poperie, a number of Malling Priests & pastours, which had neuer as much as sæne ỳ holy Bible, came not this through fault of our auncetors, would God the heads & Princes of christen people would knowledge it, & say with Iosias, Go aske counsell of the Lord for vs, and for our people, for ỳ Lords anger is greate ouer vs, because our Fathers hearde not the wordes of this booke, and that they woulde not onely acknowledge their fault, but also with a godly & holy endeuour, renue and set vp againe the decaied religion, according vnto ỳ Lords word, and in so doing, they shuld turne away the Lords wrath from themselues, and from their people, &c. Musc. fo. 362.

A declaration of the olde and new Testament.

New Testament is as much to say, as a new couenant, The olde Testament is an olde temporall couenaunt, made betweene God and the carnall children of Abraham, Isaac, and Iacob, otherwise called Israel, vpon the dædes and obseruing of a temporall lawe, where the rewarde of kæping is temporall life, and prosperitie in the land of Canaan, and the breaking, is reward with temporall death and punishment. But the newe testament is an euerlasting couenaunt made vnto the children of God, through faith in Christ, vpon the seruing of Christ. Where eternall lyfe is promised to all that belæue, and death to all that are vnbelæuing. My dæds if I kæpe the lawe, are rewarded with the temporall promises of this life. But I belæue in Christ, Christs dæds hath purchased for me, the eternal promise of euerlasting life. If I commit nothing worthy of death, I deserue for my reward that no man kil me: If I hurt no mã, I am worthy that no man hurt me: If I helpe my neighbour, I am worthy he helpe me againe. So that with outwarde works, with which I serue other men, I deserue that other mẽ doe like to me in this world: and they extend no farther. But Christs dæds extend to life euerlasting vnto all that belæue, &c. Tindal in his Pro. to the new Test.

How they called Christs doctrine, new doctrine.

Mar. 1. 27. What new doctrine is this. ¶ They blasphemed, which did call the doctrine a new doctrine, for Christ did onelye by himselfe

selfe speake those things, which before he had spoken by the Prophets. Sir. I. Cheeke.

¶ It was then new, and now after fiftéene hundred and seauen and thirtie yeares, is yet new, when will it then bee olde. Tindale.

¶ They referre the miracle to the kinde of doctrine, and so meruaile at it, as a new and straunge thing, and doe not consider the power of Christ, who is the author of the one and the other. Geneua.

NICHOLAS.

Of the heresie that sprang vp by the occasion of this man.

NIcholas one of the seauen deacons, is by S. Iohn abhorred. Apoc. 2. 6. He was accused of gelousie ouer his wife, & to cléere himselfe of this crime, he brought forth his wife, and bid marry her who would. This fact of his is excused by Eusebius. His followers by occasion hereof, doe practise their wandring lust, without respect of wife or maide. Euseb, Eccl. hist. li. 3. chap. 26. Act. 6. 5.

How this Nicholas the Deacon is excused.

When the Church was yet springing, as Eusebius testifieth in his. 3. booke of his history, the. 26. chapter, the Nicholaites did openly and manifestly commit fornication, and layde the custome of their wicked crime to Nicholas the deacon: although Clemens Bishop of Alexandria in Stromatis do excuse Nicholas: for he saith that he neuer thought or taught any such thing. But hauing a faire woman to his wife, and therefore béing thought to haue bene gelous ouer her, he brought her forth before the people, and sayd: This is my wife, and that ye might vnderstand that I am not gelous ouer her, I am content for my part that any of you take her to wife, which thing also hee meant, as farre as the lawes of God would suffer. But they which were afterwarde called Nicholaites, vnderstandinge his wordes peruersly, supposed, that the wiues amonge Christians ought to be common. Pet. Mart. vpon Iudic. fo. 230.

NIGHT.

How night is taken in this place.

Iohn.9.4. THe night commeth when no man can worke. ¶The night is when the true knowledge of Christ, how he onely iustifieth is lost, then can no man worke a good worke in the sight of God, how glorious soeuer his workes appeare. Tindale.

How the night was diuided into foure parts.

Augustine in his sermon De verbis Domini, the.14. Oration, saith, that the elders diuided the night into foure parts, of which euerie one conteined.3.houres, which he confirmeth also by the testimonies of the holy Scriptures. For it is sayd, that the Lord came vnto the Apostles in the.4.watch of the night, when they laboured so vehemently in the sea, that their Ship was verie neere sunke. The same Father writeth the like thing vpon the.79.Psalme. The glose also in the Decrees.1.question.

Mat.14.25 The one, Super veniente pascha, maketh mention of the names of those partes of the night. Conticinium, Intempestem, Gallicinium, Antelucanum That is, the bed time, the dead part of ỹ night, the cocke crowing, and the dawning of the day.

Pet.Mar.vpon Iudic.fol.139.

Psa.90.4. For a thousand yeares in thy sight, &c. as a watch in the night. ¶As touching this word (watch) we know how mẽ in old time were wont to diuide ỹ night into foure watches, of which each one consisteth in three houres a peece. Now this similitude is added, to make the matter seeme lesse, as who wold say, a thousand yeares in Gods sight differed nothing from.3.houres of the night, in which men scarcely know, whether they be a wake or a sleepe. Caluine.

NILVS.

¶Loke Water of the Sea, for the description heereof.

NIMROTH.

By this man was Idolatrie first inuented. ¶Loke, Idolatry.

Why he was called an hunter.

IN that he was called an hunter, is signified that he was a deceiuer of soules, an oppressour of men. And for that he withdrew men from the true religion of God, he was so called.

NINE.

Of the nine that returned not againe vnto Christ.

But

BVt where are those nine. ¶The Priestes had so abused the nine, and made them beleeue that they were healed and cleansed of their leprosie by their workes & other obseruaunces that they returned not to Christ to giue him praise, which had only healed them as he had done the other. I. Veron. Luk. 17.17

¶He noteth heere their ingratitude, and that the greatest part, neglect the benefites of God. Geneua.

Of the ninth houre. ¶Luke. Houre.

NOETVS. What his heresie was.

NOetus denied that there were three persons, saieng all three were on. He called himselfe Moses and said that Aaron was his brother, he said, the Father, the Sonne, and the Holy ghost, suffered in the flesh. Epiph. hæres. 57. Heretike.

NOMBER.

The nomber of the beast. ¶Luke. Beast.

NOSE OF GOD.

What the Nose of God signifieth.

THe Nose of God (saith Augustine) doth signifie his inspirations in the hearts of the faithfull. Smoke went out at his nostrells. 2. Reg. 22.9. Augustin

NOT.

The meaning of these places following.

THou art not far from the kingdome of God. ¶When Christ had heard the discréete anns were of the Scribe, concerning the loue of God, and the loue of his neighbour: he said vnto him: Thou art not farre from the kingdome of God, that is, thou hast the true knowledge of the lawe, and lacketh nothing but faith and trust in me, by which onely commeth euerlasting life. Mar. 12.34

To sit on my right hand, and on my left is not mine to giue. ¶Though Christ had receiued all power of his Father, yet had he not receiued it to this ende, that he should giue the glory of his kingdome vnto other, then his father had appointed. Beside that, Christ doth here speake as a man. For touching his Godhead, he was and is equall with the Father. Sir. I. Cheeke. Ma. 20.23

¶God my Father hath not giuen me charge to bestow Offices, but to be an example of humilitie vnto all. Geneua.

Ex.20.13 Thou shalt not kill. ¶God saith to the priuate man, Thou shalt not kill: but to the Magistrate he saith: Thine eye shall not spare; Thou shalt not suffer the wicked Sorcerer to lyue.

Not possible. ¶Loke. Impossibilitie.

Not seene, &c. ¶Loke. Happy.

Not chosen many. ¶Loke. Chosen.

NOTHING.

The meaning of this place following.

Ioh.14.30 And hath nothing in me. ¶Satan hath power ouer those that are subiect to sin, for he worketh in the children of disobedience. Therefore seeing the Lord was pure from all sinne, Satan had no power at all in him, &c. But if Satan had no power of Christ, why then did he preuaile so much, that he brought him to the death of the Crosse? For shortly after Christ died, and that the most shamefull death of all other, euen ỹ death of the Crosse. Heare now the cause thereof, in these wordes of our Sauiour following: But that the world may know I loue the Father, that is to say, therfore I will giue place to the power of Satan, and deliuer my selfe into the hands of sinners, that the world may know I loue the father. Marl. fol. 498.

¶Satan shall assaile me with all his force, but he shall not finde that in me, which he looketh for: for I am that innocent Lambe without spot. Geneua.

NOVACIAN.

What the opinions were, which this man held.

NOuacian a Priest of Rome, fell from his order and called his sect Catharous, that is, Puritans. He would not admit vnto the Church, such as fell after repentaunce. He was condemned by sundry notable men, and in sundrye Councells. Euseb. li. 6. ca. 42. He abhorred second marriage. Epip. hære. 59.

By what occasion the heresie of this Nouacian sprong.

About the yeare of Christ. 251. in Alexandria, Dionisius ther Bishop was cruelly tormented, and many other martired & put to death, all kindes of paines wer inuented, to constraine them to forsake their Religion: by which meanes, diuers for feare denied Christ, some before they paines, and some in the time of

their

their foʒments, of which many repenting, wer after by ẏ Counsell of Cipriate, receiued into ẏ Church. Of this occasion sprang the heresie of Nouacian a Priest, who was the first Anabaptist in Rome, & allowed not Priests marriage, and taught that they which had once forsaken their faith, should not be receiued againe to penaunce. Cooper.

When the heresie of Nouacian was condemned.

About the yeare of Christ. 254. Cornelius the. 20. Bishop of Rome, which succeeded Fabian, condemned the heresie of Nouacius, concerning the peruerse doctrine of penance. For he taught that they which had receiued Baptime, and fell into sinne, could not come againe to salnation: And with this errour brought he many to desperation, and spoyled the concord of the Church or Congregation. Carion.

Obedience.

The definition of Obedience.

WE may make a definition of Obedience by ẏ very word it selfe, which is called in Græke, Lakai. And is nothing els but a faithfull submission of minde, wherby the word, & will of the commaunder is obeyed, when both the heart and eares be attent vnto his words and will, & those things which be commaunded according to their abilitie be accomplished without any gain-saieng. For true obedience must haue not onely an obedient hand, but a following will also. Wherefore they cannot be counted for obedient, in whom the definition of true obedience taketh not place, such as they be, which doe obey in fact onely without the redy wil of minde, or els in word or eare onely, without doing it when they may. For when the thing cannot be done, the will to obey is reputed for the doing. And so we say most commonly, that God accepteth our good wil in stede of the fact. Musculus. fol. 479.

What is ment by obeing in this place following.

To obey is better then Offering, &c. ¶ To obey, what? Mans inuention, mans dreames or traditions? Nay verely, but GODS holy wordes, his blessed Commaundements, yea, and to obey them, is better then to offer Sacrifices, which 1. *Reg.* 15. 22.

yet

yet was ordeined and appointed by God himselfe. How much better then is it, then our Offerings, which are inuented without any of Gods word, or any mention theroff made the whole Scripture through. Ioseph. de antiq. li. 6. cap. 9. expresseth Samuels saieng in lyke manner, but his wordes are to long to rehearse. T.M.

OBSERVING OF DAIES.

How the obseruing of daies are reproued, & how they may be obserued.

Gal. 4. 10 YE obserue daies and months, and times and yeares. ¶ By the daies, he vnderstandeth Sabboths and new Moones: by the months, the first & seuenth month: by the times, Whitsontide, Easter, and the feast of Tabernacles: by the yeres he vnderstandeth the yeares of Iubely or of forgiuenesse. It is not ment, but that we may well kepe certaine daies, not that one is holier then another, but that we may haue time to come together, both to preach and to heare the worde of God, offering with one accord, our common supplications vnto him.

Sir. I. Cheeke.

¶ Ye obserue daies, as Sabboths and new Moones: ye obserue months, as the first and seuenth month: ye obserue times, as Easter, Whitsontide, the feast of Tabernacles: ye obserue yeares, as the Iubely, or yeare of forgiuenesse: which beggarly Ceremonies are most pernitious to them which haue receiued the swete libertie of the Gospell, and thrust them back into superstitious slauery.

Geneua.

¶ Daies are obserued, least the rude multitude should diminish their faith. And certaine daies are appointed for vs to come together in. Not to the intent the day should be more solemne or high, in which we gather together, but that great ioye maye rise to vs, of our beholding one another.

D. Heynes.

OFFENCE.

Of three manner of offences.

SOme kinde of offences are to be eschewed, which take their differences of their causes. There is one kinde of offence, that riseth of euill doctrine, & corrupting the doctrine of the Church. He y after this manner is an offence vnto others,

fol-

followeth the steps of the Diuell his father, who ouerthrew the first man and woman with this kinde of stumbling block. Gen. 3. Another kinde of offence, is that which springeth of euil manners, that is to wit, when other folkes regarding thee, do counterfaite thy euill conditions. He that on this wise is an offence to man, buildeth vp the kingdome of Satan, and ouerthroweth the kingdome of Christ. The third kinde of offence, riseth of the abuse of things, which of their owne nature are indifferent, which must be shunned, ỳ the weak be not offended: The wilfull and vngodly, are to be despised, and for warrant thereof, we haue Christs example.

Of an offence giuen, and an offence taken.

An offence is giuen then, when by thy fault, by thy importunitie I say, & thy lightnesse, thou either dost or saist a thing, for which thy brother hath a cause to be offended. The other offence is not giuen, but taken or picked out, not by thy faults, but by the works or wickednesse of another man: As for example: when thou doest sinne neither in worde nor deede, when thy deedes are nothing insolent, nor thy words vnseasonable, when thou saist or doest the thing that is free and lawfull for thee to say & do, and yet another taketh Pepper in nose, and is offended with that libertie of thine. Which is all one, as if a man that walketh in a plaine path should hap to trip or stumble, and presently quarrell with his companion, as though he had laide a blocke in his way. Bullinger. fo. 451.

¶ To giue offence is a great sinne. For Christ doth saye, Woe vnto the world because of offences. It must needes be that offences come, but woe to the man by whom the offence commeth. Whosoeuer offendeth one of these little ones, &c. Saint Paule also speaking to the bretheren that giue offence, saith: Through thy giuing of offence, perisheth thy brother, for whom Christ died, and so ye sinning against your bretheren, and wounding their weake consciences, doe sinne against Christ himselfe. Bullinger. fol. 452.

What it is to be offended in Christ.

Happy is he, that is not offended by me. ¶ To be offended in Christ, is to will neither to knowe Christ, nor yet to beleeue in him. And not to bee offended in him, is to receiue him, and knowledge by a perfect faith, that he is our Sauiour.

¶ Happy

¶Happy is he, &c. That take no occasion by Christ to be hindered from the Gospell. Geneua.

How a man may offend God, and not his owne conscience.

When Paule and Barnabas (men elect to be Apostles by the reuealation of the holy Ghost, as it is written in the second of the Acts) fell out one with another for Iohn Marke (as it is in the 15. of the Acts) insomuch as the one forsoke the others company: it cannot be denied, but either Paule, or Barnabas, or both, were in a great fault to fall out for such a trifle, and yet there was neither of them both, but he thought in his conscience that he did well, and did contend for the glory of God. So vndoubtedly, the most circumspect men in their liuing and most studious to doe all their workes, and to vtter all their words to the glory of God: yet oftentimes they shall conceiue in their thoughts, wish in their hearts, and also speake and doe such things, as shall be very great sinnes in the sight of God, and yet they shall not offend their conscience, nor think they doe amisse. And therefore the Prophet Dauid desireth almightie God not onely to forgiue him all such and secret hid sinnes, wherein he had offended the most pure and perfect lawe of God, but also he desireth him vtterly to pourge him of all his secret and subtill sinnes, saieng: Ab occultis meis munda me: vnto this place of the Prophet, semeth the saieng of Saint Paule to agree very well, when he saith: Nihil mihi conscius sum, sed non in hoc iustificatus sum. Mine owne conscience accuseth me of no fault, and yet I am not because of that iustified before God, for we sinne vpon a good intent, and so by ignorance commit great offence against God. In all such cases, a man offendeth not his owne conscience, and yet he offendeth God. Ric. Turnar.

OFFERINGS.

What Offerings did signifie vnto the people.

The Offerings were signes, and did certefie a man that God was at one with him, and was his friend and loued him. For the fat of the beast was offered and wine thereto, as though God had sate and eate and dronke with them, and the rest, they and their houshoulds did eate before God, as though they had eaten and dronken with God, and were commaunded to bee merry

merry & to make good chære, full certified that God was at one with them, and had forgotten all olde offences, and now loued them, that he woulde fulfill all his promises of mercie with them. Tindale.

OYLE.

What Oyle doth signifie in this place following.

AND make of them holy annoynting Oyle. ¶This holy annoynting Oyle doth figure the vertue of the Holy ghost, declared or shewed by the word of God, and descending downe, first on the head of Aaron which is Christ, and consequently vpon the Apostles, and all the faithfull. As Psalme. 133. 2. T.M. *Ex.* 30. 25

With my holy Oyle haue I annoynted him. ¶By the holy Oyle, is vnderstood the holy Ghost, the grace, the mercie, and word of God, by the which the soule is refreshed, and deliuered from paine to spirituall ioye. Geneua. *Psa.* 89. 20

Is lyke the Oyle that runneth vpon the head, &c. ¶The oyntment was a figure of the graces, which came from Christ the head vnto the Church. Geneua. *Psa.* 133. 2

What the Oyle of gladnesse is.

The Oyle of gladnesse, is the gifte of the spirite of God, gladnesse to our selues, because it filleth vs with ioye in the Lord, and gladnesse to other, because it powreth grace into our lippes, to comforte the weake hearted, and to make vs a swæte sauour of lyfe vnto lyfe, to all that hearken vnto vs. Deering.

Thy God hath annoynted thée with the Oyle of gladnesse. ¶Hath established thy kingdome as the figure of Christ which is the peace and ioye of the Church. *Psa.* 45. 7

Of the Oyle that Saint Iames speaketh off.

Annoynt him with Oyle in the name of the Lord. ¶Among those Nations vnto which S. Iames wrote this Epistle, it was the manner to annoynt their bodye with Oyle, which thing Christ commaundeth his Apostle to doe. And Oyle is to manye diseases, as a wholesome medicine. Wherefore where such annoynting is not vsed, maye vnder the name of Oyle vnderstande the Office and duetie of Charitie, in ministring vnto *Iam.* 5. 14.

vnto the sicke, such things as he needeth. Tindale.

¶ Oyle was much vsed in Palestina, and was counted medicinable. Mark. 6. 13. Luke. 10. 34. Therefore where the Apostles doth commaund that Elders should annoynt with Oyle, the bodies of the sicke, his meaning is, that they shall in no wise despise those meanes that God hath appointed, naturally to be vsed, for the healing of the sicke. Sir. I. Cheeke.

¶ The Oyle that S. Iames speaketh of, was not a necessary Sacrament of the Church to continue for euer, but it was a miraculous gifte of healing, lasting for the time, lyke as other miracles did. Iewel.

Mar. 6. 13 And they annointed many with Oyle that were sicke, and healed them. ¶ This oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gifte of miracles ceasing, the ceremonie is to no vse.

How the Oyle that the Papists doe vse, came not from the Apostles.

Pauor. de conf. ca. 5 The Apostles in olde time gaue the Holy ghost by laieng on of hands, but now a daies because Bishops be not so holy, order hath bene taken, that they should giue this Sacrament with Chrisme. Iewel.

¶ Extreme vnction (as they tearme it) was that Ceremonie which the Apostles, vsed oftentimes when they healed the sick, annoynting thē with Oyle. For as they laied their hands vpon those whom they baptised, giuing to them the Holy ghost visibly: so lykewise when they healed any sicke man, they did eftsones annoint him with Oyle, to signifie vnto him, from whence the gift of health did come, that is, from the Holy ghost. F. N. B. the Italian.

How the Oyle is compared to the bread in the Sacrament.

Cyrillus Cyrillus writing of the Oile, saith thus: Beware thou think not this to be Oyle onely. For as the bread of the Sacrament, after the inuocation of the Holy ghost, is no longer common bread, but the body of Christ: so this holy Oyle is no longer bare or common Oyle, but it is the grace of Christ. ¶ By these words there appeareth lyke chaunge in the Oyle and bread. For as the Oyle is the grace of God, so is the bread the bodye of Christ: and as the nature and substaunce of the Oyle remaineth

both ſtill, although it be not bare or common oyle, ſo the nature and ſubſtaunce of bread remaineth ſtill, although it be not common or bare bread.

OLDE MAN.

What is vnderſtood by our olde man.

KNowing this that our olde man is crucified with him. ¶ By the olde man he vnderſtandeth our naturall diſpoſition, that we haue of our firſt parents, which is ſlow to vertue, but moſt prone and ready to ſinne. It is alſo called the body of ſinne. Rom.6.6

Sir.I.Cheeke.

Olde wine. ¶ Luke. Wine.

ONELY FAITH.

How onely faith iuſtifieth proued by the Doctors.

SAint Ambroſe ſaith: They are iuſtified freely, becauſe working nothing, & requiting nothing, they are iuſtified by onely faith through the gift of God. Againe, he ſaith in the ſame place: This was Gods determination, that the laiwe ſurceaſing, the grace of God ſhould require onely faith vnto ſaluation. Againe he ſaith, Rom. cap. 9. Onely faith is laied or appointed for ſaluation. Ambr. in Epiſt. ad Rom. ca. 4

He knoweth himſelfe to be voide of true righteouſnes, and to be iuſtified by onely faith in Chriſt. Baſil. de humil.

Theodorus ſaith, Not by any workes of ours, but by onely faith, we haue got the myſticall good things. Theodoretus.

Origen ſaith, Wher is now thy boaſting (of thy good works) it is ſhut out: Paule ſaith, that the iuſtification of only faith iuſtifieth: ſo that all men onely beléeuing maye be iuſtified, although he haue done no good workes at all. Origen.

Chriſoſtome ſaith: (they ſayd) Who ſo ſtayeth himſelfe by onely faith is accurſed. Contrariwiſe Saint Paule ſaith, that whoſoeuer ſtayeth himſelfe by onely faith, he is bleſſed. Chriſo. in Epiſt. ad Gal. ca. 3.

They be manifeſtly bleſſed whoſe wickednes be forgiuen, without any labour or worke: and their ſinnes hidden, without any workes of repentaunce ſought of them, but onely that they muſt beléeue. Ambr. in Epiſt. ad Rom. ca. 4

Arbitramur hominem iuſtificari abſque operibus legis. We béeing taught of Chriſt thinke (ſaith Thomas) according Tho. Aq. ſuper Ro. cap. 3

to the truth of the Apostle, that every man, whether he be Jew, or Gentile, is iustified by faith. Act. 15. 19. By faith purifieng their hearts, and that without the workes of the lawe. And that not onely without the Ceremoniall workes, which did not giue grace, but also without the workes of the Morall commandements, according to that saieng of Titus. 3. ver. 5. Not of the workes of the righteousnesse, that we haue wrought. The reason is presumed that we are saued for our merites, the which he excludeth when he saith, Not of the workes of the righteousnesse, which we haue done: but the true reason is, the onely mercie of God. There is not therefore in them the hope of iustifitation, Sed in sola fide, but in faith onely. Workes are not the cause that any body is iust before God, but they are rather the executions and the ministring of righteousnesse. In this point (though he swarue from the truth in many other points) he speaketh right. L. Bridges. fol. 143.

Musculus. Our Aduersaries, when they doe teach that the iustifieng of vs doth not consist in faith onely, but in workes also, what doe they els, but obscure the glory of Gods grace, and extoll the merite of our workes. They doe not waye that it is necessarye, that our iustifieng doe consist in faith onely, for as much as it is bestowed freely. If they cannot abide the word onely or alone, let him leaue it, and vse this word freely. For in case we be iustified freely by faith, as the Apostle doeth testifie, it must needes followe, that we be not iustified by faith & workes, but by faith onely. If it be not by faith onely, but by workes withall, then is it not freely, but of duetie. If it be of dutie and not freely, then there is no glory of Gods grace at all.

Musculus. fol. 229.

ONE.

Of one Mediatour. ¶ Loke. Mediatour.

What the Prophet Ose doth meane by one head.

Ose. 1. 11. THen shall the Children of Iuda, and the Children of Israel be gathered together, and appoint themselues one head.

¶ To wit after the captiuitie of Babilon, when the Iewes wer restored: but chiefe this is referred to the time of Christ, who should be the head, both of the Iewes and Gentiles. Geneua.

¶ The

¶The number of the Children of Israel, shall be as the sande of the Sea shore, that cannot be numbred: And it shall come to passe in the place, where it was sayde vnto them: Ye are no people of mine, there shall it be sayd vnto them, ye are the children of the lyuing God. And the Children of Iuda & the Children of Israel shall assemble together, and shall appoint to themselues one head. Vpon which words S. Hierom writeth thus: All these things shall come to passe, because it is the great daye of the seed of God, which seede is expounded (not the Pope, but) Christ.

There shall assemble together the Children of Iuda, that is to say, the Apostles: & the Children of Israel, that is to say, the Heathen conuerted: together, that is to say, in one Church: and shall appoynt vnto themselues, one head, that is to say (not one Pope, but) one Christ. Nic. Lyra. in Osea. 1. Iewel. fol. 101.

¶Let vs remember (saith Augustine) the corner stone (that is Christ and not the Pope) and the two walls, the one of the Iewes, and the other of the Heathen. Augu. de Ciui. Dei. li. 18. ca. 28. Iewel. fol. 101.

Of one Sheepefold.

And there shall be one Sheepefold. ¶When the Gentiles haue receiued the Euangelicall faith, they shal be associate and ioyned to the faithfull people of the Iewes, and so of them both there shall be one folde, that is, of the Iewes & Gentiles, there shall be one Church: One God (saith Paule) one Faith, and one Baptime? Therefore we must be one, euen as wee are called into one hope, &c. They which gather vpon this place, that there shall be a mutual consent and agreement among men in the whole world, insomuch as none shall remaine as Infidell or vngodly, doe erre and know not the Scriptures, neither doe consider what is the state and drift of this place. Againe, ther are some which gather of this place, that after the last day of Iudgment, all both good and bad, shall be gathered into one place of eternall life. But the opinion of those men is most fonlish. For then shall the Sheepe be seperated from the Goates, & the iudgement of the Sheepe shalbe one, & the iudgement of the Goates another, as the Scripture plainly testifieth. Marl. vpon Iohn. fol. 374. Ioh. 10. 16.

Of one Spirit.

He that cleaueth vnto God, is one spirite with him. 1. Cor. 6. 17.

¶ Nico. Lyra vpon this place saith: Vnus non secundum rem, &c. One spirit with God not one in deede but one in loue, or according to affection. So that we are united vnto God, by faith and loue and none otherwise.

ORACLE.

What an Oracle is.

AN Oracle is properly the minde and aunswere of God, by some diuine Interpreter declared, as by some Prophet, Priest, or otherwise by man.

ORIGENIANI.

Of whom these Heretikes bare their name.

ORigeniani were Heretikes called after one Origen (not he that was the great Clearke of Alexandria) they condemned marriage, yet liued they beastly, their manner was to haue among them religious women like Nunnes, whom they defiled, yet vsed meanes to keepe them from swelling. Epiph. hær. 63.

Of the Heretikes that sprang of the learned Origen.

Origeniani againe were Heretikes, which so called themselues of Origen Adamantius the great Clearke of Alexandria, they taught as Epiphan. saith (hæres. 64.) that there was no resurrection, that Christ was a creature, & the Holy ghost a like, that the soules were first in heauen, & came downe into the bodies, as it were into prison, that in the end, the diuels should be saued. Epiphanius as I read in Socrates (Eccl. hist. li. 6. ca. 11.) was become the enimy of Origen, through the spite & malice of Theophilus, Bishop of Alexandria. The diuell bare Origen a displeasure, he procured heretikes to father vpon him lewd opinions. He complaineth himselfe in a certaine Epistle, how that Heretikes corrupted his workes. Pamphilus Martir the great friend and familiar of Eusebius wrote an Apologie in his behalfe. Eusebius (li. 6. ca. 3. 18. 20. 26.) reporteth of the famous men that fauored Origen. Socrates (Eccle. histor. lib. 6. cap. 12.) writeth in his commendation. Athanasius gaue of him a notable testimonie, Chrisostome would in no wise bee brought to condemne either Origen or his workes. Socrates li. 6. cap. 11. 12. 13.

ORIGINALL SINNE.

That no man is without originall sinne.

The

The death of our Lord Iesus Christ the sonne of God, is a mightie remedie against the wound of originall sin, wherewith the nature of all men is (in Adam) corrupt and slaine, and from whence the infection of all concupiscence hath sprong. Augustine in the Articles falsely imputed vnto him, the first Article. Augustin

All men were in the first man, created without sinne, & all by the transgression of the same man, haue lost the freedome of our nature, from thence we take the manifolde corruption both of body and soule, from thence, ignorance and dulnesse hath ensued, &c. Ambr. in his 1. booke and 3 Chapter of the calling of the Gentiles. Ambrose

In the lawe it is commaunded, that for him that is borne, a paire of Turtles or young Pigeons shoulde be offered, of the which, the one should be for a sinne Offering and the other for a burnt Offering: For what sinne is this one Pigeon offered? Could this new borne childe sinne? Yea, euen then he hath sin, for the which he is commaunded to offer a sinne Offering, from the which ther is no man cleane, and though he be but one day olde. Origen in his 5. booke and 6. chap. vpon the Rom. Origen

No man lyeth here vpon earth without sinne. Hiero. in his 29. Epistle. Hierom

There shall be no iudgment without mercie, for because ther can no man liuing, be found cleane without filthines, no though he were but one day olde from his birth. Basil. vpon the 32. Psalme. Basill

No man is cleane from filthinesse: no, not an Infant of a daye olde, hath a cleane life here vpon earth. Barnard in his second sermon vpon the first Sunday after the Epiphany. Barnard

OTH. What an Oth is.

AN Oth is the calling or taking to witnesse of Gods name, to confirme the truth of that we saye, &c. Bullinger. fol. 132.

An Oth is a way or meane, whereby controuersies are ended, and promises performed, by the calling vpon the name of God. For it is written in the Lawe, If a man deliuer vnto his neighbour, Oxe, or Asse, or Sheepe to pasture, and it dye or be hurt, or driuen away (no man seeing it) then shall an Oth of the Lord goe betweene them, and he shall sweare whether

he hath put any hand to the taking away of his neighbors goods or not. And the owner of the goods shall receiue the Oth. And if he by the Oth that he hath taken saith, that he hath put no hand to it, then shall he not make it good, &c. And this must be done before the Gods, that is to saye, before the Iudges and Magistrates.

¶ An Oth is also a meane whereby promises are performed, as in Gen. 21. where Abraham sware to Abimelch ỹ he wold neither hurt him nor his posteritie, and performed it indeed.

How an Oth is lawfull.

Lawfull it is for the Magistrate, when they put any man in office, to take an Oth of him, that he shall be true, diligent, and faithfull therein, as Iacob for the commoditie and profit of his posteritie, toke an Oth of Laban the Idolater. Likewise Iudas Machabeus of the Romanes for the same purpose. Also Princes may demaund an Oth of their Subiects & Commons, for the sauegard of their lands and people. But they that sweare must haue these properties, They being required of the Magistrate, must sweare truly, minding neither fraude or deceipt, but witnesse onely the truth, seeking no partialitie but the truth, not themselues, but the glory of God, the profite of of their neighbour, and the Common wealth of GODS people.

How an Oth is damnable.

To sweare to doe euill, as to slaye, to rauish, or to robbe, is damnable without faile, and to performe such an Oth, or to doe those wickednesses indeede, is a double damnation, both to him that so sweareth, and also to the Iudge that causeth him to sweare. Such an Oth was the cursed Oth that King Herod made vnto the Daughter of Herodias his harlot, for the beade of holy Iohn Baptist, whome Christ calleth a wily Fore for his craftie conueyaunce. A colour was this Oth of his cruell Tyranny, and a cloake to his most spitefull murder. For through that meanes was Iohn done to death. Neither was an Oth ordeined after the minde of Saint Austen, to binde the performaunce of man-slaughter, robberie, Idolatry, or other sinnes. Rather had Dauid breake his Oth, then to fulfil it with bloudshedding.

Mat. 14. 9.

Augu, ad Seuerum Milenita.

1. *Reg.* 25. 31.

Wheras Dauid did not by shedding of bloud performe his promise

mise bound with an Oth, therein his godlines was the greater. David ſware rashly, but vpon better and godly aduise, he perſormed not the thing he had ſworne. By this and by like it is declared, that many Othes are not to be obserued. Now, he that ſweareth ſo, doth sinne, but in chaunging his Oth, he doth very well. He that chaungeth not such an oth, committeth a double sinne: First, for swearing as he ought not, and then for doing that he should not. Bullinger. fol. 134.

How wicked Othes & vowes are to be broken.

Othes are to be obserued, when their ende is not euill, nor to the hinderaunce of soules health. In which promises (sayth Isidore) let faithfulnesse haue place. In filthie bowes, chaunge thy decreed purpose. Doe not the thing in effect that thou hast without consideration ſworne vnto, for the promise is euermore wicked, that cannot be done without sinne. Therefore if the Iudges or Rulers, should inforce the inferiour subiect to ſweare to the things that were against soules health or Gods honour, as to worship an Idol, or to an Innocents vndoing, they ought rather to dye, then to obey: as did Eleazarus, with the seauen faithful brethren and their mother in the Machabees, for much better it is (sayth Saint Peter) in such a cause to obey God then man.

Of Herodes wicked Oth.

Neuerthelesse for his Oth sake, &c. ¶ Better it is otherwhiles to forſweare himselfe, then to do any vngodly thing. This deede of Herod, can in no wise be excused, for if she had asked his owne head, or hir mothers head, he would not haue graunted hir. Mat. 14. 9. Sir. I. Cheeke.

How Othes first began.

When the Lawe of naturall loue (which God had inwardly written in the hearts of men) remained among the good fathers, Adam, Seth, Enoch, Noe, Abraham, Moses, & other godly men, then was no ſwearing, but euery man did vnto his neighbour, as he would his neighbour should doe vnto him. But when the wicked, as Cain, the filthie Giaunts, Nymroth, Cham, and such lyke, beganne to increase in the lande, they contrariwise (for want of that rule) fell into all manner of abhominable sinnes, so that dayly more and more great mischieles increased. And as Ose the Prophete

complaineth, there was no faithfulneſſe, no brotherly loue, no truth among men, but bitterneſſe, lieng, manſlaughter, theſte, and adulterie hath gotten the ouer hand: In their dayly occupieng was much falſhod vſed, and that was thought well wonne good, that was gotten by deceipt. Very ſeldome in their bargaining were promiſes performed, & more ſeldome a great deale, was faithfull honeſtie regarded. In proceſſe of time therfore, were very few or none beleeued, vnleſſe they toke God to witneſſe that the matter was true. Wherepon firſt of all came vp the ſwearing of othes among men, to confirme their sayeng with.

¶ Loke. Swearing.

OTHONIEL.

How he was called the brother of Caleb.

Iudic.1.13 THis Othoniel was called Calebs brother, to whom Caleb gaue Achſa his daughter to wife, for winning of Kariah Sephar, that is the Citie of letters: which kinde of marriage was forbidden by the laine of Moſes, Leuit.18. Therefore Othoniel did contrary to the laiwe to marry his brothers daughter. To this it is ſayd, that Othoniel was the naturall ſonne of Kenes, which Kenes was brother to Caleb, which was the naturall ſon of Iephune. Now when Iephune the father of Caleb was dead, Kenes married his mother, which afterwarde had the charge of Caleb in bringing him vp, wherefore Caleb (notwithſtanding he was the naturall ſonne of Iephune) was called the ſon of Kenes, as in Ioſua.14.6. So that Othoniel was Calebs nephew, and might therefore marry his daughter by the laiwe. Othoniel is heere none otherwiſe called the brother of Caleb, but as Loth was called the brother of Abraham, which indeed was Abrahams brother ſonne. As in Gen.13.8. Lyra.

OVVNE.

Why Chriſt calleth the people of the Iewes his owne.

Iohn.1.11. HE came in to his owne. ¶ The Iewes were called Gods peculiar people, becauſe that although all Nations are his, yet of his onely mercie he chooſe them, to whome he would commit his holy word and Sacraments, and among whom, he would haue an open face of his Church. In this place S. Iohn

calleth

calleth them not his owne, because they were his chosen, but because they bare the name of his people, and the title of his Church. Traheron.

OXE.

Of the Oxe that treadeth out the corne.

NON alligabis os bouis triturantis in acca fruges tuas, Israel, thou shalt not mosell the Oxe that treadeth out the corne in the floore of the barne, but forasmuch as he treadeth, and as I might say, threshеth out the Wheate, so let him eate of the best, and mosell him not. Now this proposition being spoken litterally of the libertie that husbandmen ought to shew to their threshing Oxen, Saint Paule doth drawe this proposition to an allegorie sense: for where he had giuen a commandement to the lay brethren to be curteous and liberall to all them that did loke diligently, and toke paines to teach and to instruct the congregation, he rendereth as it were a cause of this his precepte law, by this place of the Scripture: Dicit non Scriptura: Non alligabis os boui trituranti. Thou shalt not mosell the Oxe that treadeth out thy corne: vnderstanding by the Oxe, the Minister of Gods mysteries. It cannot be denied now but this sentence: Non alligabis os boui trituranti, was first spoken of the Oxe that toke paines for the profit of the husbandman. Seeing then God would the Oxe to line of his labours: How much more then by all right and reason behoueth it them to liue liberally in this worlde, by whose paines other men doe liue euerlastingly in the worlde to come: So that the allegorie of this proposition, Non alligabis, hath a pretie quicke and a vehement kinde of probation, to the purpose that Saint Paule went about, more then the text spoke plainly, which is this: That the Ministers of spiritual things, ought of duetie to reape temporall things. Ric. Turnar. *1. Cor. 9. 9.*

Patience.

What true patience is.

THat which the latin Interpreters of the holy Scriptures haue translated Patience, is in the Hebrue as much to say, as farre from anger: as we may perceiue in the Prouerbs, and

in Ecclesiastes. In the Greeke it is called Nouollone, which signifieth sufferance & patience. Cicero in his booke De inuencione, maketh a difference betweene perseueraunce and patience: And defineth perseuerance to be a stedfast and continuall abiding in a matter well considered and weighed, and patience to be a willing and long sufferaunce of harde and painefull thinges for honestyes sake and profite. So that perseueraunce is the generall vertue, whereby we doe constantly abide and proceede in all that which wee haue begunne, vppon some good reason. And that Patience is a kinde of perseueraunce, when wee doe willingly and constantly suffer thinges that be harde, painefull, sorrowfull, and to our losse. I doe not mislike this definition of Cicero. For euerye suffering of aduersitie ought not straight to bee called Patience: for there is no man in the worlde but that he suffereth many thinges, which he would not doe, if hee could anye wise withstande it: and yet we doe not call them all patience, lyke as we doe not call them impatient neither, which doe suffer no aduersitie, but doe sustaine it with euill will and discontented minde. Therefore lyke as vnto patience, there is requisite a willinge sufferaunce, so it is vnpatiencie, when we doe vnwillinglye, straining and with anger suffer that which we doe suffer. And he did vpon a good consideration put in the definitiō of patience not onely the willing, but the long sufferaunce also of euils, for the vertue of patience consisteth not onely in this, if the sufferaunce bee willing, but there is requisite also a constancye in suffering. You shall finde manye that be willing to suffer for a while, but they bee soone gone, and become impatient, vnto them cannot be attributed true patience, which is of that sorte that it must bee both willing and continuall. Lyke as the fayth of them which doe beleeue for a time, and do shrinke away at time of temptation, is no true fayth: nor their loue true, which doe loue to daye, and hate to morowe, so it is no true patience neither, if thou be patient for a season, and within a while after do chaunge thy patience into impatiencie. The truth of vertues cannot stand without constancie.

Musculus. fo. 522.

¶ This worde patience or patientnesse, betokeneth not that men should become blockish, so as they should haue no heauinesse

nesse at all, nor be combred with anye griefe when they fele aduersitie, but the vertue is when they canne moderate themselues, and holde such a measure, as they cease not to glorifie God in the middest of all their miseries, nor be so ouercombred and swallowed vp with sorrowe and anguish, as to quaile altogether, but fight against their owne passions, vntill they may be able to frame themselues to the good will of God, and to say (as Iob doth) that he is righteous in all respects.

Caluine in Iob. fol. 29.

How we ought to be patient vnder the Crosse.

With your patience, possesse your soules. ¶The soule is possessed that it perish not, but is saued by patience, if it through fayth in Christ, doe patiently suffer in aduersitie.

Tindale.

¶Those possesse their soules in patience, vnto whome God giueth a ioyfull minde vnder the crosse, euen vnto the ende.

The Bible note.

¶Possesse your soules, that is, liue ioyfully & blessedly, euen vnder the crosse.

Geneua.

PAINTED WALL.

How this place following is vnderstood.

GOD smite thee thou Painted w[illegible]. ¶By a figuratiue speach, we call him a Painted wall which pretendeth himselfe to be one thing, and is an other. As if a man shoulde in countenaunce and iesture make an outward shew of righteousnesse, whereas inwardly he is full of all iniquitie, rapine, and filthy couetousnesse. Act. 23. 3.

Sir. I. Cheeke.

¶Saint Paule doth not curse the high Priest, but denounce sharply the punishment of God which shoulde light vpon him, in the way of prophesieng.

Geneua.

Of the painting of the virgin Mary, and of Christ.

Some saye that Saint Luke did paint first the Image of the virgin Mary, and did sette it forth with liuely coulours, and that Nichodemus (who came vnto our Sauiour Christ by night) hadde the Image of Christ beeing crucified.

And

And that also Agbarus the king of Edessenes did send a Painter to Christ to bring his Image to him, and when hee coulde not doe it, because of the exceeding great brightnesse of his face, Christ himselfe toke his cloth, that he would haue painted him on, and did wipe his face therewith, and so gaue him in the cloth, a liuely Image or resemblaunce of his face, sending it to Agbarus, who was desirous of it. The lyke say they did happen vnto the Veronike, when she did reach her fine cloth vnto our sauiour Christ to drie his face with all, that did runne full of sweate. All these things they father vpon Athanasius, which is most false and vntrue. First, as touching S. Luke, it is not in Scripture that euer he was a Painter, but that he was a Phisition, Scripture maketh mention. And beeing a Phisition for the body, he was afterward called to be a Phisition for ỹ soule. And because that Luke of all other the Euangelists did sette forth most liuely the strong fayth, humilitie and lowlinesse, & al other heauenly vertues of the blessed virgin Mary: Some did affirme that Luke painted out the virgin Marie. And as for the storie of Agbarus and of the Veronike, if any such things had bene done or wrought, the Euangelists would as well haue set that forth as they did other things of smaller importaunce. They wrote of the Hem of Christs garment: but not a word of this meruailous Image of Christs face. Therefore such vaine and fond histories ought in no wise to be credited. I. Veron.

PARADISE.

The meaning of this place following.

2. Cor. 12. 4 HOw that he was taken vp into Paradise. ¶ So the Grecians name that which we call a Parke, that is to say, a place wher trees are planted, and wilde beasts kept. By which name they that translated the olde Testament out of Hebrue into Greeke, called the Garden, whereinto Adam was put straight after his creation, as a most delectable and pleasaunt place. And hervpon grew it, that the blessed seate of the glory of God, is called by that name. Beza.

The felicitie of Paradise described by Saint Austen.

Man liued in Paradise as he would, so long as he willed that God commaunded, he liued hauing the fruition of God, of whom

whome came his goodnesse. He lined wanting nothing, hauing in his power withall to liue continually. Meate was euer redy, and at hand, because he should not be hungrie, and drinke, for that he should not thirst: And free of lyfe, that age should not consume and end his lyfe. No corruption was there, neither in his bodie, or ranke of his body, which was to the loathsomenesse and nuisance of his senses. He feared neither inward disease, nor outward violence. In his flesh was perfect health, and in euerie part of his soule, no lesse tranquillitie and quietnesse. As in Paradise no griefe was felt through heate or colde, so lykewise to the inhabiters thereof happened there nothing through vnlawfull desire, or feare, that might be vnto the impeachment of his good and godlyue lyuing. In him was ther no sorrowfulnesse at all, nor yet anie bare mirth or gladnesse, true ioye was in him continued by God, toward whom ther issued a burning charitie out of a pure heart, a good conscience, and an vnfeined fayth. Betweene the man & the woman there was semblably a faithfull societie, proceeding of vertuous and honest loue, and agreable touching of minde and body, and finally keeping of Gods commaundementes without griefe or grudging, to wit, of all y trees in paradise he might lawfully eate, so that he abstained from the tree of the knowledge of good and euill. Hetherto Saint Austen.

PARADOX. What Paradox is.

PAradox is a straunge sentence, contrarie to the opinion of the most part. Or thus: It is a straunge sentence, not easely to be conceiued of the common sort. Pet. Mar. fo. 284.

PARAPHRASE. What Paraphrase is.

PAraphrase, is a plaine setting forth of a text or sentence more at large, with such circumstaunce of more or other wordes, as may make the sentence open, cleere, plaine, familyar, which otherwise should perchaunce seeme bare, vnfruitfull, hard, straunge, rough, obscure, and darke to be vnderstood of any that were either vnlearned, or but meanely lettered. Vdal.

PARDONS.

Of the Bishop of Romes forged Pardons.

The

The Papists call the treasure of the Church the merites of Christ, and of the holy Apostles and Martirs. The principall custoode of this barne, (as I haue alreadye touched) they faine to be deliuered to the Bishoppe of Rome, that he shoulde haue the distribution of so great giftes, that he might both giue them himselfe, and also graunt iurisdiction, to other to giue them. Hereupon proceede from the Pope sometime plenarie pardons, some pardons for certeine yeares. From the Cardinals, pardons for an hundred daies: from Bishops, pardons for fortie daies. But they be (as I may naturally describe the) the prophaning of the bloud of Christ, Satans mockerie, to draw away the Christen people from the grace of God, from the lyfe that is in Christ, and to turne from the true way of saluation, for how could the bloud of Christ be more filthely prophaned, then when it is denied to suffice to the remission of sinnes, to reconciliation and satisfaction, vnlesse the want therof, as being withered and wasted, shoulde be otherwise supplyed and profited. The Lawe and the Prophets (sayth Peter) Act. 10.43. beare witnesse of Christ, that by him forgiuenesse of sinnes is to be receiued. Pardons giue remission of sinnes, by Peter, Paule, and the Martirs. The bloud of Christ (sayth 1. Iohn 1.7. Iohn) cleanseth vs from sinne: Pardons doe make the bloud of Martirs, the washing awaye of sinnes. Christ (sayth Paule) 2. Cor. 5.21 which knewe not sinne, was made sinne for vs, that is, the satisfaction of sinne, that we might bee made the righteousnesse of God by him: Pardons doe settle the satisfaction of sinnes 1. Cor. 1.13 in the bloud of Martirs. Paule cried out and testified to the Corinthians, that onelye Christ was crucified and dyed for vs: Pardons pronounce that Paule and other dyed for vs. In Act. 20.28 an other place he sayth, That Christ purchased the Church with his bloude: The Pardons appoint an other price of purHeb. 10.14 chase in the bloud of Martyrs. The Apostle sayth, that Christ with one oblation made perfect for euer them that were sanctified. The Pardons crye out to the contrarie, and saye, that satisfaction is made perfect by the bloude of Martyrs, which otherwise were not sufficient. Iohn sayth, that all the Saints Apoc. 7.14 washed their garments in the bloud of the Lambe: The Pardons teache men to washe their garmentes in the bloude of Saints.

Leo

Leo Bishoppe of Rome, writeth notablye well to the Pa- Epist. 81.
lestines against these sacriledges. Although (sayth hee) the Psa. 16.
death of manye Saintes hath beene precious in the sight of ver. 15.
the Lorde, yet the killing of no innocent hath beene the per-
petuation of the worlde. The righteous receiued but
no Crownes: and out of the valyauntnesse of the faythfull,
are graue examples of patience, not giftes of righteousnesse,
for their deathes were entyre and singular to themselues,
and none of them did by his ende paye the debt of an other,
for as much as there is one Lord Christ, in whom all are cru-
cified, all are dead, buried, and raised vp againe. Which sentence
(as it was worthy to bee remembred) he repeated in an other
place.

Saint Austen speaketh no lesse fitlye to the same effect. Augustin.
Though (sayth he) woe bee brethren for brethren, yet the
bloud of no Martyrs is shedde for the forgiuenesse of sinnes.
Which thing Christ hath done for vs, that wee shoulde fol-
lowe him, and hath giuen vs a thing to reioyce vppon.
Againe in an other place, As onely the sonne of GOD, was
made the sonne of man to make vs with him the sonnes
of GOD: So he alone for vs hath taken vppon him pu-
nishment without euill deseruinges, that wee by him
might without good deseruings obteine grace not due vnto
vs. Calvine in his Institut. 3. booke chap. 5.
Sect. 2. and 3.

Pardons are not knowne vnto vs by the authoritie of Siluester
the Scriptures, but by the authoritie of the Church of Rome prierias in
and of the Popes, which is greater then the authoritie of his booke
the Scriptures. O blasphemous mouth so to saye. against
I. N. Luther.

Thus I answere: It cannot well appeare from whom Rufensus
Pardons first begunne: Amonge the olde Doctours and Fa- in his bo.
thers of the Church, there was either no talke at all, or very against
little talke of Purgatorie. But as long as Purgatorye was Luther.
not cared for, there was no man that sought for Par-
dons, for the whole price of Pardons hangeth vppon Pur-
gatorye, take awaye Purgatorye, and what shall wee
neede of Pardons? Pardons beganne when folkes were afraide

of the paines of Purgatorie. I.N.

There is nothing in the Scripture lesse opened, or wherof the olde learned fathers haue lesse written, then Pardons. Of Pardons there is no mention. Alphe. de Castro in his 8. booke of Pardons. ¶ Loke. Purgatorie.

PASSEOVER.

How the Lambe was called the passeouer.

LOe it is the Lordes passeouer. ¶ The Lambe was called the passeouer, that the very name it selfe should keepe in memorie what was signified thereby, which phrase and manner of speaking the Scripture vseth often, calling the signe by the name of the thing that is signified. As Gen. 16. b. T.M.

Exo. 12. 11

¶ The Lambe was not the passeouer but signified it: As the Sacraments are not the thing it selfe which they do represent, but signifie it. Geneua.

¶ This was the passeouer of the Iewes, but our paschall Lambe is Christ, as witnesseth Saint Paule. 1. Cor. 5. 7. The Bible note.

What the passeouer was.

The passeouer was an holy action ordeined by God in the killing & eating of a Lambe, partly to the end that the Church might keepe in memorie the benefit which God did for them in the land of Aegypt, to be a testimonie of Gods good will towards the faithfull, to be a tipe of Christ, and partlye also to gather all the partakers thereof, into the fellowship of one body and to put them in minde to be thankfull and innocent. Bullinger. fol. 362.

And they slue the passouer. ¶ The Scripture vseth in sundrie places to call the Lambe, the passeouer, which was but the signe of the passeouer. Because in all Sacraments ỳ signes haue the names of the things signified.

2. Par. 35. 1

How this place following is vnderstood.

There was no passeouer holden like that (which Iosias held) from the dayes of the Iudges that iudged Israel, nor in all the dayes of the kings of Israel, and the kings of Iuda. ¶ This is onely spoken in the respect of the multitude, & state of the people, with the great preparation, & not because the passeouer was not all this time celebrated. D. Whitegift. fol. 9.

Of

Of the passeouer, offering of the cleane, and vncleane.

If a man be cleane and not let in a iourney, and yet was negligent to offer passeouer, the same soule shal perish from his people, &c. ¶ In like manner it is with vs in our spirituall Easter or passeouer, whosoeuer doth not reuerently beléeue the redemption of mankinde, which was throughly finished in the true lambe Christ, and amendeth not his life, nor turneth from vice to vertue in the time of this mortall lyfe, shall not belong vnto the glorie of the resurrection, which shall be giuen to the true worshippers of Christ, but shalbe rooted out from the companie of the Saints. T.M. Nu. 9. 10.

PASSION. What a Passion is.

WHatsoeuer moueth the minde in an vngodly desire is called a passion, as malice, rancour, ire, enuie, ambition, couetousnesse, lecherie, pride, hatred, studie of praise, studie of enuieng, and such other, which stirre and moue the minde out of his naturall rest, to loue or to hate without reason & measure: As when a body suffereth any torment, we say, we be in a passion: So whē our minde suffreth any such inordinate desire, we haue the mindes passion: And euery such motion of minde out of his due course, is called a passion. Lupset.

What is now the passions and sufferings of Christ.

Now ioye I in my sufferings which I suffer for you, & fulfill that which is behinde of the passions of Christ in my flesh, &c. ¶ Passions & sufferings of Christ, is the passions which we must suffer for his sake, for we haue professed and are appointed to suffer with Christ. Iohn. 20. 21. As my Father sent mee, so send I you. Tindale. Coll. 1. 24.

¶ As Christ hath once suffered in himselfe to redeeme his Church, & to sanctifie it: so doth he daily suffer in his members, as partakers of their infirmities, & therfore a reuenger of their iniuries. Geneua.

PASTOR.

Who are pastors and Shepheards.

PAstors or Shepheards are such as being endued with a singular gift, know how to feed Christs hungry sheepe with his

Eee. healthy

healthfull word, as with most pleasaunt pasture, how to heale them that be attainted: how to bring backe them y^t be astray, & to kepe away the wolues from the Lords flocke. These haue some certeine flocke committed to their charge, which is the marke wherby they be discerned from the other afore. And concerning these, ther be diuerse things written by the Prophets, and specially by Ezec. 34. 1. and also by Iohn. 10, 11. 21. 15. And in the Act. 20, 28. Marl. vpon the Apoc. fol. 259.

Loke. Shepheard.

PATERNIANI.

What the opinions of these heretikes were.

Heretiks. PAterniani were heretikes which thought that the neather partes of mans bodie were made not by God, but by the diuell, and therefore yelded all those parts vnto all beastly life. Some called those men Venustianos. August.

PATHMOS. What Pathmos is.

Apoc. 1. 9. WAs in the Ile of Pathmos. ¶ Pathmos is one of the Iles of Sporas, whether Iohn was banished, as some write.

PATRICIANI.

What manner of heretikes these were.

Heretiks. PAtriciani said that mans flesh was not made of God, but of the diuell, so that some dispatched themselues to cast off the flesh. August.

PAVLE.

How Paules afflictions is prophesied of Agabus.

Act. 21. 11 SO shall the Iewes at Hierusalem, binde the man that oweth this girdle. ¶ God for the most part is wont to warne his elect before, what afflictions and troubles shall happen vnto thē for his sake, & not to fray them therby, but rather to prepare and arme their mindes against the boisterous tempests of persecution. Therefore doth he now send Agabus vnto Paule, to prophesie vnto him of his imprisonment and bonds, that he should suffer at Hierusalem, where we haue also a good example of constancie & stedfastnesse in Paule, which regarding nothing the teares of his familiar friends, nor yet perill of his owne

owne lyke, did through fire and water goe on still to set forth the glorie of God. Sir. I. Cheeke.

¶ God would haue his seruaunts bands knowne, to the intent that no man should thinke that he cast himself into wilful daunger. This was not to make Paule afraid, but to encourage him against the brunt. Geneua.

How Paule persecuted Christ in his members.

I am Iesus whom thou persecutest. ¶ Iesus was now in heauen, and could not be persecuted of Paule. But the persecution which Paule exercised against the faithfull being his members, Christ counted it as done vnto himselfe. The Bible note. *Act.* 20. 8.

Of the comfort that God gaue to Paule in his iourney to Rome.

And he entered into a ship of Adramitium. ¶ The lyfe of man is a perpetuall warfare vpon the earth. Paule being deliuered out of the handes of the vngodly, and that so many times, is now faine to commit himselfe to the rough waters of the sea, where he was a long season in great perill and ieopardy of his owne life. God being alwayes (to the great comfort of all them that heard of it) most ready to helpe & succour him. First he did send him a most friendly company, I meane Aristarcus and Lucas, so ruling the heart also of the vndercaptaine, that he was beneficiall vnto him alwayes. In lyke manner God did in the olde time, appoint men for Ioseph and the Prophet Ieremy, when they were in their most troubles. *Act.* 27. 2

Of Paules purifieng.

We haue foure men, which haue a vowe on them, them take and purifie thy selfe with them. ¶ Paule yeelding to this ceremonie, offended as sore as Peter did when he was reproued of Paule, for abstaining from meates in presence of the Gentiles, notwithstanding through feruencie of his zeale, he did ieopard much to winne thousandes of the Iewes, for the saluation of whom he wished himselfe to be seperated from Christ. *Act.* 21. 23.

The Bible note.

¶ The end of this ceremonie was thankes-giuing, & was instituted by God, and partly of ignorance and infirmitie receiued. Therefore S. Paule supported therein the weakenesse of others, and made himselfe all to all men, not hindring his conscience. Geneua.

Of Paules appealing.

Act.25.11 I appeale to Cæsar. ¶ The iniquitie of the Iudge, who contrarie to equitie willing to pleasure the Iewes, deuised how to betray Paule, driue Paule to appeale, which is the vttermost remedie for such as by wrong iudgement are oppressed. And this appellation by Gods prouidence, was a meane that Paule shoulde testifie of Christ at Rome also.

The Bible note.

How Paule had his authoritie from God, and not from Peter.

Col.1.1. Paule an Apostle not of men, neither by man, but by Iesus Christ, and by God the Father, &c. ¶ Paule though he came long after the Apostles, yet had he not his authoritie of Peter, or of any that went before him: Neither brought he with him letters of recommendation, or Bulls of confirmation, but the confirmation of his Apostleship was, the word of God, conscience of men, and the power of the spirit, that testified with him by miracles and manifolde gifts of grace.

Tindale.

How Paule and Iames are made to agree.

Iames.2.17 The saiengs of the two Apostles Paule and Iames are not contrary, wheras Paule saith, a man is iustified without works, and Iames sayth, faith without workes is in vaine. For Paule speaketh of the works that goe before faith: Iames speaketh of the works that follow after. August. li.83. quæ qua, 76. Iames.5.

Augst.38. quest.26. The ordinarie glose out of Saint Austen sayth, that Paule and Iames doe agree in this sort. That wheras Abraham was iustified by fayth without good workes, it is vnderstode of the workes that went before, for he was not made iust, for the workes he did, but for faith onely. And here it is meant of the works which doe follow fayth, by which he was iustified the more, wheras he was iust before by faith. Wherfore Paul sayth, Abraham offered vp Isaac when he was proued. This oblation was the worke and testimonie of his faith and iustice. This he writeth vpon the Epistle of Saint Iames. So that if the offering of Isaac was the testimonie of the faith and iustice of Abraham, than he was not iustified by it, but declared thereby to be iust.

Musculus. fol.230.

¶ Ioyne

¶Ioyne the liuely faith of S. Paule, with the good woꝛks of S. Iames, and bring both these into one lyfe: And then hast thou reconciled them both: & so shalt thou be sure to be iustified, both afoꝛe God by Paules faith, and befoꝛe man by S. Iames woꝛks. M. Foxe.

How Paule denieth to be crucified for vs.

Was Paule crucified foꝛ you? ¶It is euident by Saint Paules saieng, that Chꝛist only who was crucified foꝛ vs, ought to be our Loꝛd, & that in matters of religion, we ought only to haue our name of him, and not to be called after this Doctoꝛ oꝛ that Doctoꝛs name, foꝛ that is to deny Chꝛist, and so to bring againe the hypocriticall sectes of Friers and Monkes. 1. Cor. 1. 13

Sir. I. Cheeke.

Of Paules beating and mortifieng his body.

I beate my body saith S. Paule, and bring it into subiection, least by any meanes after that I haue preached to other, I my selfe should be repꝛoued. ¶Whereas some doe gather of this place, that Paule did moꝛtifie in himself the fire of inconstancy, by long fasting, and by beating and scourging of his body, it is nothing so. Foꝛ what nede had he to tame his body with fasting, when he was shut vp in pꝛison and had nothing to eate, either yet to beat and scourge his body, when he suffred stripes inough of his enimies. S. Paule had the gift of continencie, as it appeareth. 1. Cor. 7. I would (sayth he) that all men were as I my selfe am, but euery man hath his pꝛopeꝛ gift of God, &c. Then by these woꝛds Saint Paule doth meane, that he did subdue and moꝛtifie his body, foꝛ to liue accoꝛding to the doctrine ꝑ he himselfe did teach, least he should be repꝛoued of men when they should see him doe contrary, oꝛ contemne ꝑ thing which he taught other to doe. 1. Cor. 9. 27

Ric. Turnar.

Of Paules vnquietnesse of the flesh. ¶Loke. Flesh.

How Paule wrought with his hands.

He abode with them & wꝛought: Their craft was to make tents. ¶Now doe they followe Paules example, which neither giue themselues to the studie of holy Scriptures, to fede the flocke of Chꝛist, noꝛ yet will labour with their hands, but liue idly with the sweate of other mens bꝛowes: there was a lawe among the Massilians, that if any man did go about to liue idly vnder the pꝛetence of some kind of religion, he should in no wise Act. 18. 3.

be receiued into their citie. Sir. I. Cheeke.

¶ Thus he vsed where euer he came, but principally at Corinthus, because of the false Apostles, which preached without wages, to winne the peoples fauour. His craft was to make tents or pauilions, which were made of skinnes. Geneua.

Wherefore Paule wished himselfe to be seperate from Christ.

Rom.9.3. For I haue wished my selfe to be seperated from Christ, for my brethren, &c. ¶ The Apostle loued his brethren so entirely, that if it had bene possible, he would haue bene ready to haue redæmed the casting away of the Israelites, with the losse of his owne soule for euer. For this word seperate betokeneth as much in this place. Beza.

¶ He sawe the losse and destruction of his whole nation, falling so farre from Gods true religion, he considered how far God should be dishonoured, when his wonderfull benefits and blessings bestowed vpon his people should take none effect, but vtterly be defaced, which so mightely moued him, ỹ he wished rather to be cut off from Christ, then those things should come to passe. The Bible note.

¶ He would redæme the reiection of the Iewes with his owne dampnation, which declareth his zeale towardes Gods glorie. Read Exo. 32. 32. Geneua.

How Paule had a wife.

1.Cor.7.7 Paule wished that all men were as he was. That is, hee wished that all the Corinthians which aduaunced themselues of virginitie & widowhood, could liue chast without a woman, as he did, which left his wife in an other place then where hee preached, & that all men were without care as he was, which thing commonly followeth marriage. Wife.

¶ Luke. Apostles had wiues, what Erasmus saith thereof.

¶ Ignatius, and also Clemens Alexandrinus, which were verie nigh the Apostles time, doth plainely affirme that S. Paule had a wife. Ecclesiast. histo. li. 3. cap. 30.

What Paule calleth the infirmitie of the flesh.

Gal.4.13. Paule calleth the infirmity of the flesh, no disease of ỹ body, or temptation of the flesh, but his suffering and affliction which he suffered in his bodie. So that he setteth the same against the

the vertue and power of the spirit. But least we should seme to wrast and peruert Paules words, let vs heare himselfe speaking in the. 2. Cor. 12. 10. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, and anguish for Christs sake, for when I am weake, then am I stronge. And in the. 11. chapt. 13. In labours more abundant, in stripes aboue measure, in prisons more plenteous, in death oft, of the Iewes fiue times receiued I fortie stripes saue one. I was thrise beaten with roddes, I was once stoned, I suffered thrise shipwracke, &c. These afflictions which hee suffred in his body, he calleth infirmities of the flesh, and not corporall diseases.

Of Paules voice. Luke. Voice.

PAVLVS SAMOSATENVS.

Of the heresie that this man taught.

THis man was Bishop of Antioch. He denied the trinitie. Heretike.
He taught that Christ toke his beginning of our lady. And was a man onely of our common nature, which heresie was condemned by a generall Councell, & Paulus excommunicated. He was about the yeare of our Lord. 267.

PEACE.

How Christ came not to send peace on earth, but debate.

SUppose ye that I am come to send peace on earth: I tell you nay, but rather debate. ¶ So the peace as this world loueth (which is then at peace, when mens appetites and desires are satisfied, and when the euill agree with the euill) came I not to send on earth, but therfore came I with ỹ words of very peace, to destroy the peace of this world. For sith the doctrine of the Gospell which teacheth all peace shal be enuied of many, it cannot be but debate must arise, euen amongest greatest friends, while they that loue this world, will sooner exercise cruelty towards them ỹ they loue best, then leaue ỹ vices which they haue bene accustomed vnto. And againe, those whome the fire of the charitie belonging to the Gospell hath touched, will by no meanes suffer themselues to be deuided from that which they haue begun to cleaue to. Betwixt these two am I not come to set peace but debate. Luk. 12. 51

Tindale.

What it is to be at peace with God.

Rom.5.1. Because therefore that we are iuſtified by faith, we are at peace with God, through our Lord Jeſus Chriſt. ¶ To be at peace with God, is none other thing then to haue tranquility & reſt in our hearts to Godward, knowing aſſuredly ý we be accepted of him, & do pleaſe him, which thing we finde by fayth onely, in that it receiueth forgiueneſſe of ſinnes, & newneſſe of life euerlaſting by mercy obteined at Chriſts hands. Our own workes can bring no ſuch tranquilitie, becauſe they be vnſure, and engender doubt, of which followeth deſperation, and of it dampnation, we are not aſhamed of our hope, for we are ſure by the death of Chriſt that God loueth vs, and will bring our hope to paſſe.

¶ By peace here is meant that incredible and moſt conſtant ioye of minde, when we are deliuered from all terrour of conſcience, and fully perſwaded of the fauour of God, & this peace is the fruit of faith. Geneua.

¶ By peace, which is the fruite of faith, is ment the incredible and moſt conſtant ioy of minde, our conſcience being quiet and eſtabliſhed in Gods grace. The Bible note.

How peace makers be bleſſed.

Mat.5.9. Bleſſed be the peace makers, &c. ¶ To inherit this bleſſing, it is not onely required, that thou haue peace in thy ſelfe, and that thou take all to the beſt, and be not offended lightly, and for euery ſmall trifle, & alway ready to forgiue, nor ſowe no diſcord, nor auenge thine owne wrong: But alſo that thou be feruent and diligent to make peace, & go betweene perſon & perſō, & that thou leaue nothing vnſought to ſet thē at one. Tin.

Peace breakers. ¶ Curſed be the peace breakers, pikequarrellers, whiſpers, backebiters, ſowers of diſcord, diſpraiſers of them that be good, ſtirrers vp of Princes to battell, bea-liers of the true preachers of Gods word, &c. Tindale.

What peace offering is.

Exo.24.5. To offer peace offering of Oxen vnto the Lorde. ¶ Peace offering is to reconcile God towards men, to be at peace with them, & to forgiue them their treſpaſſe: or as ſome men ſay, for peace obteined after victory in battell. As before in the.20.chapter.24. and after in the.32.6. T.M.

PELA-

PELAGIVS. Of his hereſie.

PElagius a Britaine and a Monke of Bangor, wrote notable bookes as Geonadius ſayd before he fell into hereſie: his hereſies were theſe: That man without the grace of God, was able to fulfill all the Commaundements of God: that man had frée will: that the grace of God was giuen vnto vs according to our merits: that the iuſt haue no ſinne in this life: that children haue no originall ſinne: that Adam ſhould haue dyed, if he had not ſinned. Aug. li. de hæreſ. Polidor. Heretike

PENAVNCE. What this word penaunce is, and how it was inuented.

PEnaunce is a word of their owne forging (meaning the Papiſts) to deceiue vs withall, as many others are. In ỳ ſcripture we finde Pœnitentia, Repentaunce. Agite pœnitentiam, Doe repent. Pœniteat vos, Let it repent you. Metanoyte in Grœke, Forethinke you, or let it forethinke you. Of repentance they haue made penaunce to blinde the people, & to make them think ỳ they muſt take pain, & do ſome holy dæds to make ſatiſfaction for their ſins, namely ſuch as they inoine them. As thou maiſt ſée in the Chronicles, whẽ great kings & tyrants (which with violence of ſword conquered other kings lands, & ſlew all that came to hand) came to themſelues, and had conſcience of their wicked dæds, then ỳ Biſhops coupled them, not to Chriſt, but to the Pope, and preched the Pope vnto them, & made them ſubmit themſelues and alſo their Realmes, vnto the holy Father the Pope, and to take penaunce (as they call it) that is to ſay, ſuch Iniunctions, as the Pope and Biſhops wold command them to doe: to build Abbeyes, and to endow them with lyuelode, to be prayed for, for euer. And to giue them exemptions, & priuiledge & license, to do what they luſt vnpuniſhed, &c. Tind.

What true penaunce is.

The moſt high penitenciarie Chriſt, when he gaue & deſined true penaunce or repentaunce, ſaid: Goe & ſinne no more. And Ambroſe ſaith: True penaunce is to ceaſe from ſinne. Our Church maiſters of penaunce, doe bring the word repentaunce vnto that that the poore ſeduced people, doe think that they haue repented ſufficiently for their ſins, in caſe they obſerue the ſame

which was appointed them for their penaunce, according to the number, manner, time and tide giuen them by their ghostly father: although they neuer fele one iot of true repentaunce in their hearts, nor yet did accomplish it in worke. Mus. fo. 215.

To doe penaunce and repent, what it is.

To doe penaunce, as Diuines speake, and to correct our life, is to cast out of our minde, all the purpose and manner of our liuing, those things which be contrary to the will of God, whether we our selues receiued them by our affection and errour, or whether they were deliuered vnto vs by some other men, as it were with hands, and to doe, yea, and with greatest studis to ensue those things, which are agreeable vnto the supreame law, and most perfect reason, that is to say, vnto the minde of God. So that he which before time did superstitiously worship things created: let him now religiously worship only the true liuing God: which before was periured, maye now kepe his oth, and performe those things wherevnto he is sworne: which before was an homicide, may now abhorre from slaughter and bloud: which before was a breaker of wedlocke & an vncleane person, may now holde Matrimony in holy reuerence and lyue chastly: which did hurt his brethren with craste and guiles, may now abstaine from iniuries, and doe good to as many as he is able to profite, &c. Bibliander, fo. 76.

PENIE.

How a peny is taken in Scripture.

Mat. 22. 19 AND they toke him a peny. ¶ A penie is euer taken for that the Iewes call a sickle, and is worth ten pence sterling. Tindale.

¶ Before in the. 17. Chapter verse. 24. there is mention made of Didrachme, & here a penie, whereas the Didrachme is more by the seuenth part then a penie, so that there seemeth to be a iarre in these two places. But they may be easily accorded thus. The penie was paied to the Romanes for tribute, according to the proportion they were rated at, the Drachme was payed for euery one to the Temple, which also the Romanes toke to themselues, when they had subdued Iudea. Theo. Beza.

PEOR. What Peor is.

Is the wicked dæde of Peor to little for vs, &c. ¶The wicked dæde of Peor, for the wicked Idolatry done to Peor. Peor, (or as some will) Phogor, was an Idoll of the Moabites, which was worshipped in an hill in Moab called Peor, where the Israelites not onely committed carnall whoredome with the women of the Moabites, but also spirituall whoredome, that is, became Idolaters, & worshipped that Idoll Peor, which ỳ Moabites did. For which they were plagued, so ỳ there died of them foure & twentie thousand at ỳ time. As ye read. Nu. 25. 3. T.M. *Iosu. 22. 17*

PEPVZIANI.

What manner of Heretikes they were.

PEpuziani were Heretikes which came out of the village Pepuza. Their abiding was in Galatia and Cappadocia. They were called Quintilliani and Priscilliani, because that Christ in the forme of a woman lay with Quintillia a maide (or as some say Priscilla) and reuealed vnto hir diuine mysteries. Women are Priests among them, their sacrifice is a lyke with the Montanists. Epiph. hæres. 49. Heretikes. Women Priests.

PERFECTION.

To be perfect, what it is.

YE shalbe perfect as your father in heauen is perfect. ¶The text saith not, he shall be as perfect as God, but perfect after his example. To be perfect in the Scriptures, is not to bee a Monke or a Frier, or neuer to sinne. For Christ teacheth not heere, Monkes and Friers, but his Disciples, and euery Christian man and woman, and to be in this life altogether without sinne, is impossible. But to be perfect, is to haue pure doctrine, without false opinions, and that thine heart be to followe that learning. Tindale. *Mat. 5. 48.*

¶We must labour to attaine vnto the perfection of God who of his free liberalitie, doth good to them that are vnworthy. Geneua.

Walke before me (saith God to Abraham) and thou shalt be perfect. ¶Which is as much to say, as if thou wilt haue me alwayes before thine eyes, thou shalt proceede to perfection. The lyke is sayde in Mathew. 19. 21. If thou wilt bee perfect, goe and sell all that thou hast, &c. Not that this young man *Gen. 17. 1.*

man for so doing was by and by perfect, but by that he went forward to perfection. Lyra.

Mat.19.17 If thou wilt be perfect, kéepe the commaundements. ¶ S. Austen saith, that God giueth vs that kéeping, and moueth vs to be good willers, or els we would neuer will but euill.

Wherein perfection consisteth.

Mat.19.21 Perfection consisteth not in selling all that we haue, and giuing to the poore onely, but in following Christ, in bearing his Crosse, and in mortifieng the peruerse and crooked disposition of the flesh. We ought alwaies to beare in minde the saieng of our Sauiour Christ: If any man will follow me, let him deny him selfe, and take vp his Crosse and follow me, &c. Marl. fo. 432.

How mans perfection is vnperfect.

Deut.6.5 Thou shalt loue thy Lord thy God with all thy heart, with all thy soule, with all thy power. Ye shall not turne, neither to the right hand nor to the lefte, Accursed is he that standeth not in euery thing that is written in the law to performe the same. *Iam.2.10.* And S. Iames saith, Who so offendeth in one commaundement, *Mat.5.48.* is guiltie in all. And Christ saith, Be ye perfect (not meaning your selues by your owne abilitie, but) as your father is perfect which is in heauen. And yet herby he meaneth not the perfection that is in God and his Angells, but onely the perfection that is required in man.

Hiero. ad Chr. cont. Pela. I beseech you (saith S. Hierom) hath God commaunded me that I should be the same that God is, that there should be no difference in perfection, betweene me and my Lord the Creator, that I should be aboue the highnesse of Angells, or that I shuld haue that the Angells haue not?

Augu. de spi & lit. cap. 1. I sayd, it is possible that a man maye be without sinne if he want not will, the power of God assisting him. And yet I finde that besides Christ in whom all men shall be quickenesse to life, there was neuer man, nor neuer shall be, who being in this life, shall haue this perfection.

Mat.5.48. Wherefore doth Christ say, Be ye perfect: wherefore doeth Paule say, As many of vs as be perfect &c. Hereto S. Hierom aunswereth thus, What then doe we think, or what ought we to thinke, that be not perfect? We ought to confesse that we are vnperfect, and that we haue not yet gotten, nor taken that perfection that is required. This is the true wisedome of a man,

to

to know himselfe to be vnperfect. And as I might say, the perfection of all iust men liuing in the flesh, is vnperfect.

He hath much profited in this life, that by his profiting hath learned, how farre he is from the perfection of righteousnesse. Augu. de spi. & lit. ca. 35.

Our very righteousnesse it selfe is so great in this life, that it standeth rather in forgiuenesse of our sinnes, then in perfection of righteousnesse. Iewel. fo. 316. 317. 318. ¶ Lake Sound. Augu. de Ciui li. 19 ca. 27.

PERGAMVS. What Pergamus was.

Church, which is at Pergamus. ¶ Pergamus was the name of a famous Citie in olde time in Asia, where the kings of the Atalians were alwaies resident. The faith of them of Pergamus is much cõmended, because they remained constant, euen in the very heate of persecution. Theo. Beza. *Apo. 2. 12.*

PEARLE.

What a Pearle in Scripture doth signifie.

NEither cast ye your Pearles before swine. ¶ A Pearle hath his name among the Grecians, for the orient brightnesse that is in it. And a Pearle in auncient time, was in great estimation among the Latines: for a Pearle that Cleopatra had, was valued at two hundred and fiftie thousand Crownes: and the word is now borrowed from that, to signifie the most precious heauenly doctrine. Theo. Beza. *Mat. 6. 6*

PERIVRIE.

How periury is made lawfull by the Popes law.

YE shal vnderstand that these two worthy Martirs of Iesus Christ, Iohn Hus, and Hierom of Prage were called to the generall Councell holden at Constaunce, and faith was made to them, that by safe conduct, they should come safe and returne safe, and yet were they contrary to the faith, taken and burned. And least that holy Councell should seeme to doe anye thing, wherein all their sect did not consent, they made this Antichristian lawe in the 19. Session: Presens sancta Synadus, &c. This present holy Counsell doth publish and declare, that there can no preiudice, hurt or hinderaunce come to the Catholike faith, or to the Ecclesiastical iurisdiction by reason of any safe conduct graunted by the Emperour, by kings or other Princes of the earth, Periury is no sin by the popes law.

earth, to any which either be heretikes or defamed of hereſie, for what bond or promiſe ſoeuer the ſame Princes haue made vnto them (their ſafe conduct notwithſtanding) it is lawfull for any compitent Eccleſiaſticall Iudge, to enquire of the errours, yea, although they come to ỹ place of iudgement, truſting vpon their ſafe conduct, ſo that otherwiſe they would not haue come. Neither he that maketh any ſuch promiſe, any whit bound to performe it, if he haue done that that lay in him otherwiſe. I. Pon.

PERMISSION.

Of Gods permiſsion or ſuffering.

WE muſt note, that when either the Scriptures or Fathers, doe ſeeme God to be the cauſe of ſinne, this word permiſſion is not there ſo to be added, as though he only ſuffered men to ſinne, and by his prouidence or gouernment, wrought nothing as concerning ſinnes. Indeede he letteth them not, though he can, but vſeth them, and ſheweth in them his might, and not onely his patience, which thing Auguſtin vnderſtood right well, and diſputed againſt Iulianus, he confuted that ſentence, wher it is ſayd, that God ſuffereth ſinne onely according to patience, and prouoketh that his might is alſo therevnto to be added by the words of Paule, who wrote vnto the Romanes: If God by much patience haue ſuffered veſſells of wrath prepared for deſtruction, to ſhewe forth his anger, and to make knowen his might. And vndoubtedly there are many things in the holy ſcripture, which cannot alwaies be diſſolued by the word of permiſſion or patience. For the heart of the king is ſaid to be in the hand of the Lord, ſo that he inclineth it, whether ſoeuer it pleaſeth him. And Iob teſtifieth that it was ſo done as God would. But as touching the ſinne of the firſt man, when yet nature was not viciated & corrupted, we graunt ỹ the cauſe therof came from the will of Adam, & ſuggeſtion of the Diuell, & we ſaye that God permitted it, becauſe when he might haue withſtood and letted it, he would not doe it, but decreed to vſe that ſinne, to declare his Iuſtice and goodneſſe. Pet. Mar. vpon Iudic. fol. 167.

PERSECVTION.

What perſecution is.

Perſecu-

Perſecution is an obſtinate purſuing to deſtroy, by the which there is no place of reſt and quietneſſe giuen: but the deſtruction of Innocents is ſought with all kinde of violence and deceits. Mat. 5. 10
Mar. vpon Math. fol. 81.

They which doe follow vpon any man, for to be reuenged, ſo that they make no ende of purſuing of him, nor leaue from that which they had begun withal, be rightly called perſecuters: although that at length they be compelled to leaue off, contrary to their determination and purpoſe, as it betideth to all perſecuters, which are at the laſt conſtrained whether they will or not, to breake off the race and courſe of their perſecution.

Some doe take the word of perſecuting or purſuing, to be a ful following or purſuing in all poynts. As when an Hound followeth the Deare a dryue foote vp hill and downe, through thick and thinne, &c. Both ſenſes be applyed to this word of perſecuting. The firſt is touched in Samuel. Saule ſought or purſued for Dauid euery day, but the Lord did not deliuer him into his handes. What is it els to ſeeke a man euery day to ſlay him, but to perſecute him continually? Of the ſecond we doe read in the ſame Chapter, where he ſaith: But in caſe he doe hyde him in the earth, I will ſearch for him amongſt or out of all the thouſands of Iuda. He meaneth that he will ſearch for Dauid diligently in euery corner, and that he will omit nothing touching the perſecution of him. And Dauid vſed this word properly in the Pſalme, ſaieng: I will perſecute mine enimies and ouertake them, I will not returne till they ſhrinke, I will breake them ſo that they ſhall not be able to ſtand, they ſhall fall vnder my feete. When he ſaith, I will perſecute mine enimies and ouertake them, he doth expreſſe the purpoſe of them which doe perſecute, which is bent to this ende, to ouertake and catch them whom they doe perſecute. And whereas he doeth adde: I will not returne vntill they doe ſhrinke, it declareth his earneſt diligence and deſire in the perſecution or following. And that poynt: I will breake them and cruſh them together, that they ſhall not be able to ſtand, they ſhall fall vnder my feete, expreſſeth the reuenge which the perſecutour entendeth to take vppon him when hee doeth perſecute. And theſe bee the partes of full and perfect perſecution, continually 1. Re. 23. 14 Ver. 23. Pſa. 18. 37

nually without ceasing, to persecute, to catch, and to revenge. Musculus. fol. 516.

How some persecution is iust, and some wrong.

If that be the true Church (saith Augustin) which suffereth persecution, not that which doth it (so said the Donatist) let them aske of the Apostle, what church Sara signified when she did persecute hir hand-maid, for he saith that the free woman our mother the heauenly Hierusalem, that is to say, the true Church of God, was figured in that woman which afflicted hir handmayd. And a little after: Againe, I demaunde in case that the good and holy doe persecute none, but onely suffer, whose saieng suppose they that the same is in the Psalme, where we read: I will persecute mine enimies, and ouertake them, and I will not tourne till they shrinke. Therefore if we speake and acknowledge the truth, that is a wrongfull persecution which the vngodly maketh vpon the Church of Christ, and that persecution is iust which the Church of Christ maketh against the vngodly. Thus saith Augustine. Musculus, fol. 518.

How the Church doth persecute.

The Church saith Augustine in the place before, doth persecute by louing to reforme, and to call men backe from errour, and to make them to profite in the truth. And it is like the persecution of a louing mother, and not of a spitefull stepdame. Such I would haue the Church persecution (saith Musculus) when the rulers of the Church shall in the name of the Church persecute, not the innocent, but the hurtful more politikely then Church lyke. But whereas the false shepheards vnder pretence of heresie and schisme doe persecute (not the Goates which they cherish, but the true sheepe of Christ, which doe follow ỹ voice of their onely shepheard, and doe abhorre the voice of straungers) with banishment and out-lawe, prison, wrongfull iudgements, snare, sword, faggot and fire, what shall we call it els, but the tyranny of Antichrist: whereas Augustine sayd, that is a wrongfull persecution which the vngodly maketh against the Church of Christ, he might well haue added thereunto, and that in ten times more wrongfull, which the malignant Church worketh against the godly. But in his time, the Romish Tyranny had not yet so openly set vp hir shameleſſe head, to practise all kinde of persecutions and publike oppressions of them

that

that would diſcent from them. Muſculus.fol.519.

Wherefore the true Chriſtians are perſecuted.

Bleſſed are they that ſuffer perſecution for righteouſneſſe ſake. ¶ If the faith of Chriſt and lawe of God be written in thine heart, that is, if thou beleeue in Chriſt to be iuſtified from ſinne, or for remiſſion of ſinne, and conſenteſt in thine heart to the lawe, that it is good, holy and iuſt, and thy dutie to do it, and ſubmitteſt thy ſelfe ſo to do, and thereupon goeth forth and teſtifieth that faith & righteouſneſſe openly vnto the world in word and deede: Then will Satan ſtirre vp his members againſt thee, and thou ſhalt be perſecuted on euery ſide, but bee of good comfort and faint not. Call to minde the ſaieng of Saint Paule. 2. Timothy. 3. 12. How all that will liue godlye in Chriſt Jeſu ſhall ſuffer perſecution, &c. Tindale. *Mat.5.10.*

Chriſoſtome ſaith: Doth the Sheepe perſecute the Wolfe at any time? No, but the Wolfe doth perſecute the Sheepe. For ſo Cain perſecuted Abel, not Abel Cain. So Iſmael perſecuted Iſaac, not Iſaac Iſmael, ſo the Jewes perſecuted Chriſt, not Chriſt the Jewes. So the Heretikes perſecute the Chriſtians, and not the Chriſtians the Heretikes. Therefore ye ſhall knowe them by their fruites. Againe, Chriſoſtome ſaith in the ſame place: Whomſoeuer ye ſee reioyce in the bloud of perſecution, he is a Wolfe. Iewel.fol.2. Chri. Mat. homil. 9.

Moſes ſaith, Iſmael plaied or ſported with Iſaac. But Saint Paule ſaith, the ſame plaieng and ſporting, was perſecution. For thus he writeth, He that was after ꝑ fleſh, perſecuted him that was after the ſpirit. D. Heynes. *Gen.21.9* *Gal.4.29*

How the Chriſtians in perſecution doth multiply.

The Chriſtians (ſaith S. Auſten) were bound, were impriſoned, were beaten, wer tormented, were burnt, and yet wer multiplied, &c. Augu. de Ciu. li. 22 ca. 6.

The miſerable ende of certaine cruell perſecutors.

Saule did murder himſelfe. Achitophel hanged himſelfe. Iudas did the lyke. Sennacherib murdered of his owne ſons. Herode and Antiochus murdered by lyce. Pilate murdered of himſelfe. Nero murdered of himſelfe. Diocleſian and Maximianus Emperours, depoſed themſelues. Maximinus eaten vp with lyce:

lyce: Maxentius and Pharao both drowned in their owne harnesse

PETER.

Why Peter is called chiefe of the Apostles.

They say that Peter was chiefe of the Apostles, verelye as Appelles was called chiefe of Painters for his excellent cunning aboue other, euen so Peter may be called chiefe of the Apostles for his actiuitie and boldnesse aboue the other. Chiefe

But that Peter had anye authoritie or rule ouer his brethren and fellow Apostles, is false & contrary to the Scripture. Christ forbad it euen the last houre before his Passion, and in diuers times before, and taught alway the contrary. Tindale, fo. 143.

Of Peters confession.

When Peter had professed the very true confession of Christ that he was the Sonne of God, Christ said to him: Thou art Peter, and vpon this Rocke, I will build my Church, that is to say, vpon the faith whereby thou hast confessed and acknowledged me. And that Christ by this Rocke whereupon he said, he would build his Church, did vnderstand and meane him selfe. Saint Austen doth write in an Homely which he hath written vpon this place, where he saith: If Christ would haue layed the foundation of his Church vpon Peter, truly he would haue said: Thou art Peter, & vpon thée wil I build my Church. Christ is onely that proued corner stone, which as Daniel saith, shall breake all the kingdomes of the world, and it selfe shall endure for euer a stable and strong foundation of the kingdome and congregation of Christ, which thing is also confirmed by the Prophet Esay. And Saint Paule teaching the same doctrine, saith: that we must be raised vp in this holy building of the Church, not vpon Peter, but vpon the most strong foundation of the Prophets and of the Apostles. And where as many might chaunce to stomble at the stone, thinking that Christ during the time of his béeing in earth was the foundation of the Church, but when he was once lifted vp into heauen, he then lefte Peter in his stead. Paule the Apostle teacheth the contrary in especiall words when he saith: There can none other foundation be layed, then that which is laied already, which is Iesus Christ. And whereas some doe say, that Peter or some other

Peter not head of ỹ Church

other Bishop of Rome is the foundation of the Church of Christendome, is as false as God is true: for Saint Paule writing to the Galathians, saith not that Peter was the foundation of the Church of Christ, but calleth him a piller, as he called also Iames and Iohn, making him equall, but not superiour.

Bar. Ochine.

In the 16. chapter of Saint Mathew, the question beeing put in generall of Christ to all his Apostles, what they thought or iudged of him, Peter aunswering for them all, as he was alwayes ready to aunswere, said: Thou art Christ the sonne of the lyuing God, to whom Iesus aunswered againe: Blessed be thou Symon the sonne of Ionas, for flesh and bloud hath not reuealed this vnto thee, but my father which is in heauen, & I say vnto thee: Thou art Peter, and vpon this Rocke will I build my Church, and the gates of Hell shall not preuayle against it. That is to say, vpon this Rocke of thy confession of me to bee the sonne of God, I will build my Church. For this faith containeth the whole summarie of our faith and saluation. As it is written. Rom. 10. The word of faith that wee doe preach, is at hand, in thy mouth, and in thy heart. For if thou confesse with my mouth our Lord Iesus Christ, and with thine heart doe beleeue that God hath raised him from death to life, thou shalt be saued, &c. And this confession being first vttered by the mouth of Peter, vpon the same confession of his, and not vpon the person of Peter, but vpon the faith, Christ hath builded his Church. And what is the faith? This: thou art the son of the liuing God. That is to saye, vpon this Rocke? That is: Vppon this confession of Peter, &c. And with this saieng of Chrisostome, all auncient Expositours doe agree. For if we should expound that place that the Church is builded vpon the person of Peter, wee shoulde put another foundation of the Church then Christ, which is directlye against Saint Paule saieng: No man may put any other foundation, but that which is put already, which is Christ Iesus. Tonstall in the bo. of Mar. fol. 1208.

How Peter was not the Rocke, but Christ.

Thou art Peter, and vpon this Rocke which thou confessest,

Au. in his 13. Pſa. vpon Mat.

vpon this Rocke which thou acknowledgeſt, ſaieng: Thou art Chriſt the ſonne of the liuing God, I will build my Church. I will build thée vppon me, and not me vpon thée. For men willing to build vpon men, ſaid: I am of Paule, I am of Apollo, I holde of Cephas ſide, which is Peter: others that would not build vpon Peter, but vpon the Rocke, ſayd: I holde of Chriſt. And the Apoſtle Paule, when he did knowe that he was choſen and preferred, and Chriſt deſpiſed by ſome men, ſayd: Is Chriſt deuided? Was Paule crucified for you? Or were ye baptiſed in the name of Paule? And as not in Paules name, no more were ye baptiſed in the name of Peter, but in the name of Chriſt, that Peter might be builded vppon the Rocke, and not the Rocke vpon Peter. Againe, Saint Auſten ſaith, Chriſt is the Rocke, and that Petra the Rock is the principall name, and that Petrus Peter, is deriued of Petra the Rocke. And not Petra the Rocke, vpon Petrus Peter.

Peter was not the Rocke

Of Peters denieng of Chriſt.

Mat. 26. 70

But he denied before them all. ¶Peter had before confeſſed that Chriſt was the onely begotten ſonne of the liuing God, and now he vtterly denieth him. Yet for all that, as ſone as he repented and did call for mercie he was forgiuen. That opinion then is falſe, which affirmeth that if a man fall (after hée hath knowen the trueth, hée ſhall neuer be forgiuen.

Peter denieth.

Sir. I. Cheeke.

¶An example of our infirmitie, that wée maye learne to depende vppon GOD, and not putte our truſt in our ſelues.

How Peter ſpeaketh for all.

As Chriſt did not onely aſke Peter, but all the reſt of the Apoſtles with him, when he ſaid: but who ſay you that I am? So alſo Peter made aunſwere in the name of all the Apoſtles, or els they all being demaunded ſhoulde euerye one haue aunſwered for themſelues. But there was much communication among them at ſundrye times before, and they all confeſſed with one accorde, that hée was the Sonne of GOD, although Iudas with a lyuelye faith beléeued not ſo. And Chriſt at an other time, aſked all his Apoſtles. Will you alſo departe? Peter onelye in the name of the reſt, made aunſwere. Thou haſt the wordes of

eternall

eternall lyfe, which thing is euident of the wordes that follow we, to whom shall we goe? We knowe and beleeued long agoe that thou art Christ the son of the liuing God. Of a like sort he answered in the name of them all, when he spake these wordes: Thou art Christ the sonne of God. And because Peter in the mouth of them all, confessed Christ to be the sonne of God: ye must graunt that when Christ sayd: Thou art Peter, & vpon this Rocke will I build my Church, that he spake not only to Peter, but to them all, although it were in the name of Peter. As though he had sayd, Peter onely is not the liuing Rocke, but all such as following his example, verely beleeue & confesse Christ to be the sonne of God, be liuely Rockes, which be builded vpon the vnchaungeable and precious corner stone Christ, the onely foundation of his Church. Bar. Ochine.

How Peters faith is praied for, that it should not faile.

Symon, behold Satan hath desired to sifte thée, as it were Wheate, to trye whether he by his olde crafte that he once practised vpon Eue, could ouercome thée, but I haue made a petition or praier for thée, that thy faith shall neuer faile, not the faith that thou beleeuest that I am the Sonne of God, for so euery mans faith endeth, when this life endeth. Forasmuch as faith properly, is only of those things which we see not, nor feele not, but beleeue to see them. As sone therefore, as our soules shall enter into the celestiall ioye, prepared for vs in Christ, we haue the very sight and fruition of that euerlasting blisse, which we beleeued and hoped to come vnto, and therfore when Christ saith to Peter, I haue praied that thy faith shall neuer faile, it is ment of the confession that Peter made, when he said: Thou art Christ the Sonne of God. This thy confession Symon Peter, this thy faith shall neuer faile vnto the worldes ende. And that it may the better stande and flourish, see that thou Symon Peter after thou shalt be throughly conuerted, which shall bée after my Passion, and receiuing of the Holy Ghost in a visible signe: Confirma fratres tuos: See that thou do confirme thy bretheren: exhort them, comfort them, and encourage them manfully to resist Satan and all his people, and to cleaue to the faith that thou hast confessed.

Ric. Turnar.

Luk. 22. 32

The Apostles faith in the dai of iudgement shal condemn the scribs and the phareſies with the rest of the number of the Iewes for their incredulitie

I pray not for the world Iohn. 17. but for them whō thou hast giuen me

When Christ prayed for Peter, that his faith should not faile it did not follow therfore that he was Pope, and could not erre, for he erred after that time, sundry times: and namely, when he expressely denyed Christ the Sonne of God. But when Christ perceiued Peters timerous boldnesse, that shortly after he would shamefully denie him, to arme and strengthen him against the temptation which should ensue, least the greatnesse of the fault might hurle him downe into desperation, he sayd vnto him: Satan goeth about to sifte you lyke Chaffe, and to vndoe and destroy you, yea, you had bene already vtterly lost, if I had not prayed for you, and for thee especially Peter by name, that thy faith shoulde not faile, because thou wilt fall lowler then the rest. And I knowe that God hath heard my prayer. For although thou wilt denye me with thy mouth, yet thou wilt not denye me with thy heart. Thou wilt sinne, but sinne shall not raigne in thee, so that in thy heart thou shalt not yelde to naughtie temptations. I will suffer thee to haue a foule fall, that by the meanes thereof, thy timerous boldnesse may be brideled and rebuked. And againe, that after when thou shalt come to thy selfe, and perceiue thine owne infirmitie, thy heart shall be touched with compassion against those that shall sinne, raising them vp with knowledge, and confirming and boldening them with thine example. Barnar. Ochine.

Peter, I haue prayed for thee, that thy faith shall neuer faile, and thou being once conuerted, confirme thy bretheren. ¶ Surely that speaketh onely of the fall of Peter, knowen to Christ by his godly prescience, whereof he gaue him an inckling, that after the time of his fall, he should not dispaire, but retourne againe, and confirme his bretheren, as he euer being most feruent of them was wont to doe. The place doth plainlye open it selfe, it cannot be otherwise taken, but this to be the verye meaning of it, and not to be spoken but to Peter. For els his successours must first fayle in the faith, and then conuert, and so confirme the bretheren. Tonstall in the b. of Mar. fol. 1212.

Augu de ver. Do in Euan. sec. Christ sayd to Peter, I haue prayed for thee, that thy faith shal neuer faile. ¶ Saint Austen saith: Numquid pro petro rogabat, &c. Did Christ praye for Peter, and did he not praye

praye for Iohn and Iames. Againe, This night hath Satan desired to thresh you, as it were wheate: but I haue praied to my father, (not for Peter onely, but) for you, that your faith may not faile. Luc.xc.35

Origen saith: Numquid audeamus dicere, &c. May we dare to say, that the gates of Hell shall not preuaile against Peter, but shall preuayle against the other Apostles and Rulers of the Church: Were the Keyes of the kingdome of Heauen, giuen onely to Peter? And shall no holye man els receiue the same? Naye, all the thinges, both that were sayde before, and also that followe after, as spoken to Peter, are common, and belong vnto them all. Origen in Matt.a.1.

Peters seate, what it is.

Peters seate, is no stole or chayre (for what hath the kingdome of God to doe with such baggage) but it is a spirituall thing. Christ saith in the Gospell: The Scribes and Pharesies sit in Moses seate, what was Moses seate there, a Chayre, or a Temple, or the Church, or Synagogue of the Lord? Nay verely, for Moses came neuer there. But Moses seate was Moses Lawe and doctrine. Euen so Peters seate, is Peters doctrine, the Gospell of Christ, which Peter taught, and the same doctrine is Peters keyes. So that Peters seate, Peters keyes, and Peters doctrine, is all one thing. Now is Peters doctrine, Paules doctrine, and the doctrine of all the twelue Apostles indifferently, for they taught all one thing. Wherefore it followeth, that Peters keyes, and Peters seate, be the keyes and seate of Paule also, and of all the other.xij. Apostles, and are nothing saue the Gospell of Christ. And thus as Peters doctrine is no better then Paules, but one thing, euen so Peters seate is no greater nor higher, or holyer, then the seate of the other xij. Peters seate now is Christs seate, Christs Gospel on the which all the Apostles sate, and on which this day sitteth they only which preach Christ truly. Wherfore, as Antichrist preacheth not Christs doctrine (which is Christs Gospell) he sitteth not on Peters seate, but on the seate of Satan, whose Vicar he is, and on the seate of his owne lawes and ceremonies and false doctrine, where vnto he compelleth all men with violence of sword. Tindale.359. Peters seat

How Peter was rebuked of S. Paule.

Gal.2.14. There was a fault in Peters conuersation: not any errour in his doctrine or preaching, for in their doctrine Peter & Paule agreed wonderfull well. It is not good and profitable (saith S. Austen) to correct an open fault in secret. An open correction is better then a secret loue. Pro.27.5. D. Heynes.

How Peter had a wife. ¶ Luke. Apostles.
How Peter suffered nothing for the truth against his will.

Ioh.21.18 And lead thée whether thou wouldest not. ¶ Not that Peter suffered ought for the truth of God against his will, for we read that he came with ioye and gladnesse when he returned from the Councell, where he was whipped, but because this wil commeth not from the flesh, but from that gifte of the spirite which is giuen vs from aboue, therefore he sheweth ther should be a certaine striuing and conflict or repugnacie which also is in vs, in all our sufferaunces, as touching the flesh.

Peters suffering.

Theo. Beza.

How Peters power was no greater then the rest of the Apostles.

As Peter was Christs Vicar, euen so was Paule and the other Apostles, and the one no lesse then the other. If it be true that Saint Cipriane doeth write, which is also consenting to Scripture. He saith thus: That Christ spake vnto Peter saieng: I say (quoth our Sauiour) that thou art Peter, and vpon this Rocke of stone shall I build my Congregation, & the gates of hell shal not ouercome it, to thée wil I giue the keyes of heauen & what thing that thou binde on earth, the same shall bée bound in heuen, & what thing soeuer thou shalt lose vpon earth, shall be losed in heauen also. And to him after his resurrection doth Christ say: Fœde my shœpe. And albeit he gaue equall power vnto all his Apostles after his resurrection, and saith: Lyke as my father sent me, doe I also sende you, take you the Holy Ghost. If you shall retaine to any man his sinnes, they shall be retained if you shall remitte to any man his sinnes, to him they shall bée remitted. Neuertheless, because hé woulde declare vnitie, he ordeined by his authoritie, the originall of the same vnitie beginning of one. The other Apostles truely were the same that Peter was, endued with equall partaking, both of honour and authoritie, or power,

Peters power.

power, but the beginning commeth of one, that the congregation shoulde be shewed to be one. These are the wordes of Cipriane in a treatise called, De simplicitate prelatorum, where you may see that Christ made all the Apostles of equall honour and like authoritie, notwithstanding because he would testifie the vnitie of his Church or congregation, he spake it as it were alonely to Peter, when he sayd: fede my sheepe, and I shall giue thee Peter the keyes of heauen: but in so saieng, though the words seeme spoken to Peter onlye, yet they were spoken to him, in that he sustained the generall person of all the Church, beeing as it were a common speaker for the same. So that in speaking to him Christ spake vnto al other the Apostles, vnto whom he gaue all the same authoritie that he gaue to Peter, as you may see both in the words of Cipriane, and also the same is clerely shewed of Saint Augustine in diuerse places, but no where more plainly, then in a treatise called De agone Christiano. Lambart in the booke of Mar. fol. 1278.

These words of Christ, Louest thou me? Fede my sheepe. Whē they are spokē to Peter, they are spokē to al priests & ministers. He addeth further, and sayth. Therefore wretched men, while in Peter they vnderstood not (Christ, that is) the Rocke, & while they will not beleeue, that the keies of the kingdome of heauen are giuen (not to Peter alone but) vnto ŷ church, they haue quite lost the keies out of their hands. Augustī de Agone Chr. ca 30

Peter when he receiued the keies, signified the holy Church. Augustin. August in Iohn. Tract. 50.

So sayth Saint Basil: Christ sayd to Peter, Louest thou me, Fede my sheepe, & in lyke sort vnto all Pastors and Doctors, he gaue the same power, a token whereof is this, that al others bind & lose equally as wel as he. Basil. in vita solitaria. cha. 23. Basil.

Saint Ambrose sayth: Our Lord sayd to Peter: Fede my sheepe, which sheepe and flocke, not onely blessed Peter then receiued, but he receiued the same together with vs, and all we haue receiued together with him. Ambro. de digni. Sacer. cap. 2

Christ (saith S. Cipriane) gaue vnto his Apostles like & equal power. Cipriane de. sim. prela. Cipriane.

Saint Bede sayth: The power of binding and losing, notwithstanding it seeme to be giuen onely to Peter, yet without all doubt, we must vnderstand that it was giuen also to the rest Bede.

of the Apostles. Bede. in Homil. in Euangel. Quem me dicunt.

Orig. in Mat. tra. 1. If we speake that Peter spake, we are made Peter, and vnto vs it shall be sayd, thou art Peter, for he is the Rocke, that is, the Disciple of Christ. Againe, he that is bound with the bandes of his owne sinne, bindeth and loseth in vaine.

How Peter was neuer at Rome.

The mainteiners of the Popish kingdome do holde an opinion that Peter came to Rome the second yeare of Claudius the Emperour, and dwelt there. 25. yeares, by whose preaching Rome was brought to the faith of Christ, as both Eusebius and Saint Hierome hath written, say they. To this it is aunswered thus. Plaine it is that Christ suffered vppon the Crosse, the. 18. yeare of Tiberius the Emperour: who reigned 23. yeares. After him succéeded Gaius, & reigned foure yeares, then followed after Claudius. Nowe then if Peter came to Rome the second yeare of Claudius, it must nédes be graunted that Peter came to Rome within a. 11. yeares after Christes death. Againe on the other side it is plaine by the wordes of holy Scripture, that Paule was not onely, not conuerted to the fayth, when Christ suffered vpon the Crosse, but it appeareth also that hée was not conuerted when Steuen was stoned, for the Scripture is plaine that he kept their Garmentes which stoned Steuen to death. This being so, Paule himselfe writeth to the Galathians, that he came to Hierusalem. 17. yeares after he was conuerted, and that then he founde Peter there, which was at the least. 18. yers after the death of Christ. Thē if Peter wer yet at Hierusalem. 18. yeares after Christ, howe can it bée that he came to Rome the second yeare of Claudius, which (as they say) was the. 11. yeare after Christs death. Furthermore, Peter was at Hierusalem not onely. 18. yeares after the death of Christ, but the same time also was he sent to preach the Gospell, not to the Romanes, but to the Iewes. And it is to be beléeued that he preched the Gospell among the Iewes. For when Paule wrote to the Romanes, and saluted a greate manye there by name, it is thought he would haue saluted Peter also, if hée had then bene the chiefe Bishop there. Wherefore it is a verie false lye, that the Papists historiographers doe write, that Peter was first Pope of Rome, and died there. Bar. Ochine.

Peter was neuer at Rome.

Saint

Saint Hierome vpon the Epistle to the Romanes sayth, that he hath read in certeine olde bookes, that at the sending of this Epistle, Narcissus, whome with his family Paule saluteth was then the Senior of the congregation at Rome: Ergo not Peter. Iohn Bale in the pageant of popes, fol. 9.

Of the shadow of Peter.

That at the least way the shaowe of Peter when he came by, might shadowe some of them. ¶ God at the first publishing of his Gospell wrought wonders by these thinges that semed trifles to the world, which things as they were done for a time, so now the lyke must not be loked for. *Act. 5. 15.* Peters shadovv.

The Bible note.

How Peter is but a figure of the Church.

To thee will I giue the keyes of heauen. ¶ To this Saint Austen saith, that if Peter there had not bene the figure of the Church, the Lorde had not sayde vnto him: To thee will I giue the keies of the kingdome of Heauen. The which if Peter receiued them not, the Church hath them not, if the Church hath them, then Peter hath them not. Philpot in the booke of Mar.

PHARAO.

Whereof the word Pharao is deriued.

AMbrose writeth that the name of Pharao was not a proper name, but rather a surname of al ỹ kings of Aegipt: for at ỹ time they wer al called Pharaos, as afterward they wer called Ptolomei, when the Macedonians were the chiefe Lordes ouer all, as the Romaine Emperours were called Cæsars, or Augusti: But wherehence that word was deriued at the beginning, this we may by coniecture gather. This Hebrew word Pharao, amongest other thinges, signifieth to auenge, and especiall in the coniugation, Hiphil. Wherefore I thinke that the wise men of the Aegyptians, in those auncient times, meant by that surname, to signifie what manner a thing, the function & power of a king is, namely that, that the Prince is the minister of God: who as Paule sayth to the Romanes, Beareth the sworde and is auenger agaynst those that

that doe euill. Wherefore the king of Aegypt so often as hée heard, that his might cal to memorie that the auenging of sins and wicked facies perteined vnto his office: And the subiects being terrified by that name, might be kept in true obedience: if yet it may be admitted out of the Hebrew tongue to derive the Etimologie of an Aegyptian worde, &c. Pet. Mart. vpon the Rom. fol. 264.

How Pharaos heart was hardened both by God, and himselfe.

Suppose that there were a Carter hauing many horses, which is continually whipped forwarde, neither suffereth hée them to stand still: They being driuen forwarde must nédes moue: and as many as are whole and sound of legges goe vprightly: but if there be any amongst them that haue lame or diseased féete or legges, they also goe when they are whipped forward, but yet slowly and euill fauouredly, for they halt, but that halting should not be vnlesse they were driuen forward. For when the horses stand still the halting is not perceiued, but the beginning of halting, that is the disease of lamenesse of the legges, the horses haue in themselues, and receiue it not at the Carters hand. So God, forsomuch as he by his mightie working perpetually moueth and stirreth vs vp, maketh vs to light vppon diuerse occasions, which we (for that we are euill) cannot vse well. But in this similitude, this difference ought to be noted, that it lieth in the hand of God, by his liberal grace and spirit, to deliuer vs from sinne grafted in vs by nature, when it lyeth not in the power of the Carter to heale the diseased féete of the horses, &c. Pet. Mar. vpon the Rom. fo. 265.

Why Pharao was called Leuiathan.

Psa. 74. 14 Thou brakest the head of Leuiathan. ¶ I am of opinion (saith Caluine) that Pharao & his army are betokned by way of a Metaphore, because such manner of speach is verie rife among the Prophets, specially when they intreate of ỹ Aegyptians, whose land was susteined with fish of the Sea, and the riuer Nilus running through it. Not without cause therefore is Pharao termed Leuiathan, by reason of the commoditie of the Sea, because he reigned there as a Whale in the water. Caluine.

PHARISES.

What

What the Phareſies were.

The Phariſes were among the Iewes certeine men, which profeſſed a forme of liuing more ſtraight and deuout then other of that people, and were therefore called by that name, for Phares in the Hebrew tongue ſignifieth deuided. They profeſſed continence, virginitie, faſt, and abſtinence from meat, twiſe in the ſabboth daies. They ſlept onely vpon bords, ſome vpon ſtones, or elſe on thornes, to kæpe them from ſtirring of fleſhly appetite. They ware in their foreheads ſcrowles of parchment, wherein were written the tenne commaundements giuẽ by God to Moſes, which they called Philacterias. They had in great reuerence their elders, inſomuch that they would not with a word diſpleaſe thẽ. Notwithſtanding they belæued that all things happened by conſtellation, and yet toke they not away frée will from man. They affirmed that ſoules are immortall, and that God ſhall come to iudgement. Hæreby they came into wonderfull credence with people, wherby they drew to them great multitudes, and of them were diuerſe good men, among whom was Saint Paule, Nichodemus, and other, which afterward were Chriſts Diſciples, although the multitude taking the profeſſion for vaine glorie, peruerted that honeſt forme of liuing into hypocriſie, deceiuing the people, whome Chriſt ſharpely rebuked, and declared their folly. And yet with ſome of them (which by likelihood wer good men) he dined, & otherwiſe vſed them familiarly. Eliote.

As concerning the Phariſes, Sadduces, and Eſſes, read Ioſephus in his ſecond booke De bello Iudaico. Theſe were ſpeciall ſectes among the people. The Phariſes profeſſed the more ſurer knowledge of right and cuſtomes of the lawe, they were had in great vneration and reuerence of the people, and they gate vnto themſelues the greateſt part of dominion and rule. Neither did they onely oppreſſe the people with the burden of the preſcript lawe, but alſo with their owne traditions, in the which thing the Sadduces were greatlye againſt them, as we read in Ioſephus. But they are deceiued which thinke them to be ſo named of the diuiſion, as though they being ſeperated frõ the order of the common ſort of people, might take a degrée proper vnto themſelues. They were called alſo Pheruſim, that is to ſaie, Interpreters: becauſe not being content with the ſim-

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ple letter, they professed that they had the way to vnderstande secret mysteries. Whereof there arose a wonderfull mixture & confusion of errours: when as they taking to themselues the dignitie of maistershippe, did with their wicked lust and sense, and also with wonderfull pride, thrust in stede of the truth their owne inuentions, &c. Read Act. 23. 6.

Marl. vpon Math. fo. 45.

When the sect of the Pharises began.

About the yeare before Christ. 150. through the warres and desention of the Iewes, there arose among them sundry sectes and opinions in their religions, of which ther were three sorts. The first were called Pharesei, that is segregate or chosen. They vsed certeine constitutions of men beside the lawe of Moses, by which they were segregate from the residue of the people. They reputed themselues better then all other. They obserued fained fastes, prated commonly in the stretes, that they might be seene and called maisters. Their learning was somewhat better then the others, for they taught the immortalitie after this life, & that God wold punish sin. They beleaued also Messias to come, to saue such as beleaued, & to iudge such as sinned. Lanquet.

Tindale supposeth the Phareses were righteous men, which had professed, not as nowe, one Dominicke, the other Fraunces, and an other Barnardyns rules, but euen to holde the very lawe of God, with praier, fasting, and almes dede, and were the floure of perfection of all the lawe, As Saint Paule reioyseth of himselfe. phil. 3. 5. saieng: I am an Hebrewe, and as concerning the lawe a Pharese, and concerning the righteousnesse of the lawe was faultlesse. Tindale. fo. 201.

What the wickednesse of the pharesies was.

The wickednesse of the Phareses was, the leauen of their Gloses, to the morall lawes, by which they corrupted the commaundements of God, and maketh them no more Gods, and their false fayth in the ceremonies, that the bare worke was a sacrifice and a seruice to God, the significations lost, and opinion of false righteousnesse in their praiers, fastings, and almes dedes, that such works do iustifie men before God, and not that God forgiueth sinne of his mere mercie, if a man beleaue, re-

repent, and promise to doe his vttermost to sinne no more.

Tindale. fo. 202.

After what manner Paule commendeth the sect of the phareſies.

After the most straightest sect of our religion, I liued a Phareſie. ¶ He taketh the sect of the Phareſies to be perfect, because their doctrine was better then the other sectes. The Saduces denied the resurrection of the dead. The Esses glorifieng in straightnesse of lyfe, little regarded true doctrine.

The Bible note.

Paule speaketh of this sect, according to the peoples estimation, who preferred it as most holy aboue all other: for their doctrine was least corrupt.

Geneua.

How the phareſies added to the Scripture.

And hate your enimies. ¶ This had the Scribes and Phareſies added to themselues, because of that which is written. Exo. 34. 11. Deut. 7. 1. Iosu. 23. 7, 12, of hauing familiaritie with those nations. *Mat. 5. 43.*

What phariſaicall righteousnesse is.

Phariſaicall righteousnesse consisteth in outward workes, voide of the feare of God and of faith in God, which as it worketh for heauen at Gods hand, as a reward for his works: so it hunteth for praise at mens hands, for the vilour of counterfaits holinesse.

Hemmyng.

PHASHVR.

Of the crueltie of this Prieſt to Ieremy the Prophet.

THis Phashur was the high Bishop of the Temple, the ring leader of false Prophets, and the chief heretiktaker, that is, ouerthrower of true godlynesse. The dignitie of Prieſthode giuen vnto him, he abused. For hee taught not, and reproued by the worde, but feared the godlye with crueltie, hee is not the greater man that striketh, but hee is the stronger that is striken. He not onelye stroke, but also prisoned him, that withstode him not, but patientlye looked for the helpe of G O D. It is no newe thing (yee maye see) for Bishoppes doe persecute the Prophettes of the L O R D E, *Iere. 20. 2.*

for

for the preaching of the truth and constancie. T.M.

¶ Thus we see, that the thing which neither the king, nor the Princes, nor the people durst enterprise against the Prophet of God, this Priest, a chiefe instrument of Satan, first attempted. Read Chapter. 8. 18. Geneua.

PHEBE.

What ministration this godly woman vsed in the Church of Cenchrea.

Rom. 16. 1. I Commend vnto you Phebe our sister. ¶ Men thinke that this holy womã carried this Epistle of Paul to Rome. She had ben a minister in the Church of Cenchrea, not indeed in teching publikely, but in loking to ỹ poore, which were susteined at the charges of the Church. And what manner of widowes, either as touching age, or as touching manners were required to that charge, it is at large set forth in the Epistle to Timothy. By what manner of meanes, she was an helpe vnto Paule, we know not, but it is inough for vs, out of this testimonie of Paule, to vnderstand that she had oftentimes bene beneficiall, both to many others, as also to Paule himselfe. She is heere three wates commended, for that she was a sister, for that she was a minister, for that she had giuen hospitalitie to many others, and to Paule also, where vnto also may be adued, that she was holye, for Paule straight way addeth, as it becommeth Saints. Hereby it is manifest, the Christians that are straungers, ought not onely therefore to be receiued for that they are brethren, but also for that they perteine to God, as Saints, & wholy dedicated vnto him. Cenchrea is a towne nigh vnto Corinth, and a port or hauen, longing to that towne.

Pet. Mar. vpon the Rom. fo. 453.

PHIGELLVS. Of his heresie.

Heretike. PHigellus and Hermogenes forsoke Paule, and made shipwracke of their faith. 2. Tim. 1. 15. Abdias Babilonius sayth, that Philetus and Hermogenes sayde, that Iesus was not the sonne of God.

PHILACTERIES.

What a Philacterie is.

They

They make broade their Philacteries, &c. ¶They weare scrowles of parchment, wherin the commandements were written. And to this day the Iewes vse the same, and close them in a pæce of Leather, and so binde them to their browes and left arme, to the intent they might haue continuall remembraunce of the lawe. Mat. 23. 5. Geneua.

¶A Philacterie was a certeine paper or parchment, where the ten commaundements were written. And this daye the Phareſies and Scribes put rounde about their heads lyke a crowne, thereby to perſwade the ſimple and ignoraunt people, that they were holy, and that they did diligently kæpe the law. Sir. I. Cheeke.

¶It was a thrid or ribband of blew ſilke in the fringe of a corner, the beholding whereof, made them to remember the lawes and ordinaunces of God. And therefore was it called a Philacterie, as you would ſaye a kæper. Nu. 15. 38. Deut. 6. 8. which order the Iewes afterward abuſed, as they doe nowe adaies which hang S. Iohns Goſpell about their neckes: a thing condempned many yeares ago, in the Councell of Antioch. Theo. Beza.

Deut. 22. 12. Mat. 23. 4.

A Philacterie was a liſt of parchment ouer the left arme next the hart, & an other ſcrowle to be worn their forehead a foure cornered forme or faſhion deuiſed, and thruſt in their hood. Fox. Hall.

PHILIP.

Of the Martirdome of Philip the Apoſtle.

PHilip the holy Apoſtle, after he had much laboured among the barbarous nations, in preaching the word of ſaluation to them. At length he ſuffered as the other Apoſtles did, in Hierapolis a citie of Phrigia, being there crucified and ſtoned to death, where alſo he was buried and his daughters alſo with him. Iſido.

PHILOSOPHIE. What Philoſophy is.

IT is nothing elſe but the obſeruing and eſchewing of ſuch things, as reaſon iudgeth to be good or bad in the mutuall converſation of lyfe. W. Baldwyn.

Saint Auſten ſayth: If they which be called Philoſophers, ſpecially of Plato his ſect, haue ſpoken ought that is true, and appertinent to our fayth, we ought not only not to feare it, but alſo to chalenge it as our owne, from them which are no right

owners of it. For like as the Aegyptians had not onely Idols and greate burdens, which the Israelites did hate and flye, but also vesselles, ornamentes, and goodly iewels of golde and siluer, which the Israelites departing from Aegypt vnder the coulour of borrowing stole priuely from them, not of theyr owne minde, but by the commaundement of God to tourne that to a better vse which the Aegyptians abused. So in the doctrine of the Gentiles are not onely conteined superstitious and feigned rites, with greate burdens of vaine labour, all which we Christians following Christ out from among the vnbeleeuing Gentiles, shoulde detest and auoide, but also much good learning meete to serue the truth, howe to worshippe the eternall, and onely God. W. Baldwyn.

Coll. 2. 8. Beware least anye man come and spoile you through Philosophie and vaine deceites. ¶ Paule heere biddeth the Collossians take heede of such men, that with their Philosophye went about to hinder the Gospell, to stoppe the prosperous successe of Gods worde, abusing Gods giftes, rebuking the euill conditions of men, and not dispraising the arte, for he himselfe was a great Philosopher. Nowe, if Philosophye did set forth a false and vntrue matter, that it confounded the fayth of many, how much more is it able to set forth the truth.

Ridley.

Teaching you vaine speculations, as worshipping of Angells, of blinde ceremonies and beggerlye traditions, for nowe they haue no vse, seeing that Christ is come.

Geneua.

PHISICKE.

By whom it was first inuented.

ÆSculapius the sonne of Apollo was the first inuenter and practiser of Phisick, who for that science, the antiquitie honoured as a God. And such as recouered from anye disease, did sacrifice vnto Aesculapius a liue Cock. But the Poets do fable that he was slaine with lightening of Iupiter, because he had with cunning of Phisick restored Hippolitus the sonne of Theseus to lyfe. Vdal.

Of the woman that had spent all her goods in Phisicke.

Had

Had suffered many things of many Phisitions, and had spent al that she had. ¶ Here the woman is not blamed, because she had spent and bestowed much substaunce vpon Phisitions, but rather we doe learne, that Phisicke ministred without God is vnprofitable. Let vs not then despise Phisicke, which the highest did create from the earth, but let vs resigne & put our whole wil into the hands of God, whether he wil heale vs by phisick, or bring vs to our graue. Sir. I. Checke. *Mar.* 5. 26

How God must be sought before the Phisition.

He sought not the Lord but Phisitions. ¶ He sheweth that it is in vain to seeke to phisitions, except first we seeke to God, to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Phisition, as a meane by whom God worketh. Geneua. 2. *Pa.* 16. 12

PHOTINVS. Of his heresie.

PHotinus Bishoppe of Sirmium mainteined the heresie of Sabellius & Paulus Samosatenus, that Christ was not God before Marie bare him. He said the worde was at the beginning with the Father, but not the Sonne. Socrates li. 2. cap. 24. Epiphan. heræs. 71. Heretike.

PIETIE. What Pietie is.

PIetie is a true worshipping of God, a soundnesse of doctrine, and a pure lyfe, which things follow hope and fayth. Pet. Mar. vpon Iudic. fol. 279.

Lactantius calleth it iustice, and deuout worshipping and knowledge of God, godlinesse, godly affection, naturall loue towards the parents and kinsfolke, naturalnesse, naturall zeale or affection.

PILATE.

Of the Acts and death of this man.

THis man being ordeined President of Iudea, at his first entrie to flatter Tiberius caused the Image of Cæsar to be brought into the Temple of Hierusalem, whereby rose a great sedition, forsomuch as the Iewes being therewith grieuously offended, offred themselues rather to the death, thē they wold suffer any Image in ỹ temple. Pilate in like manner vsed the treasure called Corbona, contrarie to the custome and

lawe of the Iewes, and because diuerse of the Iewes shewed themselues, to be greeued therewith, he beate and slew a great number of them. And after the death of Christ (as witnesseth Tertulian) Pilate wrote to Tiberius the Emperour, of the death, vertue and miracles of Christ, who after he had published the same in the Senate, would haue had Christ to be ascribed and numbred among the Gods of the Romanes, but the Senatours woulde not consent thereto in anye wise, because that Pilate wrote to the Emperour and not to them. But Tiberius continued in his sentence, & defended on paine of death, that no man should persecute the christen people. Pilate at the last was commanded by Vitellius pronoste of Surrey, to goe to Rome, there to aunswere to certeine complaints, which should be layde to his charge by the Iewes, for which accusations he was after deposed and banished to Lions in Fraunce, where (as Eusebius saith) he slew himselfe.

¶ Of Pilate Iosephus writeth, he succeded Valerius Graccus vnder Tiberius, and was deputie of Iudea ten yeares. About the eight yeare of his gouernment he crucified Christ. And two yeares after that being expired, he was put out of his office by Vitellius deputie of Siria, for the innocent Samaritanes that were slaine, an other being put in his place, and he constrained to go to Rome to purge himselfe in the iudgement of Cæsar against the accusation of the Samaritanes. But before he came to Rome, Tiberius was dead and Gaius appointed in his rome. Vnder this Gaius (as Eusebius maketh mention in his ecclesticall history) Pilate slew himselfe. Marl. vpon Math. fol. 685.

Of Pilates wife.

Mat. 27. 19 His wyfe sent to him sayeng: Haue thou nothing to doe with this iust man, for I haue suffered manye thinges this daie in my slepe because of him. ¶ Onely Mathew maketh mention of this thing concerning the wife of Pilate, which was done when Pilate was sitting downe on his Tribunall seate to giue iudgement of death against the Lorde (Haue nothing to doe with that iust man,) As touching the Greke text it is sayde, Thou hast nothing to doe with that iust man. But the Hebrew text hath: Haue thou nothing to doe with that iust man. Beholde and note here how the innocency

of Christ deserued testimonie of euery one, namely, of Iudas, of Pilate, of Pilates wife, of Anna, of the false witnesse, of the wise men, of the Cananites, of the Samaritanes, of the Centurion, and lastlye of the theefe hanging on the Crosse. (For I haue suffered manie thinges) although the meditation and studie in the daye time might be occasion of this dreame, yet notwithstanding it is without al doubt, that the wife of Pilate suffered those torments not naturally (as many doe at this daie oftentimes) but rather by singular instinct and motion of God. Many haue thought that the Diuell suborned this woman, and craftely coloured the matter in her, that hee might staye the redemption of mankinde, the which is verye vnlikely in all pointes, when as by the motion & prouocation of the Diuell, the chiefe Priests and Scribes did so greatly seeke and desire to destroye Christ. Therefore we must this rather thinke of it, that the innocencie of Christ was proued by manye meanes of God the Father, to the end that it might appeare, that he died not for his owne, but for others sakes. And for that cause he thought good to be absolued so oftentimes by the mouth of Pilate, before hee was condempned, that in his innocent dampnation there might appeare a lawfull satisfaction for our sinnes. But Mathew very expressly and plainely setteth forth the matter, least any man shoulde meruayle why Pilate was so carefull and diligent to defend and contende in the tumult of the people, for the lyfe of a contemned man. And truely God constrained him, by the terrour of the dreame which his wife suffered, to defend the innocencie of his sonne, not that he might deliuer him from death, but onely to declare that he was punished for other mens faultes, &c.

Mar. fol. 702.

Why the priests deliuered Iesus to Pilate.

And deliuered him to Pilate. ¶ It was not lawfull for them to put anye man to death. For all causes of lyfe and death were taken awaye from them, first by Herode the great, and afterward by the Romanes, about fortie yeares before the destruction of the temple, and therefore they deliuered Iesus to Pilate. *Mar. 15.1*

Theo. Beza.

How this sentence following is expounded.

Euerie plant which is not of my fathers planting shall bee plucked vp. ¶Some vnderstand this sentence of opinions, as if it should haue ben sayd, that all the inuentions of men, & whatsoeuer came not out of the mouth of God, must be plucked and rooted out and perish. But Christ rather had a respect vnto men: so that these words are in effect, as if he should haue sayd: that it is no meruaile that if the doctrine of saluation were mortiferous and deadly to the reprobate, because they are alwayes carried headlong into destruction. Wherefore we must vnderstand those to be planted by ỹ hand of God, which by his free adoption are graffed in the tree of lyfe. Marl. vpon Math. fol. 336.

Hilary in Mat. ca. 15

¶Euerie plant, &c. That is to saye, the tradition of man is to bee rooted out, by the loue whereof they transgressed the commaundements of the lawe, and therefore are they blinde leaders of the blinde, promising the way of eternall life, which themselues cannot see. And so being blinde themselues and guides of the blinde, they tumble into the ditch together. I. Bridges. fol. 454.

Mat. 15. 13

All plants, &c. That is, all doctrines that are not grounded on the word of God shall perish. Tindale.

¶All they that are not graffed in Iesus Christ by free adoption: and euerie doctrine that is not established by Gods word. Geneua.

¶All kindes of religion and doctrine that is not of God, shal be plucked vp by the roots, onely the word of God shal remaine for euer. Sir. I. Cheeke.

PLOVGH.

By what meanes the plough of Gods word goeth awrie.

The kingdome of Christ is a spirituall kingdome, which no man can minister well, and a temporall kingdome too: Because that no man which putteth his hand to the plough and loketh backe, is apt for the kingdome of heauen. As Christ an-

Luke. 9. 26

swered. Luke. 9. vnto him that would haue followed him, but would first haue taken leaue of his household. If a man put his hand to the plough of Gods word to preach it, & loke also to worldly

worldly businesse, his plough will surely go awry. And therfore saith Christ vnto an other that would likewise follow him, but desired first to goe & burie his father, let the dead bury the dead, but come thou and shew or preach the kingdome of God. As who should say, he that will preach the kingdome of God (which is Christs Gospell) truely, must haue his heart no where else. Tindale. *Luke.9.62*

POLICRONICON. What Policronicon is.

POlicronicon is as much to saye, as a Chronicle of manye times.

POLIGAMIE. What Poligamie is.

POligamie is, when a man hath many wiues, or a woman many husbands. Biblian.fol.27.

POORE.

How this place following is vnderstood.

THe poore yée shall euermore haue with you, but mée ye shal not haue. ¶ Let good men heare this, and not be carefull: for this he speaketh of the presence of his body. For according to his maiestie, according to his prouidence, according to his vnspeakable and inuisible grace, it is fulfilled that he said: I am with you vnto the consummation of the world: But according to the flesh that the word receiued: according to that he was borne of a virgin: according to that he was taken of ỳ Iewes: according to that he was nailed to the crosse: according to that he was taken downe, and lapt in a shroud, & laide in a graue, and rose againe and shewed himselfe: In this respect it is true that he sayd, ye shall not euermore haue me with you. *Mar.26.11.*

¶ He speaketh of the presence of his bodie, when he saith: The poore you shall alwaies haue with you, but me shal ye not haue alwaies. For in respect of his maiestie, of his prouidence, and of his vnspeakable grace, is that fulfilled which he spake: Beholde I am with you alwaies vnto the end of the world: But in respect of the flesh which the word toke vpon it. In respect that he was borne of a virgin: that he was taken by ỳ Iewes: that he was nailed to the crosse: that he was wound in a shéet: that he was laide into the sepulchre: that he was manifested in the resurrection, you shall not haue me with you alwaies. And why so? Because he was conuersaunt as touching his bodelye presence fortie dayes with his Disciples,

and they accompanieng him, but not following him, he ascended into heauen, and is not here. For there he sitteth at ỹ right hand of the Father. And he is here, for he is not gone hence in respect of the presence of his maiestie. Bullinger, fol. 1096.

What the complaint of the poore is.

Psal. 9. 12. He forgetteth not the complaint of the poore. ¶The complaint of the poore, is the feruent desire and burning affection wherewith they crie vnto the Lorde and be heard. By the poore in the scripture are vnderstood the afflict, which feele their need & temptation, & which sorow and lament, that the truth is ouertroden, which put no trust at all in any thing that is in this world: yea, which are despised and forsaken of the world, and cleaue onely to the liuing God, assured at his handes they shall finde help, though the world be neuer so extreme against them. And in the next Psalme. T. M.

How the poore in spirit are blessed.

Math. 5. 3. Blessed are the poore in spirit. ¶That is to say, the rich that haue not their confidence nor consolation in ỹ vanitie of their riches, & the poore that desireth not inordinatly to be rich, but haue their trust in the liuing God for fode and raiment, & for all that perteineth either to the bodie or to the soule, for theirs is the kingdome of heauen. Tindale.

¶None is poore in spirit, but he which being humble & lowly in his owne eyes, trusteth onely to the mercie of God. For they which are ouerwhelmed with desperation, when they fret & fume against God, are puffed vp with a lustie & proude spirit. Marl. vpon Mat. fo. 76.

Luke. 6. 20 ¶Christ calleth them here poore, which are poore in spirit, that is, which trust in no worldly thing, & are forsaken & despised of other, being poore and contrite of heart, which often doe not prosper in the world, because they lead a godly lyfe, & put their whole trust and confidence in God. Tindale.

How the poore receiueth vs into euerlasting Tabernacles.

Luke. 16. 19 That when you haue nede they may receiue you into euerlasting habitations. ¶It is manifest that Christ receiueth the beleeuers into euerlasting habitations: for eternall lyfe is GODS gifte by Iesus Christ. And where as it is sayde,

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in this text that the pore shall receiue vs into euerlasting Tabernacles, it is meant, that they shall be as witnesses and aueuchers of our faith. Tindale.

POPE.

Reasons of the Papists to confirme the Popes supremacie, aunswered.

Their first reasons.

AS the first begotten in the olde Law was Lord ouer his bretheren, euen so, because it is euident that Peter was the first begotten of Christ, he must be Lord ouer all the rest, & supreme head of the whole Church of Christ, which thing may be proued by that that Peter as the chiefe and most worthiest person, speaketh alwaies first for them all, and amongst the rest, hee was alwaies accompted and named first. Againe, in any ciuill gouernaunce of man (where the common wealths be well ordered) there is one supreame head, which dignitie of order, we see also obserued euen among brute beasts, for the Bées haue their king, who gouerneth the baser sort of the common people, and ouersée them to doe their duties. The Cranes haue one chiefe guide, whome all the rest doe followe. The Shéepe also haue their Shepheard, whose voice they know, and whom they follow, and at whose Commaundement they be.

Aunswere.

If the first begotten among the Apostles, ought to be Lorde ouer all the rest, then forasmuch as Andrew was called before Peter to the office of an Apostle, Peter shuld not take the Lordship away from him, which of right should haue a better title vnto it. But truth it is, that Christ is the first begotten among his bretheren, and he is onely the Lord of all. And the worthinesse of his first begotten, which was shadowed in the first begotten of the olde Testament, is fulfilled in Christ himselfe. Now, because the kingdome of Christ is altogether spirituall, he may be accounted greater, higher, & more excellent, not that is first borne to Christ in this world, nor he that is richer or more nobler after the flesh, nor he that is better learned: but he that excelleth more in godlinesse, and hath receiued more light and strength of the holy Ghost. And whereas Peter vsed oftentimes to speak first because of his boldnesse, yet followeth

it not of that, that he had authoritie and dominion ouer the reſt of the Apoſtles. And where the Bées haue an head and gouernor, yet it cannot be that one Bée ſhould gouerne all Bées in the world, but onely thoſe that be in the ſame hiue. And one Crane to be guide to .xx. or .xxx. Cranes, yet it is vnpoſſible that all the Cranes in the world ſhould followe this one Crane. So neither can it be that one Biſhoppe can haue the cure of all the ſoules in the worlde: for experience teacheth, that when one Shepheard hath the charge of a thouſand ſheepe, it is as much as he is able to doe to feede ſo many and to order them well. If he cannot rule a thouſand, much leſſe can he order 7. or 8. thouſand. So that by theſe reaſons, the Biſhop of Rome may be gouernour of all the ſoules within his owne Dioceſſe, and no further.

The .2. reaſon.

As the Iewes in the old Teſtament had (by the wil of God) one chiefe Prieſt aboue all other, ſo the Chriſten men now a dayes muſt haue one Pope.

Aunſwere.

The Iewes in thoſe dayes were but a few, and all knit and toyned togethers in one narrow place, whereas now the Chriſtians be innumerable, and are diſperſed throughout the whole world, wherefore that thing which according to the will of God was méete for them then (that is to ſay, that they ſhould haue one chiefe Prieſt in earth) cannot agrée now with vs in theſe dayes. For the high Prieſthood of the Iewes, ſhadowed not the high Prieſthood of the Biſhop of Rome, but the high Prieſthood of Chriſt. Wherefore that high Prieſthood of the Iewes after a certaine time had an ende, Chriſt is the chiefe Prieſt, not after the order of Aaron, but after the order of Melchiſedech, not of the tribe of Leuy, or of the ſtocke of Aaron, but of the Tribe of Iuda, and of the ſtocke of Dauid. He was not choſen as other chiefe Prieſts be choſen of other Prieſts, who doe not alwaies chuſe the beſt, but he was choſen of his eternall and heauenly father, when he ſayd: Thou art my ſonne, this day haue I begotten thée. And the other chiefe Prieſts were annointed with a materiall Oyle, but Chriſt was annoynted with ỹ holy ghoſt. And they had on ſuch garments as Moſes appointed by Gods commaundement; but the apparel of Chriſt, was the whole com-

pany

pany of vertues. They offered incense and brute beastes, but Christ offered himselfe vpon the Crosse. They entred into the Holy of the holiest, but Christ entred into Heauen, and sitteth now at the right hand of the eternall father, &c. So that Christ was chiefe Priest after the order of Melchisedech, which was much more excellent then was the order of Aaron. Bar. Ochin.

The. 3. reason.

Vnto thee will I giue the keyes of the kingdome of heauen, and whatsoeuer thou bindest in earth, shall be bound in Heauen, &c. Loe, saith he, in that he saith, whatsoeuer thou bindest in earth, he excepteth nothing, therefore I may make lawes, and binde both King and Emperour.

Aunswere.

When Christ, as he had no worldly kingdome, euen so he spake of no worldly binding, but of binding of sinners. Christ gaue his Disciples the keye of the knowledge of the Lawe of God, to binde all sinners, and the keye of the promise, to lose all that repent, and to let them into the mercie, that is layed vp for vs in Christ. Tindale. *Math. 16. 19.*

The. 4. reason.

All power is giuen me in heauen and earth, goe ye therefore and teach all Nations, baptising them in the name of the Father, and of the Sonne, and of the Holy Ghost, teaching them to keepe all that I commaund you, and behold I am with you vnto the worlds ende. Loe, saith the Pope, Christ hath all power in heauen and earth without exception, therefore all power is mine, & I am aboue all Kings and Emperours in temporall iurisdiction, & they but my seruaunts, to kisse not my fete onely, but my. A. also if I list not to haue them stoope so low. Tindale. *Math. 28. 20.*

Aunswere.

When Christ (as I said) because he had no temporall kingdome, euen so he ment of no temporall power, but of power to saue sinners, which the processe of the text declareth, by that he saith: Goe ye therefore & teach and baptise, that is, preach this power to all Nations, & wash them of their sins, through faith in the promises made in my bloud. Tindale.

The. 5. reason.

The Priesthod being translated, the law must nedes be translated also, &c. Now saith ỳ Pope, ỳ priesthod is translated vnto me, *Heb. 7. 12.*

me, wherefore it pertaineth vnto me, to make lawes, and to binde euery man. Tindale.

Aunswere.

The Epistle meaneth no such thing, but proueth euidently, that the Ceremonies of Moses, must cease. For the Priest of the olde Testament, must nedes haue bene of the Tribe of Leuy, as Aaron was whose dutie for euer was the offering of sacrifices. Wherefore when that Priesthode ceased, the Sacrifices and ceremonies ceased also. Now that Priesthod ceased in Christ, which was a Priest of the order of Melchisedech and not of the order of Aaron, for then he must haue bene of the Tribe of Leui, and that he was not, but of the Tribe of Iuda, and of the sede of Dauid. Wherefore they that are vnder Christs Priesthode are not vnder the sacrifices or ceremonies. And of this manner iuggle they with all the Scripture, which falshode least the laye men shoulde perceiue with reading the processe of the text, is all their feare, whatsoeuer they pretend. Tindale.

Moe of the Papists reasons, for the Popes supremacie.

Vide per cra. to. 1. cou. to. to

Peter drewe his sword, and cut of Malchas eare: therefore the Pope is head of the Church. The world was finished in. 7. daies: therefore none must marrie within. 7. degræs of kinred. God made two great lights, the Sunne & the Mone: therefore, as much as the Sun is brighter then ỹ Mone, so much ỹ Pope is greater then the Emperour. The Prophet saith, Behold the face of thine annoynted: this saith the Pontificall, is a Bishops prayer ouer the Popes Legate, when he knæleth before the Altar. Behold I send my messenger to prepare the way before thy face, saith God by the Prophet Esay: the Pontificall, this is a Prophecie fulfilled when the Popes Legate mæteth the Emperour, to receiue him into any Citie. I haue found Dauid my seruaunt, and annoynted him with holy Dyle. My Loue is beautifull among the daughters of Hierusalem: this they apply to Kings & Quænes, when the Clergie receiueth them personally into their Churches. The Prophet saith. Sprinkle me Lord with Hisope, & I shall be cleane: that they apply to the Priest sprinkling with holy water. Lift vp your heads O ye gates, & ye euerlasting dores, lift vp your selues: that is, when

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the Clearke openeth the Church doze, for the Priest to come in with the Crosse on Palme Sunday. Ten thousand such applications and expositions are in their bookes, such as no bedlem man could deuise moze vaine and foolish. Deering.

¶ Luke. Vniuersall head.

How the Popes Doctors, proue him the head of the Church.

Nicolaus Cusanus saith: The truth cleaueth fast to the Popes chaire, therefoze the members vnited to the chaire, and ioined to the Pope, make the Church.

Iohannes de parisijs saith: There shall be one flocke & one shepheard, which thing cannot be taken of Chzist: we must nædes vnderstande it of some other Minister that ruleth in his stæde. *Ioh.* 10. 16

Hosius saith, It is so necessary a thing, that one onely man, ouer rule the whole Church, that without the same the Church cannot be one.

The Canonists say, It is plaine that therefoze the Church is one, because that in the whole vniuersall Church is one supreame head, that is, the Pope.

They alledge S. Hieroms wozds to the same purpose: The saftie of the Church hangeth of the wozship of the high Priest, meaning the Pope Peters successour. But S. Hierome meant not thereby the Bishop of Rome, but euery seuerall Bishoppe within his owne charge: euerye which Bishop he calleth the high Priest.

Of the Popes triple crowne, and signification thereof.

A man can receiue nothing, except it be giuen him from aboue. *Iohn.* 3. 27

¶ If a man can receiue nothing, except it be giuen him from heauen, that howsoeuer humaine wisedome bzaggeth and boasteth it selfe, yet notwithstanding it cannot haue in verye dæde, that which it hath not receiued from heauen, although the wozld attribute the same vnto him. Therefoze although the Bishop of Rome to signifie his power and authozitie, in heauen, earth and in hell, weareth the triple crowne on his head, and would haue all men to wozship the same, being hærein like vnto Iupiter (of whom the Poet faigneth with the triple scepter, yet notwithstanding, because he hath receiued the same Triple crowne.

from

from Constantine as some affirme and not from heauen, he sheweth himselfe to be vain-glorious, and nothing inferiour in pride to Lucifer. And whereas his faulters and defenders obiect vnto the Church it skilleth not, for it is not written here by the Euangelist, except it be giuen him from the Church, but he saith, except it be giuen him from heauen. Marl. vpon Iohn. fol. 90.

How the Pope blasphemeth God.

The Bishop of Rome ought to be abashed, ashamed, and to abhorre his owne pride. For in this he outragiously doth offend God, and blasphemeth him, in that he presumeth to take this high name from our Bishoppe Christ, in that he taketh away (as much as lieth in him) the glory of God, the Maiestie appertaining to Christ, in that he taketh vpon him these names onely appropriate to Christ. Summus Pontifex, maximus Pontifex, vniuersalis Pontifex. The highest Bishop, the greatest Bishop, the vniuersal Bishop of al the world. I much meruaile how he dare be so bolde to vsurpe and take these great names vpon him. Greater blasphemie can there not be, then to take from God, that that naturally belongeth vnto him, then to take from God his glory and honour, then to vindicate and take vpon him such high names, as beseemeth no Christen man to vsurpe. God said by his Prophet: Non dabo gloriam meam alteri, I will not giue my glory away to any other, to any creature, he doth reserue that glory, that laud and honour that belongeth to him, vnto himselfe, no man to attempt so far, no man to take so much vpon him. B. Langland in the b. of. Ma. fo. 1251

The pope blasphemeth.

How the Pope is an Idoll.

Zac. 11. 15 And the Lord (saith Zachary) said vnto me: Take yet vnto thee the instrument of a foolish Shepheard, for loe, I will raise vp a Shepheard in the lande, which shall not looke for the thing that is lost, nor seeke the tender Lambes, nor heale that that is hurt, nor feede that that standeth, but he shall eate the flesh of the fat, and teare their clawes in peeces. O Idoll Shepheard that leaueth the flocke. The sword shall be vpon his arme, and vpon his right eye, his arme shall be cleane dried vp, & his right eye shall be vtterly darkened. ¶ Who exerciseth this tyranny ouer the people, and the Princes too, eating them to the bones, yea bones and all, deposing them, destroieng them, and

pilling

pilling their kingdomes with insatiable extortions, but ỹ Pope. The Popish glosses ascribe it to Antichrist, but they describe the Popes practises. A Pastor in the land (saith Lyra) that is, Antichrist to rule therein, that shall not visite the forsaken, that is, he shall doe no worke of godlinesse, but shall be of great cruelitie toward the iust, and therefore he saith, and shall eate the flesh of the fat, that is by spoyling of their goods, and teare their clawes in pæces by afflicting and killing them. Againe, what Pastour may better be called an Idoll than this Antichrist the Pope? That is called an Idoll (saith Lyra) that is worshipped for God, and is not God. And so shall it be of Antichrist, that shall sit in the Temple of God as though he were God. O Pastour and Idoll (saith the Glose) thou art so wicked that thou shalt not be called a worshipper of Idols, but shalt be called an Idoll, while thou wilt be worshipped of men, who leaueth the flocke to be deuoured of Beastes, that the Lorde had alwaies kept. This Pastour shall therefore arise in Israel, because the true Pastour had sayd, I will not fæde you. This Pastour by an other name, is called the Abhomination of desolation, that shall sit in the Temple of God, as though he were God. Therefore the ſ word of the Lord shall be vpon his right arme, & vpon his right eye, that the force of him, & all ỹ bosting of his might, might be dried vp & withered awaye, & the knowledge that vnder a false name he promised to himselfe, shall bæ obscured with eternall darknesse. I. Bridges, fol. 1092.

The pope is an Idol

In what respect the Popish Church may be called Catholike.

As a certaine scholer of Oxford, by a certaine woman, whom other praised (did merily say) she was a Catholike woman, meaning a common queane. So the Popish Church in like sence is a Catholike Church, that is to say, a common strumpet prostitute to all Idolatry, and not the chast spouse of Christ, &c. I. Bridges, fol. 165.

Catholik.

What the Pope saith of himselfe.

I cannot erre, I haue all lawes both temporall & spirituall in my brest: I am aboue all general Councels: I may iudge al mẽ, but all ỹ world may not iudge me, be I neuer so wicked: I am king of kings, & lord of lords: I can do whatsoeuer Christ himself can do: I am all & aboue all: all power is giuen to me as well in heauen as in earth, &c. What

the popes pride.

What the Popes owne lawe saith.

Distin. 40 Si Papa.

If the Pope care neither for his own healthy, neither for his brothers, be found vnprofitable and negligent in his workes, further, apt to no good, that hurteth himselfe and other, leadeth with him people innumerable by Legions vnto the Diuell, to be punished with him in paines most dolorous for euer: being, Pope, no man should presume to reprehend his faults, for he iudgeth all men, and is to be iudged of no man.

How the Pope hath power ouer Angells.

Angels.

The Pope (saith Felinus) hath Christs lieuetenauntship, not onely ouer things in heauen, ouer things in earth, ouer things in hell, but also ouer the Angells both good and badde.

Iewel. fol. 543.

How the Pope is the Diuels Viceregent, and Antichrist.

Vicere-gent.

It is most certaine that the Pope is Vicar to the Prince of this world, and the Diuell is said in the Gospell to be the Prince of this world. Who doubteth then, but if the Pope bee Vicar to the Prince of this world, he is Viceregent to the Diuell: and as Iesus Christ appeared to this world to vndoe the workes of the Diuell, so likewise the Diuell hath made the Pope, who is his Neatheard here vpon earth, to appeare to the world to vndoe the workes of Iesus Christ. And therefore the Pope studieng diligently to obay the will of his Prince fully, is forced dayly to be contrary to Iesus Christ, and what is this but onely to be Antichrist.

F. N. B. the Italian.

POWER.

How neither Pope nor Priest hath power to forgiue sinnes.

De pœni. dist. 1. verbum Dei.

The word of God forgiueth sinnes, the Priest is the iudge, the Priest executeth his office, but he exerciseth no right of power.

Augu. de stal. Para.

The Lord hath graunted the office of baptising to manye, but the power and authoritie in Baptisme to forgiue sinnes, he hath reserued onely to himselfe. So saith Ambrose, it is our

Ambr. de pen. li. 2 ca 7.

part to remoue the stone from the graue, (by preaching, by counsell, and by exhortation) but it is the Lords worke to raise vp the dead, it is the Lordes worke to bring him from the pitte,

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It is not the ambassadour: it is not the messenger, but the Lord himselfe that hath saued the people: the Lord remaineth alone. For no man can be partner with God in forgiuing sins. This is Christs onely office, that hath taken away the sinnes of the world. And yet is not the Priests office void of power. He hath power and commission to open the will of God, and as S. Paule saith, to speake vnto the people, euen as in the person of Christ. So Tertulian saith: The chiefe Priest, that is to say, the Bishop, hath right and power to giue Baptime. But as S. Austen saith: God gaue the ministerie (of remission of sinnes) vnto his seruaunts, but the power thereof, he retained vnto himselfe, &c. Amb li. 9 Epist. 76 2. Cor. 5. Tertul. de baptismo Augustin Iewel. 158.

How all power is in and of God, and not in man.

Thou couldest haue no power against me, except it were giuen thee from aboue. ¶ Here we doe learne, that all power is of God. Yea, the power of darkenesse, which God causeth to raigne for our sinnes and disobedience to him & his word. Iob. 34. Whosoeuer therefore resisteth any power, he doth resist the ordinaunce of God, and so purchaseth vnto himselfe vtter destruction & vndoing. Let also Magistrates remember, of whom they haue receiued their power, and vse their authoritie according to the will of him, vnto whom they must render accompt of all their doings. Ioh. 19. 11 Sir. I. Checke.

How the higher powers are to be obaied.

The powers that be, are ordeined of God. ¶ We are bounde in all manner of things to obaye the Magistrates, sith that they are the ordinaunce of God, whether they be good or euill, vnlesse they command Idolatry and vngodlinesse, that is to say, things contrary to true Religion. Then ought we to saye with Peter, We ought rather to obaye God then men. But we must beware of tumult and insurrection. The weapon of a Christian man in this matter, ought to be the sword of the spirite, which is Gods worde, and prayer coupled with humilitie and due submission, and with heart ready rather to dye, then to doe any vngodlinesse. Rom. 13. 2 Sir. I. Checke.

Let euerye person be subiect to the higher Powers. ¶ This (saith Chrisostome) is ordained to the Ecclesiasticalls and Cleargie, and to the Monkes or any other whatsoeuer it

be. For thy obedience and subiection doth not alter thy seruice towards God. ¶ By what title (saith Saint Barnard) is it (speaking of the temporall sword) that the Pope selleth these things it is not according to the right vse Apostolicall, for Saint Peter could not giue that which he himselfe had not, but hee hath left to his successours, that which he had, to wit, the order of the Churches. Item, saith he, your powers are not ouer possessions, but ouer the sinnes, forasmuch as ye haue receiued the keyes of the kingdome of heauen, not to be great Lords, but to haue the correction of vices, which dignitie seemeth greatest to you, to forgiue sinnes, or to distribute possessions? There is no comparison. These earthly superiorties haue their Iudges, which be Kings of the earth: And wherefore vsurpe you the Office, dignities and lymittes of other men. Learne (saith he) to haue a Spade to delue and dresse the Vineyard of the Lord, & not to beare a Scepter. And yet more it is (saith he) a cleare thing, that all Lordships is forbidden to the Apostles. Go then then which vsurpest the title of an Apostle in ruling Lordlike, goe where the authoritie and power is sette in the Apostolike seate, &c. Theodore. Beza.

What absolute power is.

Absolute power is that, which is altogether frée, and is neither gouerned or restrained by the law or will of any other. The limitted power is not frée, but subiect to an absolute or greater power of another, which cannot of it selfe doe euery thing, but that onely that the absolute power or greater authoritie doth suffer to be done, and suffereth it vnder certaine conditions, &c. Bullinger, fol. 837.

PRAIER.

What Praier is.

PRaier is a mourning, a longing and a desire of the spirite to God-ward, for that which she lacketh, as a sicke man mourneth and sorroweth in his heart longing for health. Tindale. fol. 81.

Againe, Prayer is either a longing for the honour of the name of God, that all men should feare him and keepe his precepts and beleeue in him: neither to giue God thankes for benefits

neſſes receiued: either a complaining and a ſhewing of thine owne miſerie and neceſſitie, or of thy neighbours before God, deſiring him with all the power of thine heart to haue compaſſion and to ſuccour thée and them. Tindale.

¶The true and acceptable prayer conſiſteth not in a rabblement of words nor yet in the behemencie of the voice, but in the ſtedfaſtneſſe of our beléefe, in the beautie of our deſires, and in the pure intentiue thought of our hearts, fixed on Gods diuine mercie, at ſuch time as we doe pray.

¶God hath giuen vs a ſpeciall comaundement to pray, promiſing to heare and graunt our requeſts. Wherefore it is requiſite when we powre out our feruent praiers vnto God, that we haue a ſpeciall regard vnto the promiſe, for except the Lord had promiſed to heare vs, we could obtaine nothing by our prayers. And whenſoeuer we obtaine any thing in our prayer, we may not attribute the graunt thereof to our praiers or worthineſſe, but onely vnto his mercifull promiſe.

¶Prayer (ſaith Auguſtine) is the deuotion of the minde, that is to ſay the turning vnto God by godly and humble affection, but we (ſaith Muſculus) define it thus: that the praier which may appeare vnto God, is the affection and bewayling of an afflicted heart, wherby the ayd of God is moſt humbly beſought, whether the ſame be done with words or without wordes, by wayling alone and ſighes. Muſculus. fol. 485. Augu. de ſpi. & an. cap. 5.

¶The right forme and affection of prayer, commeth by the holy Ghoſt, who maketh interceſſion for vs, not that hee prayeth and mourneth, but that he ſo ſtirreth our hearts, that we lift them vp to heauen earneſtly and feruently, which is the true prayer. *Rom.* 8. 26

Heare my prayer O God. ¶True prayer is an earneſt and affectious communication of the heart with God, and a diligent conſideration of the things that want in vs, concerning the ſéeking of his glorye, and doing his will, with a burning and feruent deſire of the ſpirite, that requyreth him to repaire and amende, that which wanteth in vs. Pſa. 5. 1. Pro. 15. 29. Euery godly wiſh, alſo, is a good prayer. T.M. *Pſa.* 102. 1

What els is prayer, then a record of the faith that we haue to God-ward: for by calling vpon God without Hypocrisie, we witnesse openly that all our welfare lyeth in him, and that he is the onely party to whom we ought to flye for succour. And (to be short) by calling vpon God we yelde him the glory that belongeth vnto him, and which he reserueth vnto himselfe, &c. Cal. vpon Iob. fol. 205.

¶ The sincere prayer which is appoynted of God, is vsed to inflame the heart of man with a feruent desire to seeke God alwaies in true faith, and euermore to haue recourse to him in all his needes, and the rather to receiue his benefites with a thankful mind, when he is certified by prayer, that all benefits doe come from his bountifull hande, and finally to confirme weake mindes, so that they shall not haue cause to doubt in Gods prouidence, when they see God doth stirre them vp, yea, doth commaund them to call vpon him in their necessities by Iesus Christ, & doth promise them ỹ he will heare their prayers through the same Iesus Christ, whensoeuer they call vpon him, that they may render thankes vnto him, and glorifie his holy name. Neither will God haue vs make our prayers without his Temple, that is Iesus Christ his Sonne, in whom his Deitie dwelleth effectually. For as he hath giuen vs our being and the knowledge of him, by the meanes of his Sonne, so will he likewise haue vs to aske of him by this meanes, & not by any other. And therefore whosoeuer doth praye and offer vp his petitions to any other then to God onely, or doth seeke any other meanes then Iesus Christ to offer them by, without doubt he doth both against the commaundements, and against the promise of God, and doth sinne grieuously in Gods sight. F.N.B. the Italian.

¶ Prayer is the ordinarie instrument to attaine all things that are needefull for vs of God. Or thus: Prayer is a lowly lifting vp of ỹ minde vnto God, in desiring ought at Gods hand, or yeelding thankes for benefits receiued. Hemmyng.

We are taught by Ose how we should pray.

The Prophet Ose telleth vs how we should praye: Lord saith he, take away mine iniquitie, and receiue (if I haue any) my goodnesse, and I will giue thee the Bullockes and Sacrifices of my lippes. *Ose. 14. 2.*

The

The meaning of this place following.

But when thou praiest, enter into thy chamber. ¶ The heauenly schoolemaster when he minded to set out the best rule of praieng, commaunded vs to goe into our chamber, and ther the doores being shut, to pray to our Father which is in secret, that our Father which is in secret may heare vs. For when he hath drawen them away from the example of Hypocrites, which with ambitious boasting showe of prayers, sought the fauour of men, he therewithall addeth what is better, namely to enter into our chamber, and there to praye the doore being shutte, in which words (as I expound them) he willeth vs to seeke solitarie being, which may helpe vs to descend and to enter throughly with our whole thought into our heart, promising to the affections of our heart, that God shall be neere vs, whose Temples our bodies ought to be. For he ment not to deny but that it is expedient also to pray in other places: but he sheweth that praier is a certaine secret thing, which both is chiefly placed in the soule, and requireth the quyet therof, farre from all troubles and cares. Cal. in his Insti. 3. b. cha. 20. sect. 29. *Mat. 6. 6.* *of praieng in secret.*

¶ Luke. Chamber.

¶ When thou wilt pray (saith Christ) goe into thy Closet, & shut the doore vpon thee, and pray vnto the father in secret. ¶ He spake not to this intent to restraine the praiers of his faithfull vnto chambers & closets, but to admonish them that they shuld specially eschew the fault of ostentation and boasting, which the Pharesies vsed in their prayers, praieng openly at the corners of the streetes, and in the Synagogues to be seene of men, and to be taken for deuout folke, and vnder that pretence to deuour and spoyle the houses of widowes, &c.

¶ What doest thou seeke, an apt and holy place, when thou wouldest pray vnto God? Cleanse thine own inward partes in scouring out all naughtie desires from thence, prepare thy selfe a secret corner in the quietnesse of thy heart. When thou praiest in the Church, pray within thy selfe, and so doe alwaies, that thou maist be the Temple of God, for there God doth heare where he doth dwell. Thus saith he: by which words it appeareth sufficiently inough, that euen in his daies many of ỹ Christians were so fallen backe to the superstitions of Temples & Churches, not onely in seruices but in praiers also, that they

thought the prayers were more effectuall in Churches, then in other places, which they toke to be as prophane, and not mete for prayer. Musculus fol. 489.

How prayer for the dead auaileth not.

Cipriane. When we be once departed out of this life, there is no more place of repentaunce, there is no more effect or working of satisfaction: life is here either lost or wonne: euerlasting saluation is here prouided by the due worshipping of God, & the fruites of faith. Then he shal be without fruite of repentance, and griefe of paine: In vaine shall weping be, and prayer shall be of no force nor effect. Cypr. in his first treatise against Demetrius.

Hierom We know in this world, we can be helped one of another, either with prayer or with counsell, but after we be come once before ỹ iudgment seate of Christ, neither Iob nor Daniel, nor Noe is able to pray for any body, but euery man shall beare his owne burthen. Hierom in his. 13. questi. &. 2. chap.

Chrisostō When thou doest heare that our Lord did rise againe naked, cease I pray thee from the mad expence of the burieng, what meaneth this superfluitie and vnprofitable dispence, which vnto them that make it, bringeth hurt, and no profite to the dead, but rather harme. Chrisost. in his. 48. homil. vpon the 20. of Iohn.

2. *Mac.* 12. 44. For if he had not hoped that they which were slaine should rise againe, it had bene superfluous and vaine to praye for the dead. ¶ From this verse to the ende of this Chapter, the Grekes text is corrupt, so that no good sense, much lesse certain doctrine can be gathered thereby. Also it is euident, that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, & also the Authour of this booke acknowledging his own infirmitie, desired pardon if he haue not attained to that he should. And it seemeth that this Iason of Ceronean, out of whom he toke this Abridgment, is Ioseph Bengorion, who hath written in Hebrue. 5. bookes of these matters, & intreting this place, maketh no mention of ỹ praier for the dead. And though Iudas had so done, yet particular example is not sufficient to establish a doctrine, no more thē Ziphorahs was to proue that women might minister the Sacraments. Exo. 4. 25. Or the example of Razis, that one might kill

kill himselfe, whom this Author so much commendeth. 2. Mac. 14. 41. Geneua.

Truly I thinke that Iudas beleeued that ther shuld be a resurrection, as the text prayled him saieng: Thinking well and deuoutly of the resurrection of our flesh, & they that beleeued wer yet so rude & ignorant, that they thought they shuld rise but to obtaine a carnall kingdome, and haue their enimies subdued vnder them without rebellion. And thereto sticke the Iewes vnto this day. And it is most lyke that this should be his meaning, we shall all rise againe and possesse this lande in peace, & these men which are slaine, are out of the fauour of God, because they haue contrary to the lawe. Deut. 7. toke of the Idolls oblations, therefore it is best that we send a Sacrifice to Hierusalem to pacifie ỹ wrath of God towards ths, lest when they rise again, ỹ Lord shuld send some plague among vs for their transgression which they committed while they were here liuing. If any man can better gesse, I am well content to admit it. But this is plaine inough, he thought that this sacrifice coulde not helpe them, before they shoulde rise againe, which doth fully destroy Purgatory: for where he saith that it were void & vaine to praye for the dead, except they shoulde rise againe, is euen as much to say vnto him that hath any wit, as that this prayer & sacrifices can doe them no good, before they be risen againe frō death: for els wer it not in vaine to pray for them, although they should neuer rise againe. As by this example, if I say to a man, that he shall neuer obtaine his purpose, except he shuld sue to the kings grace, it is euen as much to say to a man that hath any wit, he shal neuer obtaine his purpose, before he hath sued to the kiugs highnesse. I. Frith.

It wer an hard matter for a man to teach ỹ ther wer any sacrifices, & praiers vsed in ỹ Apostles time for ỹ faithfull whē they were departed. But afterward it fell out by ỹ good zeale of the Bishops, ỹ ther was a solemne remembrance kept of thē which died in ỹ Lord, specially of Martirs, & ther were also sacrifices offered, I meane of thanks-giuing, but they wer not done for ỹ dead to auaile to their saluation, but for ỹ faithfull ỹ wer aliue, that their hearts might be the better confirmed in the faith of Christ. Of these sacrifices, Cypriane maketh mention, how they vsed to offer sacrifices for ỹ martirs, Laurētius, Ignatius & ỹ rest.

Wherefore it appeareth that they had not the same manner of Sacrificing for the dead at that time, as it is now vsed in the Popery. They did sacrifice for the Martyrs, but so that they did not pray for them at all, as Augustine doth also testifie, so that this sacrifice for the dead, had no praier for them ioyned with-all, but for the faithfull which were alyue.

Musculus, fol. 493.

Ireneus against Valentinus.

To leane (saith Ireneus) vpon the holy Scriptures, which are the sure and vndoubted truth, is to builde his house vppon a sure and strong Rocke. But if leauing it (I meane the trueth of the Scriptures) any man doe sticke to some other doctrines, the same is to build his house vpon the vnstedfast Sand, where it shall easely fall. ¶ The Canonicall Scriptures make no mention at all of the praieng for the dead, therefore (saith Ireneus) if we doe follow the doctrines of men in this point, it is none other but to build vppon the vnstedfast Sande.

Holy scripture alloweth no praieng for the dead.

I. Veron.

Ambrose de vir li. 4

We doe (saith Ambrose) condemne by right all newe things that Christ hath not taught. For Christ to the faithfull is the way: if Christ therefore hath not taught this that we teach, we doe also iudge it detestable. ¶ If it cannot be proued by Christs holy Gospell and word, that he hath not taught vs to praye for the dead, then whosoeuer teacheth that doctrine, we may iudge it by the word of Saint Ambrose, to be detestable.

I. Veron.

Tertulian Cipriane.

We doe make Sacrifices and Oblations for the dead, euery yeare on a certaine day saith Tertulian. This with another place of Cypriane doth the Papists obiect, to make for the praieng for the dead.

Aunswere.

This word Oblation and Sacrifice, among these auncient Writers) is taken for an Hymne of laude and praise, & for an earnest thanks-giuing, or els for a thankfull and solemne commemoration or remembrance of them ỳ were dead in the faith of our sauiour Iesus Christ. For in the olde time when any of the bretheren was deceased, the Superintendent, Bishoppe or Minister, did giue thankes vnto God for him. And sometime made a funerall Sermon, as Ambrose did for Theodotus.

The

The people did also pray and thanke God that he had vouchsafed to call their christen brother or sister out of this world in the fayth of his sonne Iesus Christ, beseeching him that hee woulde giue them grace to depart in the same beliefe.

I. Veron.

How praier in a straunge tongue profiteth nothing.

The Grekes name God in the Greke tongue, and the Latines in the Latine tongue, and all seuerall nations pray vnto God and praise him in their owne naturall & mother tongue, for he that is Lord of all tongues, heareth men praieng in all tongues, none otherwise then if ther were one voice pronounced by diuerse tongues, for he that ruleth the whole world, is not as some one man that hath gotten the Greke or Latine tongue, and knoweth none other. Origen in his. 8. booke against Celsum. Origen. Prayer in a straūge tongue.

What profit is there in speach be it neuer so perfect, if the vnderstanding of the hearer cannot atteine vnto it. For there is no cause why we should speake at all, if they vnderstand not what we speake, for whose sake we speake, that they may vnderstand vs. August. in his. 4. b. and. 10. chap. of Christ. doct. Augustin.

Vnlesse I speak that you may plainely and clerly vnderstand, but onely shew my selfe to haue the gift of tongues, yee shall depart away, hauing no fruite of those things that ye vnderstand not. For of a voice that ye know not what profit can ye haue. Chrisost. in his. 35. Homil. vpon the. 1. Cor. 14. Chrisostō

Some entring into the Church, stretcheth forth and draweth at length their praier, till they haue sayd a thousand verses, as though the great number of wordes were needfull before God, as though he knewe not what thou doest aske, which knowest before thou think: euen they wot not what they say. Their lips onely moueth, and their mind is without fruite, and his eares are vnto them deafe. Thou heares not, that is, vnderstandest not, and takest no heede of thy praier, and yet thou wilt that God shall heare thy praier. Chrisostome in his. 12. Homil. of the woman of Cana. Chrisostō Praier standeth not in many vvords.

Of Common praier.

Saint Basil in the vsing of Common praier in his time saith thus: In our praiers that we make vnto God, we raise Basil.

vp such a sound of the voices of men, women, & children, prayeng togethers, as if it were the noise of the waues beating against the sea banks. ¶ By this it appeareth that in S. Basils time, men, women, & children, song in the church altogether.

Of praier and fasting.

Mat. 17. 21 This kinde goeth not out but by praier and fasting. ¶ Satan & the flesh which are our most mortall enimies, are ouercome by faith, praier, & true abstinence or soberneſſe of liuing, if we vse the same according to Gods word and the doctrine of Christ. Sir. I. Cheeke.

Praier and fasting.

¶ The best remedy to strengthen the weake faith is prayer, which hath fasting added vnto it, as an helpe to the same. Geneua.

How praier ought to be made according to Gods will.

Saint Austen vpon the fortie Psalme sayth, Call vppon God with praise and thankes-giuing, and not with reprehention, for why when thou callest vpon him to destroy thine enimie, when thou wilt reioyce of an other mans hurt, and callest God to that euill, thou makest him partaker of thy malice. For why? thou supposest God to be as thou art, therefore it is said vnto thee in an other place: These things hast thou done, and I held my peace. O thou wicked creature, thou doest coniecture that I would be like thee. Hetherto Austen. Now therfore our praiers must be made after the rule of the Lords, and we must euermore pray with these exceptions, Thy will bee done and not ours. Biblian. fol. 109.

Our praier must bee after gods will.

What modestie ought to be vsed in praier.

Let these wordes (saith Cipriane) and praiers of such as praie, be orderly gouerned, kæping modestie & shamefastneſſe. Let vs thinke we stand in the sight of God. God his eyes must be delighted, both in the iesture of our bodyes and manner of our words. For as it is the part of an impudent person to vse clamorous shoutes in praieng, so contrariwise, it beſeemes a shamefast person, to praye with modest prayers. Some foolishly imagine that praier is made either better or worse, by the iesture of our bodyes. Therefore let them heare Saint Austen. li. 2. ad Simplicianū. queſt. 4. saieng. It skilleth not after what sorte our bodyes be placed, so that the minde

Praier stãding, kneeling, lieng, or sitting, is allowed in holy Scripture.

minde béeing preſent with God, bring her purpoſe to paſſe. For wée both praye ſtanding as it is written, the Publicane ſtoode a farre of: and knéeling, as we reade in the Acts of the Apoſtles: And ſitting as did Dauid and Helias: And vnleſſe we might praye lieng, it ſhould not haue bene written in the Pſalmes, euery night waſh I my bed. For when any man ſæketh to pray, he placeth the members of his bodye after ſuch a manner, as it ſhall ſéeme moſt méete vnto him for the time, to ſtirre vp his deuotion. Bullinger. fol. 929.

To pray continually, how it is vnderſtood.

There were a ſort of heretiks Maſſaliani of their firſt Captaine Maſſalianus, which vnder the pretence of long praieng, did ſtudye to liue idlely, and condempned all manner workes and labour of the handes, alleadging for themſelues a great ſorte of Scriptures, but ſpecially this place of Saint Paule: Orate ſine intermiſsione, doe yée praye continually, to this they ioyned the example of the primitiue Church, which when Saint Peter was caſt in priſon by Herode, prayer was made without ceaſing of the congregation vnto GOD for him. Also that our Sauiour Chriſt did teach his Diſciples, that they ſhould alwayes praye and neuer ceaſe. And alſo that the Prophet Dauid ſayth, I will alwayes praiſe the Lorde, euermore ſhall his praiſe bée in my mouth. Vpon theſe places did theſe heretikes ground their errours, which they vnderſtood not aright. For God hath ſet this generall order for all men: Sixe dayes ſhalt thou worke and doe therin all thy buſineſſe, but vppon the ſeauenth daye thou ſhalt doe no bodely labour, neither thou nor thy ſeruaunt, nor thy cattell, for in ſixe daies the Lorde made heauen and earth, the ſea, and all that therein is, and vpon the ſeauenth daye hée reſted, and ſo ſhalt thou. Saint Paule ſayth, he that laboureth not, let him not eate. And againe, if any prouide not for his owne, and ſpecially for them of his houſeholde, the ſame hath denied the faith and is worſe then an Infidell. And ſo he commaundeth ſeruants to bée ſeruable vnto their maiſters, and to doe their worke truely behinde their backes, as well as before their faces. Now to declare ỹ true meaning of ſuch ſcriptures as ſæmed to make for the Maſſalians, S. Auſten ſaith on this wiſe: All ſuch places of the Scriptures as ſæme to commend continuall

1. *Theſ.* 5. 17
Act. 12.
Luke. 18.
Continual praieng.
Deut. 5. 13
2. *The.* 3. 10
1. *Tim.* 5. 8
Auguſtin.

prai-

praieng, are to be vnderstood of the learnedst, the feruent & perpetuall desire that we ought to haue to praye, wherof we haue
Luke.2.36 an example in that holy widowe named Anne, the daughter of Phanuel: Quæ non discedebat de Templo, ieiunijs ac deprecationibus seruiens nocte ac die. In which wordes we must graunt the tropicall speach called Hiperbole. For it cannot bee auoided but that this holy woman did eate, drink, and was sometime occupied about her necessarie businesse at home. But because she was most commonly in the temple praieng, therefore the Euangelist saith, that shee was there night and daye: So that the Saints do fulfill this Scripture, praieng continually, when they pray often and feruently to God. And if anye
Question Long praier. man now should aske this question, forasmuch as Christ hath forbidden much babling in the time of praieng, whether do they sin or no, which do pray long. To this is answered thus: In a case they sinne, and in a case they sinne not, but doe verye well and godly. In case they put their trust in their long praieng, thinking that therefore they shall be heard as the Gentiles doe, then they sinne as they doe, and are condempned by the sentence of Christ in the Gospell: But if they praye long with feruent faith and true deuotion, then they sinne not: no though they pray with often repeating of one praier: but they folow ỳ example of Christ, which in mount Oliuete did oftentimes repeate one praier, which in effect was none other but this: Pater si possibile est, transeat a me calex iste. Wherefore Saint Austen most holyly and truely maketh a distinction betwixt Multum loqui, & multum precari: Much babling and long praieng. To pray long with godly and deuout exercising of the heart, it is a good thing: but to aske a good thing with superfluous & an vnprofitable heape of wordes, the minde not occupied, it is naught. And againe saith S. Austen: How can any man condemne long praier, seeing that of Christ it is written. Quod pernoctauit in orando, that he was occupied all night in praier. But this doe I counsell saith Saint Austen, Ad probam: Si quis nauseam, If any man supposeth lothsomenesse to arise of long praieng, let him well consider, although it be not long, yet often it is lawfull to pray. And whatsoeuer he be that so shall pray often, he shall neuertheless fulfill the example of the Prophet Dauid, which saith to the prouoking

noking and teaching of all other men to praye often. Benedicam Dominum in omni tempore, & semper laus eius in ore meo: I will alwaies praise the Lord, and euermore shall his praise be in my mouth. Ric. Turnar.

¶ Like as he that is in prison desireth euer to be deliuered, whether he be eating, drinking, or sleeping, & as he that is sick desireth alwayes to bee whole, euen so doth euery christen man pray continually, yea, euen when he seemeth not to pray. For praier consisteth not in much babling. Mat. 6. 7. but in spirite and veritie. Iohn. 4. 24. and in vehement desire of the heart towards God. Tindale.

What the praiers of Saints in the Apocalips meaneth.

And when he had taken the booke, the foure beastes and the. 24. elders fell downe before the lambe, hauing euerie one harpes and golden Vialls full of odours, which are the praiers of the Saints. And in an other place of the same booke he saith: And an other Angell came and stode before the altar, hauing a golden censour, and much of odours were giuen vnto him, that he shuld offer the praiers of ẏ Saints vpon the golden altar which is before the throne. These places the Papists do alledge for the inuocation of Saints. Apoc. 5. 8. Apoc. 8. 3.

Aunswere.

We must vnderstand that there be two kinde of praiers, the one is inuocation or petition, & the other is giuing of thankes, laude, and praise. The petition if nede were, might be proued by the fourth Chapter of the Epistle to the Philippians. We call that inuocation when we desire some good thing to bee giuen vnto vs, or some euill to be taken away from vs. Giuing of thanks doth conteine, the praising and lauding or magnifieng of the name of God, for his exceeding great benefits which we receiue daily and hourely at his hands. It is manifest by ẏ which followeth that the Apostle doth speake of the last, and not of the first. These be the wordes, and they song a new song, saieng: Thou art worthy to take the booke, and to open ẏ seales thereof, because thou wast killed and hast redeemed vs to God by thy bloud, out of euerie kinred and tongue, and people, and nation, and hast made vs vnto our God kings and Priests, & we shall reigne on the earth. Now what doth this make for

the

the intercession of the blessed spirits or soules that the Saints doe sing praises vnto God in heauen. In the other place is meant none other but that the Angell did ioyne his laude and praise which hée gaue vnto God with the Hymnes and songs of the elect. Saint Austen expounding this place writeth thus: Alius Angelus, ipse est Iesus Christus, &c. The other Angell (sayth he) is Iesus Christ, hauing a golden censour, which is an holy body: for the Lord himselfe was made a censour, out of the which God receiued a swéete odour, and was made mercifull vnto the worlde, for hée offered himselfe a sacrifice of swéete smell, and the Angell did take the censour, and did fill it with the fire of the altar. Iesus toke a body that is to say, the Church, and did fill it with the fire of the holye Ghost.

The meaning of this place following.

1. Cor. 7. 5. Withdrawe not your selues one from an other. ¶ S. Paule speaketh not this of that kinde of prayer that is commonly and dayly vsed of all faithfull, as well married as vnmarried, but onely of the generall and solemne prayer of the whole congregation, which then as in time of persecution and feare of enimies was kept onely in the night: And all the whole multitude of the faythfull was charged to be present at the same. At which time it was necessarie, that both the man and the woman should leaue the others companie and resort to prayer. To this reade Ioel. 2. at the place, Blow vp the trumpet in Syon. Iewel. fol. 172.

Married folkes.

A praier for the King and chiefe gouernour.

Psal. 26. 1. Exaudiat te Dominus in die tribulatione, protiget te nomen Dei Iacob. The Lord heare thée in the day of trouble, the name of the God of Iacob defend thée. These words be words of praier, and to be offered vnto God for the preseruation of the king. Therefore when ye do pray and say: The Lord heare thée, vnderstand (for example) by this word (Thée) our king or chiefe gouernour, and then the praier is plaine. And heere by the way, note that the Prophet sayth, not as the olde superstition was wont, our blessed Lady and all the whole companie of heauen heare thée, for thē he had taught vs to cal vpon creatures, which can neither heare vs nor helpe vs: but the Prophet as he

doth alwales, so he doth here teach vs to crie vnto God himselfe in the day of trouble. And in that he saith the name of the God of Iacob defend thee, it is nothing els to say, but the power & the might of the most high omnipotent God of Iacob defend thee. Ric. Turnar.

What priuate praier is.

Priuate praier is made vnto God by euery faithful man, in what place so euer, either in the house, or without dores, in the closet of his hart, & temple of his own body. For S. Peter went vp into the vppermost part of the house & praier. Act. 10. 9. S. Paule, 1. Tim. 2. sayth: I will therefore that the men pray euery where, lifting vp pure hands. And Christ our Lord himself very often departed euen out of ỹ temple into the mount to pray. And in the Gospell Mat. 6. he saith: When thou praiest, enter into thy chamber, and when thou hast shut the dore, pray to thy father which is in secret, &c. Bullinger.

Of publike praier.

Publike praier is that which is vsed vnto God in the holy assemblie, according to the accustomed order of euery Church. Bullinger. fol. 914.

PREACHERS.

What doctrine preachers ought to teach.

TEaching them to obserue all things, whatsoeuer I commaund you. Mat. 28. 20. ¶ Here do all Preathers learne what they should teach, nothing els but Gods word, nothing else but that the Lord hath commaunded them. Not their owne dreames and inuentions. Sir. I. Cheeke.

¶ They may not teach their owne doctrine, but whatsoeuer Christ hath taught, for he reserueth this authoritie to himself, to be the onely teacher and author of the doctrine. Geneua.

That we must not presume of inspiration without preaching.

Saule was sent by the vision to Damascus to Ananias to be instructed, and yet we maye not despise the meanest minister that teacheth vs, for Ananias and Philip were meane and obscure and vnknowne men, this is not notable, yet Paule who was notable and instructed at the fete of Gamaliel, was sent vnto them by the vision. Cornelius was sent to Peter.

The

The Eunuch vnderstood not till Philip came vnto him. Dauid could not vnderstand ỹ ridle of Nathan, vntil it was by Nathan himselfe expounded.

How Preachers ought not to yeeld to the wicked.

Exo. 10.26 Moses sayd to Pharao, there shall not one hoofe therof be left, for thereof we must serue the Lord our God.

What weapons the preachers must vse.

Ambrose. They must fight with the word, & not with the sword, their weapons are praiers and teares,

What Preachers may flye, when and in what place.

But if it be in such a case that the minister alone is sought after by the enimie, or be forsaken of them which were his congregation, or if no ruine or detriment ensue vnto the congregation by his departing, then is there no cause why he may not reserue himselfe for a more commodious season. But they that forsake the publike cause of the congregation, & goe from them that holde fast the profession of fayth, these indede be Apostatus and hirelings, who Christ saith vse to flye, when the wolfe comes. Iohn. 10.5. We ought to followe Saint Ambrose, who denied to deliuer his Churches to the Arrians, although ỹ Emperour commaunded. Gualter Suelacts. fol. 358.

Mat. 10.23 This saieng, when they persecute you in one citie, flye to an other, &c. was spoken vnto the Apostles, because the building of the Church depended vpon their preaching, who were also but fewe in number. It was meete therefore that they should be preserued, vntill the worke were ended. But once hauing perswaded their congregations to the faith, and hauing ended their worke, it was meet that they should refuse to flye, & seale their doctrine with their blood, as they did indede, because then the scarcitie of Preachers being holpen, it was meete that the members of new converts should be confirmed, &c.

Of generall preaching.

By the vse of generall preaching, neither had Dauid bene touched by Nathan to repentance, nor Herode bene touched by Iohn Baptist to griefe. For he that speaketh generally, speaketh to no man.

PREDESTINATION.

What Predestination is.

Pre-

PRedestination is Gods euerlasting and vnchaungeable ordinaunce, going in order before all the causes of saluation and dampnation, whereby God hath determined to bee glorified, by some by sauing them of his owne meere grace in Christ, and in other some by dampning them through his rightfull iudgement in Adam, and in themselues. And after the custome of the Scripture, we call the former sorte, the vessells of glorye, and the elect or chosen, that is to saye, folkes appointed to saluation before the world through mercye: And the other sort we call reprobates or castawayes and vessells of wrath, that is to saye appointed likewise to rightfull dampnation from euerlasting, either of both which, GOD hath knowne seuerally from time without beginning.

Theo. Beza.

By the eternall Predestination of GOD, is vnderstoode his eternall ordinaunce, whereby hee hath ordeined before the creation of the worlde, that which hee hath determined to doe with all men, to be glorified in them, as well in his mercy, as in his iust iudgement. In his mercy he is glorified in shewing, the riches of his glorie in his vessells of mercye, which are his chosen, ỹ which he hath prepared to glory in the iust iudgement, he is glorified in shewing his wrath, and giuing to vnderstanding his power, after that he hath endured in greate patience, the vessells of wrath prepared to perdition.

P. Viret.

I thinke it best (with this definition) to begin with that that the Logitians call (Quid nominis) what the worde signifieth. The Grecians call Predestination Oûproris non, of this Verbe Cûporitas, which signifieth to determine and appoint before. For Oros, is Terminus, that is a bande or limit. Wherefore the elect are seperated a sunder from them that are not elect, the Latine men call it Prædestinatio. For Destinare is nothing elsse, but firmely to determine and constantly to appoint anye thing in the minde, or by some firme decree of the minde to direct anye thing to some one end. But Predestination which wee speake of, maye bee taken two manner of wayes: either as touching the bringing of it to the effect, as that Paule going to Damascus, was conuerted to Christ, and by that meanes seperated from the vnbeleeuers:

uers: Or inasmuch as it was with God from eternitie, before men were borne. Of this Paule speaketh writing to the
Gal.1.15. Galathians, that hee was sette aparte to preach the Gospell from his mothers wombe, longe before hee was conuer-
Ephe.1.4. ted. And vnto the Ephesians also he sayth, that we were predestinate before the foundation of the worlde were layde.
Rom.9.13 And to the Romanes of the Twinnes he sayth: before they hadde done either good or bad, Iacob haue I loued, and Esau haue I hated. And we at this present speake of this eternall Predestination of God. Wherefore the other is nothing but a declaration of this. Predestination therefore maye bee taken both commonly and properly. But forsomuch as God doth all thinges by an appointed Counsell, and nothing by chaunce or fortune, vndoubtedly whatsoeuer he createth or doth, he appointeth to some ende and vse: After this manner neither the wicked nor the Diuell himselfe, nor sinners canne be excluded from Predestination, for all these things doth God vse according to his will, &c. Pet. Mar. vpon the Rom. fol. 291.

Augustin Augustine in his booke De Predestinatione sanctorum, the 10. Chapter, thus defineth Predestination, that it is, a preperation of grace. And in the. 12. Chapter hee sayth, it is foreknowledge and a preparation of the gifts of GOD, by which they are certeinly deliuered which are deliuered: but the rest are left in the masse and lumpe of perdition. In an other place he calleth it the purpose of hauing mercye. The Maister of the Sentences in the first booke, Distinct. 40. defineth it to bee a preparation of grace in this present time, and of glorye in time to come. These definitions I reiect not. Howbeit because they comprehende not the whole matter, I will bring in an other definition more full, as nigh as I canne. I saye therefore that Predestination is the most wise purpose of GOD, whereby he hath before all eternitie constantlye decreed, to call those whome hee hath loued in Christ to the adoption of his children, to iustification by faith, and at length to glorye through good workes, that they maye bee made lyke to the Image of the sonne of God, and that as then should bee declared the glorye and mercye of the creator. This definition

Maister of the sentence.

on as I thinke comprehendeth all thinges that perteine vnto the nature of Predestination, and all the partes thereof maye be proued by Scripture. Pet. Mart. vpon the Rom. fol. 292.

Predestination wée call the eternall and immutable decrée of God, by the which he hath once determined with himselfe what hée will haue to bée done with euerye man. For he hath not created all to bée of one condition. Or if we will haue the definition of Predestination more large: wée saye that it is the most wise & most iust purpose of God, by the which before all times, hée constantly hath decréed to call those whome hée hath loued in Christ, to the knowledge of himselfe, and of his sonne Christ Iesus, that they maye bée assured of their adoption, by the iustification of fayth, which working in them by charitie, maketh their workes to shine before men, to the glorie of their Father, so that they (made conforme to the Image of the same God) maye finally receiue the glorye which is prepared for the vessells of mercye. These latter partes (to wit, of vocation, iustification of fayth, and of the effect of the same) I haue added for such as thinke that wée imagine it sufficient that we bée predestinate, howe wickedlye soeuer wée liue. We constantly affirme the playne contrarye, to wit, that none liuing wickedly canne haue the assuraunce that he is predestinate to lyfe euerlasting, yea, though man and Angell would beare recorde with him, yet will his owne conscience condempne him, vnto such time as he vnfeinedly turne from his conuersation. Knox.

Who hath predestinate vs to the adoption of children by Iesus Christ. *Ephe. 1. 5.* ¶This is the true vnderstanding of Predestination, that without anye merites or deseruings of ours, yea, afore the foundation of the world was laid, GOD hath decreed with himselfe to saue through Christ, all them that doe beléeue.

How Predestination was the first worke that God made.

God before the beginning of the worlde, did worke but onelye the worke of Predestination, of the which Saint Paule sayth Ephesians 1, GOD hath predestinate and

Predestinatiō the first work that God made.

chosen vs to him through Christ our Lord before the foundation of the world was laide. So that the worke of Predestination was the first worke of God that we doe reade of in the scripture, which was perfectly finished before the world began. The second worke of God, was the worke of creation, that is, of making all things of nothing. Of this worke it is written: Qui viuit in eternum creauit omnia semel. He that liueth euerlastingly, without beginning and without ending made all things at once. By all thinges is vnderstode the matter and substaunce, whereof all thinges was afterwarde made, which is called of Moses Cœlum & terram. That vndigested and vnshaped and vnfashioned lumpe, called of the Poettes Chaos, whereof all the Firmament and the foure Elementes were afterwarde made, that was made by the worke of creation, Idque semel, and that all at once. The worke of creation beeing ended, God proceeded to the diuiding and setting of things in order, which is called Opus distinctionis. And in this worke we reade that GOD was occupied fiue daies.

Crearion the secōd.

Opus distinctionis.

This worke beeing ended, almightie God ceased from making of any mo new things, and yet he neuertheless worketh continually, in the redressing, in the preseruing, and in the gouerning of the things that he hath made. Indeede vpon the first day he made man, and blessed him with the strength of generation in his posteritie vnto the end of the worlde, by vertue of which blessing all men doe increase, doe multiplye, doe flourish and come into the world. And yet notwithstanding that worke of the first day, God stil a pace worketh by his diuine prouidence & gouerning of man wonderfully, which is called Opus gubernationis, for the which his worke we are bound euery man to praise him and to magnifie him according as we be taught by the prophet in the Psalme, saieng in the person of Christ: O Father: Tu es qui extraxisti me de ventre, &c. Thou art he þ takest me out of my Mothers wombe. Ric. Turnar.

Opus gubernationis.

No reason can be giuen, why God did predestinate
this man more then that, but onely that
it was his pleasure so to doe.

I aske, how came it to passe that the fall of Adam did wrap vs in eternal death, so many nations with their children being infants, without remedy, but because it so pleased God? Yeare

their

their tongues which are otherwise so prattling, must of necessity be dumb. It is a terrible decree I graūt, yet no man shalbe able to deny but ý God foreknew what end man should haue, ere hee created him, & therfore foreknew it, because he had so ordeined by his decree If any man heere inueigh against the foreknowledge of God, he rashly & vnaduisedly stūbleth. For what matter is there I beseech you why the heauenly Iudge should be accused, for ý he was not ignorāt of ý which was to come? Therfore if there be anie iust or coulourable complaint, it toucheth Predestination. Neither ought it to seme an absurditie which I say, that God foresawe not onely the fall of the first man, & in him the ruine of his posteritie, but also disposed it after his own wil. For as it belongeth to his wisdome to foreknow all things that shall be. So it belongeth to his power to rule & gouerne all things with his hand. And this question, Augustine very well discusseth, as he doth other, saieng: We must wholesomely confesse, ý which we must rightly beleeue, that the God and Lord of all things, which created all things very good, and foreknew that euill things should spring out of good, and knew that it more perteined to his almightie goodnesse euen of euill things to doe well, then not to suffer them to be euill: That he so ordered the lyfe of Angels & men, that in it hee might first shew what free will could doe, & then ý the benefit of his grace and iudgement could doe. Cal. in his Insti. 3. b. cap. 23. Sect. 7. Enchy. ad Lauren.

They aske how it commeth to passe, that of two betweene whom, no deseruing putteth any difference, God in his election passeth ouer the one, and taketh the other. I on the other side do aske them, whether they thinke that in him that is taken, there is anie thing that may make the minde of God to encline toward him. If they confesse (as they needes must) that there is nothing, it shall followe that God loueth not vppon man, but from his owne goodnesse setteth a cause why to do good to him. Whereas therefore God cheeseth one man, refusing another, this commeth not of respect of man, but of his mercie alone, which ought to haue libertie to shew forth and vtter it selfe where and when it pleaseth him. For wee haue in an other place also shewed that there were not from the beginning manye called noble or wise or honourable, that GOD might humble the pride of the flesh: so farre is it off, that his

fauour was bound vnto persons. Cal. in his Insti. 3. b. cha. 23. Sect. 10.

Of Gods mercie, and our vndeseruing in Predestination.

An giuing that vnto some which they doe not deserue, he doth shew his free mercie and grace: but in not giuing it to al men, hee doth declare what all did deserue. He is good in shewing mercye to some, he is iust in punishing the rest.

Places out of S. Austen for Predestination.

Augustin. Christs sheepe heare his voice, and he calleth his owne sheepe by name, for he hath their names written in the booke of lyfe: he calleth his owne sheepe by name. Hereof commeth it that the Apostle sayth: The Lord knoweth who they be that be his. Augustin his 45. treatise vpon Iohn.

Augustin. I haue kept those that thou hast giuen me, and no man of them is perished, saue onely the childe of perdition, that the Scripture might be fulfilled. He that betraied Christ is called the son of perdition, because he was predestinate vnto destruction, according to the Scripture, which in the. 109. Psal. chiefely, is prophesied of him. August. in his. 107. treatise vpon Iohn.

Augustin. Wherefore is that man or that man, and wherefore is not that man and that man predestinate? Aske not of mee: I am a man, I turne me to the depth of the Crosse, I doe not enter farre in, I am afraide, I am no seacher in, his iudgements are vnsearchable, thou art a man, I am a man, it was a man that sayde: O man, what art thou that disputest with God. Augustine in his Epistle to Paulinus, 7. Sermon.

Augustin. But thou wilt saye, wherefore made hee mee to honour, and an other to dishonour? What shall I aunswere? Wilt thou heare Augustine that wilt not heare the Apostle, saying: O man, what art thou that disputest with God. There are two lyttle children borne, if thou seekest a due or a right, both are made of one lumpe of perdition: but wherefore the Mother beareth one to grace, and the other choketh, being asleepe? What wilt thou saye vnto me, what did he deserue that was choked vp by his mother in sleeping? both of them deserued no good? But the Potter hath power ouer the

the clay of the same lumpe, to make one vessell to honour, and an other to dishonour, wilt thou dispute with me? Rather wilt thou wonder and cry out with mee: O the great depth of his riches, let vs agree together in feare, least we perish in error. Augustin, in the same booke and. 12. Sermon.

The Predestination of God by no meanes doth make that the children of God, should bee made the children of the Diuell, or of the temple of the holy Ghost, the temple of Diuells, or of the members of Christ, the members of an harlot: But rather Predestination doth make, that of the children of the Diuell, are made the children of God, or of the temples of diuells, are made the temple of the holy Ghost, or of the members of an Harlot, are made the members of CHRIST, because he hath bounde the strong man, and spoiled him of his armour.

Obiection.

If God doe finde all men guiltie, let him punish them all alike: If he finde them vnguiltie, let him with-hold the rigour of his iustice from them all.

Answere.

Sith (saith Saint Austen) that in the first man, all the whole lumpe of mankinde did fall into condemnation, the vessells that are made of it vnto honour, are not the vessells of their owne righteousnesse, but of the mercy of GOD, and some are made vessells to dishonour, it ought not to bee imputed vnto anye vnrighteousnesse or iniquitie, but vnto iudgement. Againe, that God doth recompense due punishment vnto them whom he doth reprooue, and giueth vndeserued grace vnto them whome hee doth chose, he is deliuered from all blame by the similitude of a creditour, in whose power it lyeth to forgiue some the whole debt, and to make the other to paye the vttermost farthing. Therefore God maye giue his grace to whom he will, because that he is mercifull, & not giue it to al men, because ý he is a righteous Iudge. In giuing that vnto some which they do not deserue, he sheweth his free mercy and grace, and not giuing it to all men; he doth declare, what we all doe deserue. Augustin.

The similitude.

The similitude. If a man hath many debters, that do all owe vnto him the like summe of money, doth it not lye in his power to forgiue some of them the whole debt, and to make the other to paye to the vttermost farthing, who canne laye anie thing to his charge if he will so doe? Then marke we are debters vnto God, for we haue all deserued euerlasting dampnation. That then hee doth of his free mercie and goodnesse forgiue some, and some againe he doth deale extreamely with-all, according to his righteous iudgement, who shall be so bolde to blame him for it?

The words of Fulgentius and Barnard.

Fulgentius. God (sayth Fulgentius) did not promise all things which he foretold, although he foretold al things which he promised. As he did not predestinate all things which he foreknew, although he foreknew al things which he did predestinate. He foreknew the will of men good and bad, but he did not predestinate ỹ naughtie wils, but the good. Fulg. in his. 1. booke.

Barnard. The kingdome of God (sayth Barnard) is giuen, is promised, is declared, is receiued: It is giuen in Predestination, it is promised in calling, it is declared in iustification, it is receiued in glorification. Thereof ỹ is sayd: Come ye blessed of my Father, receiue the kingdome prepared for you. So doth the Apostle saye: Those whome he predestinate hee calleth: whome he calleth he iustifieth, and them he glorifieth. In Predestination is grace, in calling is power, in iustification is ioyfulnesse, in glorification is glorye and praise. Barnard vpon the worke of the booke of Wisedome.

Barnard. Feare not thou small flocke (sayth Barnard) for to you it is giuen to knowe the mysterie of the kingdome of heauen. Who be those? Euen them whome hee hath foreknowne and predestinate to be fashioned lyke vnto the Image of his sonne. A great and secrete Councell is made knowne. The Lorde knoweth who be his: but that which was knowne vnto God is not made manifest to men: neither doth hee vouchsafe to make any other pertakers of so great a mysterie, but those selfe same men whome he hath foreknowne and predestinate to bee his, &c. Barnard in his 107. Epistle to Thomas Beuerly.

Obiecti-

Obiections againſt Predeſtination aunſwered.

Becauſe of Chriſt comming, we muſt denye both Predeſtination or election and reprobation, for if Predeſtination ſaue the one, and Reprobacion condemne the other, then is there nothing left for Chriſt, and his comming is in vaine.

Aunſwere.

But ſo many as are predeſtinate, are predeſtinate in Chriſt, without whom there is no election: for thoſe whom he predeſtinateth, them alſo he calleth in Chriſt.

Obiection.

It doth appoynt a fatall neceſſitie, and ſo driueth men to deſperation.

Aunſwere.

It rather confirmeth our hope: for if ſaluation were by vs to be gotten, then we are ſo immutable that we ſhould euery minute of an houre, caſt away our ſelues, but it is for our ſafetie, that our ſaluation lyeth in the purpoſe of God.

Obiections in S. Auguſtines time.

That the true indeuour to riſe againe, was taken from them that were fallen, and occaſion of careleſneſſe miniſtred to them which did ſtand: alſo that it taketh away the true vſe of preaching and rebuking, and maketh to none effect. Alſo that before S. Auguſtines time, this doctrine was not preached, & yet notwithſtanding the doctrine of faith without it ſtill defended.

Aunſwere.

It ouerthroweth not the gift of preaching: for Paule the Apoſtle of the Gentiles, and the preacher of the whole world, ſo amply and ſo often vrgeth it in his Epiſtles to the Romanes, to the Epheſians, and to Timothy. Alſo Luke in the Actes of the Apoſtles. Math. 11. and. 22. Iohn. 10. 17. and. 25. For like as calling is the meane to winne them that are predeſtinate, ſo conſequently by preaching is our calling fulfilled, and contrariwiſe by preaching, are the wicked and reprobate made inexcuſable.

They that are predeſtinate, are called by preaching.
They that are reprobate, are condemned by preaching.

PRESCIENE.

Of the preſcience of God, what it is,

WHen we attribute prescience to God, we vnderstande that all things haue euer bene, and perpetually abide present before his eyes, so that to his eternall knowledge, nothing is by past, nothing is to come, but all things are present, and so are they present, that they are not as conceiued imaginations, or formes and figures, whereof other innumerable things proceede (as Plato testifieth, that of the forme and example of one man, many thousands of men are fashioned) but we saye that all things be so present before God, that he doth contemplate & behold them in their veritie and perfection. And therefore it is, that the Prophets oftentimes speake of things, beeing yet after to come, with such certaintie, as that they were alreadye done. And this prescience of God do we affirme to be extended to the vniuersall compasse and circuite of the world, yea, and to euery perticular creature of the same. Knox, in his boo, against an Anab, fol, 20.

PRICKE OF THE FLESH.

The meaning of S. Paule, in this place.

2. Cor. 12. 7 There was giuen vnto me a pricke in the flesh. ¶ He meaneth concupiscence ỹ sticketh fast in vs as it wer a prick, insomuch as it constrained Paul he being regenerate to cry out, I doe not that good I would doe, &c. And he calleth it a pricke by a borrowed kinde of speach taken from thornes and stumpes, which were very daungerous and hurtfull for the feete, if a man walke through woodes that are cut downe. Theo. Beza.

The Greeke word signifieth a sharpe peece of wood, or a pole or sticke or sharpe thing, which pricketh one as he goeth through bushes or thicke places. Geneua.

PRIEST.

What a Priest doth signifie.

Esa. 24. 2. The Priest shall be as the people. ¶ A Priest doth often signifie euery man that ruleth the people, be it King or Prince, or other common officer. Iere. 6. 13. And from the Prophet to the Priest. T. M.

¶ Because this was a name of dignitie, it was also applied vnto them, which were not of Aarons family, and so signifieth also a man of dignitie, as 2. Sam. 8. 18, & 20. 25. 1. Chro. 18. 17.

And

And by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policie. Ose. 4. 9.

Of the Priests deceiuing of the people.

O my people *Kibaulders oppresse thée, & women haue rule of thée, O my people thy leaders deceiue thée. ¶ Some read *Exactours or Extortioners. He noteth the couetousnesse of Priests and Prelates. God heere calleth the poore widdowes, the fatherlesse, and all that are destitute of the comfort of this world his people, whom the Pharesies then oppressed, now the Priests & such as falsly boast thẽselues to be spiritual, iustly called exactors, insomuch as they require their right (as they cal it) more by mens traditions then by the word of God, and doe not so séeke soules to God as money for themselues. Oppresse, that is spoyle, pill and euen shaue, so that they scant haue ought. What house, field or merchandise is there, that rendreth them not somewhat: whether there be children christened, or marriage made, or men come to the table of the Lord, whether ỹ sick be visited, or the dead buried, there is euer somewhat to be required. Furthermore, they are not onely accused to be couetous, but also to be women, that is effeminate and womanly, because they most filthelys and idly spende and waste, that which they haue scraped with iugling violence, and most naughtie fashions. T.M. Esay. 3. 12

Priests are become women.

How the Priests office ought not to be despised for the vice of the Priest.

When thou séest an vnworthye Priest, slaunder not the Priesthood. For thou oughtest not to condemne the thing, but him that euill vseth a good thing. Sith Iudas also was a traytour, howbeit for this, the other Apostles is not accused, but the minde of him: neither is it the fault of the Priesthode, but of the euill minde. And thou therefore blame not the Priesthode, but the Priest that vseth euill a good thing. For if one dispute with thée and say: Séest thou yonder Christian, answere thou: But I speake not to thée of the persones, but of the things, or els how many Phisitions haue bene made slaughter men, and haue giuen poyson for remedies, and yet I despise not the Art, but him that euill vseth the Arte.

How

How many shipmen haue guided euill their ships, yet is not the Arte of sailing euill, but the minde of them. If the Christen man be wicked, accuse not thou the profession of the Priesthood, but him that euill vseth a good thing. I. Bridges.

How all men be Priests.

There is no man almost of the faithfull (saith Augustine) that doubteth but that the Priesthood of the Iewes, was a figure of the princely Priesthode to come, which is now in the Church, wherein all they be consecrated, which doe belong to the body of Christ, the chiefe and true Prince of Priests. For now all men be annoynted, whereas at that time, Kinges and Priests were so onely. And whereas Peter writing to christen people, called them a royall Priesthood, he declared ỳ both the names of them did agrẽ vnto that people vnto whom ỳ same annointing did belong. In another place he saith, From which time (saith he) those which doe beleeue & be cleansed by ỳ sanctifieng of that Baptime, they be annoynted, not some, as it was before in the law, but all for Prophets, Priests and Kings. By the example of the which annoynting, we be admonished what manner of folkes we ought to be, that our conuersation be not lesse holy then our annoynting is. For from the Sacrament of this annoynting both the word of the name of Christ, and all Christians, that is to say, such as beleeue in Christ, is descended and deriued, which name is naughtely and vaine applied vnto him, which doth not follow Christ. And Origen saith: As many (saith he) as be annoynted with the holy Oyntments, bee made Priests, like as Peter sayd to all Churches: You bee a chosen sort & a royall Priesthood, a holy people: you be therefore a Priestly kinde, & therefore you repaire to the holy places. And Beda vpon the first Epistle of Peter, Whereby (saith he) he doth most manifestly admonish vs, that whereas we be of our selues an holy Priesthood, we may be builded vpon the foundation of Christ, therefore he calleth euery Church an holy Priesthood, which name of office the house of Aaron had euer in the lawe: for surely we be all of vs members of the high Priest, and wee be all marked with the Oyle of gladnesse. And Hierom vpon the Prophet Malachy saith: We be all the priestly and royall kinde, which being baptised in Christ, doe beare the name of Christ. These be the saiengs of those Doctors, by whose testi-

All Christen men be priests

monies

monies it is approued, that the same which is mentioned of the Priesthood of the new Testament in the places before rehearsed, doth pertaine vnto all Christen persons, & that therfore we be all Priests. Muscu. fol. 251.

In the new Testament, Priests be called by this word Sacerdotes, ỳ is to say (I thinke) Sacrificers. And thus as Christ was called Rex & Sacerdos, King & Priest, so be all true Christen men in the new Testament, as is testified. Apoc. 1. 5. & 6. by Christ made Kings and Priests. The words of the Apoc. be thus: To Iesus Christ which hath loued vs, and washed vs from our sinnes, through his bloud, & made vs Kings & Priests vnto God, euen his Father, vnto him be glory and rule for euer and euer, Amen. Thus saith Iohn, speaking of all Christen people. In like manner it is said. 1. Pet. 2. where he writeth to the Christen men: You (quod he) be a chosen generation, a Regall Priesthood, an holy people. S. Bede expounding the same, shall testifie plainly with me. And S. Austen I wote wel in diuers places, that all Christen men be so called Regale Sacerdotium. And likewise doth Faber in his Commentaries vppon the same place. Whosoeuer loketh vpon the treatise called Vnio dissidentium, shall finde a multitude of auncient Fathers saiengs, declaring the same. Lambert in the bo. of Mar. fol. 1268.

How to know a true Priest.

To take a Priest for a Sacrificer for sinne, is iniurious to Christ, and we know none such in the new Testament, for that Priesthood must nedes ende, with the law of Sacrifice. But to take a Priest as Malachy doth: The lippes of the Priest shall kepe knowledge, and they require the lawe at his mouth, for he is the Angell and the Minister of the Lord of Hostes. Here finde we a better mark then ỳ beasts marke or the flesh marke. that is to say knowledge, whereby onely he doth the message of his Lord and master, and instructeth his Sheepe in the lawe of God. By this marke are true Priests tried and knowen. A. G. fol. 199.

How a true priest is knowen

How the Priests are forbidden to be at the death of any of the people.

A Priest shall defile him at the death of none of his people. ¶ The Priests be warned, that they shal not come at the common wakings & lamentations of the dead, lest they should ther-

by,

by be the more vnapt to doe sacrifices, wherevnto they wer properly appointed, and least they should by their weeping give an occasion to destroy the belæfe of the resurrection of ỳ dead. T. M.

How the Priests eate the sinnes of the people.

Ose.4.8. And they eate vp the sinnes of my people. ¶ To wit, the Priests seeke to eate the peoples Offerings, and flatter them in their sinnes. Geneua.

Of Priests mariage. ¶ Loke. Mariage.

How the Priesthood is translated.

Heb.7.12. S. Paule saith, that forasmuch as the Priesthode is translated, no remedy the lawe must also be translated. Paule indevoureth none other, but to declare, that lyke as the Priesthode is now translated from the Tribe of Leuy, to Christ and his spiritual generation, which are Priests after the order of Melchisedech, so must the lawe also be translated, that is to say, the Ceremoniall law, which prescribeth vnto the Leuites, the kinde and order of their sacrifices, must now be translated & altered. For Moses prescribeth nothing to this Priesthood, that is after the order of Melchisedech. The Priests of this order, must follow the example of their first and chiefe Priest Jesus Christ, who offered vp his owne body, and none other sacrifice, so must we, if we be Priests of that order, offer vp our bodies a lyuely and acceptable sacrifice vnto God, alwaies singing vnto him in our hearts, and so shall we be true honourers of God the Father, and shall honour him in spirite and trueth.

The priesthood trãslated.

Crowley.

Who began first to make the statute of Priests chastitie.

Some saith that Calixtus primus did first make the statute that Priests should vow chastitie, but that is not so. For all Chronicles beareth witnesse that Priestes hadde wiues in the Councell of Nicene, the which was almost an hundred yeares after Calixtus daies. But auncient histories doth make mention, ỳ Nicholas the first, which was bishop of Rome, the yere of our Lord. 860. did goe about this thing, but he coulde not bring it to passe, by the reason of an holy man. S. Hulderich Bishop of Auguensos, which wrote sharpe Epistles against him, reproving him sore, ỳ because he would compell Priests to vow chastitie, his words be these: Thou hast not swarued a little from

S. Huldrik

differe-

discretion, ỹ whereas thou oughtest to haue counselled Priests to chastitie, thou hast with a Lordly violence compelled them to it. Is not this after the iudgement of all wise men a great violence, when that thou, against the institution of the Gospel, and against the decrée of the Holy ghost, wilt compell men to serue thy priuate decrée, &c. ¶ Note that this holy man saith, that Priests ought to be admonished and counsailed to chastitie, but not compelled. For that (saith he) is a great violence, and against Christs holy Gospell, and the blessed spirit of God.

This holy man procéedeth further with the Bishop of Rome, and telleth a fact of S. Gregory, the which went about to compell Priests to vow chastitie. Upon a daye S. Gregory sent vnto his Pondes for fish, and in the nets that they fished withall, were brought about 6000. young childrens heades, the which thing when S. Gregory saw, strake him sore to the heart, and was very heauie of that sight, and perceiued anone, that his decrée that he made for Priests chastitie, was the occasion of this great murther, in that that Priests could not liue sole, nor yet they durst not auow their children for feare of the decrée. And so for sauegard of their honestie, they fell into a fearefull and abhominable sinne, to kill their owne children. And for this cause S. Gregory (saith this holy Bishop) did reuoke his decrée againe, and did greatly allow the saieng of the Apostle: It is better to marry then to burne. Adding to it of his owne: It is better to marry, then to giue occasion of murder. S. Gregor. 6000. heads.

D. Barnes. fol. 328.

PRINCES.

How Princes ought to be obeyed.

A Man ought to obey his Prince, but in the Lord, and neuer against the Lord. For he that knowingly obeyeth his Prince against God, doth not a dutie to the Prince, but is a deceiuer of his Prince, and an helper vnto him to worke his owne destruction. He is also vniust which giueth not the Prince, that is the Princes, and to God that is Gods. A noble saieng of Valentinianus the Emperour for chosing the Bishop of Millayne, Set him (saith he) in the Bishoppes seate, to whome if we as man doe offende at anye time, maye submit our selues.

Polycarpus

Policarpus the moſt conſtant Martir when he ſtode before the chiefe Ruler, and was commaunded to blaſpheme Chriſt, and to ſweare by the fortune of Cæſar, &c. he aunſwered with a mild ſpirit, We are taught (ſaith he) to giue honor to Princes which be of God, but ſuch honour as is not contrary to Gods religion.

Ridley in conferring with Latimer,

How Princes ought to doe with matters of religion.

¶ Luke. Kings.

How this place following is vnderſtood.

Pſa. 24. 7. O ye Princes open your gates: and be ye lift vp O ye euerlaſting dores, and the King of glory ſhal enter in. ¶ Much adoe there is about the expoſition of this verſe. Some delyght in the applieng of it to the building of ỳ Temple at Ieruſalem. Other in a ſpirituall Allegorie apply it to the mẽbers of Chriſt, which vndoubtedly agrẽth very handſomely with the proceſſe of the Prophet, as thus. O ye Princes open your gates. By ỳ Princes which haue giuen their names and their faith, to Chriſt the holy Lord, may well be vnderſtood all ſuch men which doe earneſtly ſtudie to liue a godly lyfe. All they whether they be men or women, poore or rich, high or low, in the ſight of the world, they are neuertheles ſpiritually Princes, lyke as they be called ſpirituall Prieſts: Prieſts as S. Peter doth call them, becauſe they ſacrifice daily vnto god, their bodely members, their whole heart & minde to the true ſeruing of God. And lyke as they be called in reſpect of ſuch ſpirituall ſacrifice, Prieſts: ſo may all true Chriſtians be called princes, becauſe they haue conquered (as I might ſay) and crucified as S. Peter tearmeth it, their fleſh againſt all vice and concupiſence. To theſe Princes the Prophet now ſpeaketh, ſaieng: O ye Princes, O ye liuing Saints, O ye dearely beloued members of Jeſus Chriſt, open your gates, not your gates made of timber and bords, but your ſpirituall gates, ỳ gates and dores of your ſoules, which be ſpirituall and eternal, open them, reſiſt not the Holy ghoſt, quench not the ſpirit, that Chriſt the king of eternall glory, may come and dwell in your hearts. Loue him, and labour continually to kæpe his Commaundements, and then ſurely both he and his Father with the holy Ghoſt, will come and dwell with you.

Ric. Turnar.

Of the damnable hereſies of this man.

PRiſcillianus a Spaniard maintained the opinion of Gnoſtici, Manichæus and Sabellius, being condemned by the Counſel of Burdeaux, he appealed vnto Maximus the vſurping Emperour, which found him an Heretike and beheaded him. Proſp. Chronic. He ſaid, the ſoule was of one ſubſtaunce with God, and came downe from heauen to endure voluntary conflictes. He ſaid that mans actions were gouerned by the ſtarres, he condemned the eating of fleſh, he parted married couples, referring the creation of the fleſh, not to God but to wicked Angels, he allowed of the Scriptures called Apocripha. Vnto euerye of his followers he ſayd: Iura, periura, ſecretum prodere noli.

Auguſt. li. de hæreſ.

PRIVI CONTRACT.

How priuie contracts are not lawfull nor good.

NOw alſo if ye will conſent to deale mercifully and truely with my maſter, tell me: and if not, tell me alſo. ¶ He treateth with the mother and brother concerning the maide, whereby it may appere, that priuie contracts without the knowledge and conſent of their parents are not good. The Bible note. Gen. 24 49

PROCESSIONS.

How Proceſsions came vp.

WE read not of any Proceſſions, till the time of Agapatius Pope, who (as Platina reporteth) did firſt ordeine them. Ann. 533. Although we read the like of Leo ỹ third, about. 810. yeares after Chriſt. Surely whenſoeuer Proceſſions beganne, they were taken of Gentilitie. We read oft in Pliny that the Romanes in all their diſtreſſes, would runne to euerye Idoll they had, would goe their circuites from this place to that place, and think they did acceptable ſeruice vnto God, of whoſe folly Arnobius writeth thus: Nudi cruda, &c. They go about naked in the raw Winter, other haue their cappes on: they carry about with them olde targets, beate their ſkinnes, they lead their Gods a begging round about the ſtrætes, they ſuffer ſome Chappells to be gone to once a yeare, ſome muſt not bæ ſæne at all, ſome a man may not come vnto, ſome other are holy

Policarpus the moſt conſtant Martir when he ſtode before the chiefe Ruler, and was commaunded to blaſpheme Chriſt, and to ſweare by the fortune of Cæſar, &c. he aunſwered with a mild ſpirit, We are taught (ſaith he) to giue honor to Princes which be of God, but ſuch honour as is not contrary to Gods religion.

Ridley in conferring with Latimer,

How Princes ought to doe with matters of religion.

¶ Luke. Kings.

How this place following is vnderſtood.

Pſa. 24. 7. O ye Princes open your gates: and be ye lift vp O ye euerlaſting dores, and the King of glory ſhal enter in. ¶ Much adoe there is about the expoſition of this verſe. Some delyght in the applieng of it to the building of ẏ Temple at Ieruſalem. Other in a ſpirituall Allegorie apply it to the mẽbers of Chriſt, which vndoubtedly agrẽth very handſomely with the proceſſe of the Prophet, as thus. O ye Princes open your gates. By ẏ Princes which haue giuen their names and their faith, to Chriſt the holy Lord, may well be vnderſtod all ſuch men which doe earneſtly ſtudie to liue a godly lyfe. All they whether they be men or women, poore or rich, high or low, in the ſight of the world, they are neuertheles ſpiritually Princes, lyke as they be called ſpirituall Prieſts: Prieſts as S. Peter doth call them, becauſe they ſacrifice daily vnto god, their bodely members, their whole heart & minde to the true ſeruing of God. And lyke as they be called in reſpect of ſuch ſpirituall ſacrifice, Prieſts: ſo may all true Chriſtians be called princes, becauſe they haue conquered (as I might ſay) and crucified as S. Peter tearmeth it, their fleſh againſt all vice and concupiſence. To theſe Princes the Prophet now ſpeaketh, ſaieng: O ye Princes, O ye liuing Saints, O ye dearely beloued members of Jeſus Chriſt, open your gates, not your gates made of timber and bords, but your ſpirituall gates, ẏ gates and dores of your ſoules, which be ſpirituall and eternal, open them, reſiſt not the Holy ghoſt, quench not the ſpirit, that Chriſt the king of eternall glory, may come and dwell in your hearts. Loue him, and labour continually to kepe his Commaundements, and then ſurely both he and his Father with the holy Ghoſt, will come and dwell with you.

Ric. Turnar.

Of the damnable heresies of this man.

PRiscillianus a Spaniard maintained the opinion of Gnostici, Manichæus and Sabellius, being condemned by the Counsel of Burdeaux, he appealed vnto Maximus the vsurping Emperour, which found him an Heretike and beheaded him. Prosp. Chronic. He said, the soule was of one substaunce with God, and came downe from heauen to endure voluntary conflictes. He said that mans actions were gouerned by the starres, he condemned the eating of flesh, he parted married couples, referring the creation of the flesh, not to God but to wicked Angels, he allowed of the Scriptures called Apocripha. Vnto euerye of his followers he sayd: Iura, periura, secretum prodere noli. August. li. de hæres.

PRIVI CONTRACT.

How priuie contracts are not lawfull nor good.

NOw also if ye will consent to deale mercifully and truely with my master, tell me: and if not, tell me also. He treateth with the mother and brother concerning the maide, whereby it may appere, that priuie contracts without the knowledge and consent of their parents are not good. The Bible note. *Gen. 24 49*

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inough without women, and for a seruaunt to be at some of them, is an hainous offence. So much Arnobius.

PROMISE.

A constant rule of all humane promises.

ALl promises ought among the godly, to farre forth to be of force, as they doe agrée with the word of God, which thing if Iephthe had diligently considered, he would neuer haue suffered himselfe to haue committed so vnworthy things against his daughter: this condition surely in all couenaunts ought to be counted for a most constant rule. Pet. Mart. vpon Iudic. fol. 37.

What promise it was that the olde Fathers receiued not.

Heb. 11.39 And receiued not the promise, &c. ¶This which Saint Paule saith, that the Fathers hath not obtained the promise, ought not to be vnderstood of the euerlasting rest for soye, that wee haue by the merites of Christ his death, but rather of the Incarnation and comming of Christ. Sir I. Cheeke.

¶They hadde not such clére lyght as wée: for they loked for that which wée haue. Therefore it were shame for vs, if at least wée had not as great constancie as they. Geneua.

How promises may be broken.

Mat. 2.12. They returned into their countrey another waye. ¶Promise ought not to bée kept, where Gods honour and the preaching of the truth is hindered. The wise men notwithstanding their promise made to Herode, returned home into their owne Countrey by another waye.

PROPER AND IMPROPER.

Of proper and improper speaches in Scripture.

WHen the Scripture saith thus: God is a spirite, it is a proper speach. And why? Because he is so of his owne nature. But when it giueth him a body, members, and the vse of them, resembling it to man, as we se it doth in diuers places, then it is an improper speach.

¶When the Scripture saith, that the Lord God is vnchaunge-

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¶ When it saith, that God is in euery place, it is a proper speach, because it is so conuenient for his nature, for the confirmation of all things which he hath created, although he bee also particularly in the hearts of the faithfull, for the speciall effect of their sanctification: but when it sayth: He went downe to see the Tower of Babel, then it is an improper speach.

Of proper and improper speaches in Christs words.

When Christ saith, I am the light of the world, it is a proper speach, for it is true indeede, that Iesus Christ is the onely sonne of righteousnesse, which doth lighten the world with true lyght. And afterwarde when he saith to his Disciples: Ye are the lyght of the worlde, that is an improper speach, because they are not the lyght in themselues, but in the Lord.

¶ When he saith to his Apostles, Preach repentaunce and remission of sinnes in my name, he speaketh most properly, because it is hee of whome the Prophets doe beare witnesse, that whosoeuer beleeueth in him, shall receiue remission of sinnes through his name. But when he saith afterward: To whomsoeuer you shall remit sinnes, they shall be remitted, he speaketh improperly: because he giueth that vnto the Apostles, which properlye belongeth vnto himselfe. For the Apostles are but his ministers and messengers, to pronounce remission of sinnes, which commeth properly from Iesus Christ, to those that beleeue in him.

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How Prophecie sometime commeth out of the mouth of wicked men.

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¶ Whereby

¶ Hereby we doe gather that the gifte of Prophecie, is giuen not onely to good men, but also to the reprobate, being set in publike office, euen as oftentimes it is permitted to the wicked to worke miracles, as we maye reade in the. 7. chapter of S. Mathew. So also we read of Saule, who being annoynted with the kingly vnction by Samuel, began to prophecie with the rest of the Prophets, &c. Marl vpon Iohn, fol. 424.

God made him to speak, neither could his impietie let Gods purpose, who caused this wicked man, euen as he did Balaam, to be an instrument of the Holy Ghost. Geneua.

PROPHETS.

What the Prophets were.

Apo. 18. 20 THe Prophets were the notable interpreters of Prophecies, who through a certain singuler gift of reuelation, were able to apply them to the present matter. Marl. fol. 259.

Against false Prophets.

Eze. 13. 4 O Israel, thy Prophets are like to the Fores vppon the drye field: for they stand not in the gaps, neither make they an hedge for the house of Israel. ¶ O Israel thy Prophets, &c. Thy Preachers of mens traditions doth the Prophet compare vnto Fores, which faine a seruice of God, and increase Ceremonies, and teach a way to please God by such workes as they enrich themselues with. By the hedge heere may ye vnderstand praier done in faith. T. M.

How the people gaue eare rather to false Prophets then to the true.

Iere. 29. 15 But whereas you say that God hath raised vs vp Prophets at Babilon, &c. ¶ Such Prophets as preached vnto them, the things which they were desirous off, did they greatly allow: yea, euen after they came to Babilon, in them they reioiced, as though they had bene sent of the Lord, and yet were they indede false Prophets. But Ezechiel the true Prophet of the Lord, which preached the contrary, did they persecute. By the false Prophets they said, God hath sent vs Prophets, and their doctrine did they followe, but the true Prophet did they mocke and laugh to scorne, and would neither beleeue his doctrine, nor giue eare vnto it. T. M.

HOW

How a false Prophet is knowen.

Ye shall know them by their fruits. ¶The fruite of the Prophets is their doctrine. Therefore if thou wilt know the trãe Prophet from the false, trye their doctrine at the touch stone of Gods word, for els by the outward conuersation, thou maist be deceiued and beguiled. Theo. Beza. *Ma. 7. 16.*

The meaning of this place following.

Art thou a Prophet? He aunswered no. ¶They inquire of some great Prophet, and not of Christ, for Iohn had denied before that he is Christ, for they thought that some great Prophet should be sent lyke vnto Moses, wrasting to that purpose, that place of Deut. 18. 15. which is to be vnderstood of all the company of the Prophets and Ministers, which haue bene and shall be to the ende, and especially of Christ, who is the head of all Prophets. Beza. *Iohn. 1. 21*

PROSELITE.

What a Proselite is.

Iewes and Proselites. ¶By the Iewes he meaneth them, that were both Iewes by birth, and Iewes by profession of Religion, though they were borne in other places: And they were Proselites which were Gentiles borne, and embraced the Iewes religion. Theo. Beza. *Act. 2. 10.*

And Proselites. ¶To wit, such as were conuerted to the Iewes Religion, which were before Panims & Idolaters. &c.

PROTESTANTS.

How the name of Protestants came vp.

The originall of the name of Protestants began in Germany, about a decrée that was made at Speres against ỳ Gospell. Anno. Dom. 1529. which Decrée, the Princes electours of Germany resisted, vnto whose protestation, certain of the chiefe Cities to the number of. 14. did subscribe with them. The number of the Protestants. 7. Princes & 24. Cities. Sledane.

PROVIDENCE.

Of the prouidence of God, what it is.

Prouidence is not onely that vnspeakable power whereby it commeth to passe, that God hath foresæne all things from

euerlasting, and most wisely prouided for al things before hand: But also that eternall decree or ordinaunce of the most wise & righteous God, whereby that euery thing that hath bene, hath bene: and euery thing that is, is: and euery thing that shall be, shall be: according as it liked him to appoint from euerlasting. Beza.

We meane by the prouidence of God, that euen as he is creator of all things, he is also the conseruer, which doth by his eternall power and wisedome, guide and gouerne them, and by his soueregne goodnesse in such sort, that nothing commeth by aduenture, neither in heauen nor in earth, without his counsell and ordinaunce, and his most iust will, be it in generall, or in perticular. Peter. Viret.

No good or euill doth happen without a cause, or by fortune without Gods prouidence, but all things doth happen after his iudgement. Hierom. vpon Eze.

Prouidence is Gods appointed, vnmoueable and perpetuall administration of all things. Pet. Mar.

Prouidence is sometime as much to say as knowledge, and foreknowledge of things to come. Sometime it signifieth an ableneſſe to foreſee for others of things necessary, so it is sayde that God in heauen doth foreſee and care for all. Againe, some doe define the prouidence of God after this wise: Prouidence is the euerlasting and vnchaungeable kingdome and administration of all things. They doe meane (saith Musculus) by the word of kingdome, dominion and power, and by the word of administration, the temperature of ỹ dominion which they added, because of the finding and giuing of all things vnto vs, which seemeth in shewe, to be a condition of ministery, as well as of dominion. Musc. fol. 425. and. 426.

Gods prouidence we call that soueregne Empire and supreme dominion, which God alwaies kæpeth in the gouernement of all things in heauen and earth contained. And these two (that is, preſcience & prouidence) we so attribute vnto God, that with the Apostle we feare not to affirme, that in him wæ haue our bæing, mouing and life. We feare not to affirme, that the way of man is not in his own power, but that his foot-steps are directed by the eternall God That the sorts & lots which appeare most subiect to fortune) goe so forth by his prouidence, that

that a Sparrow falleth not on the ground, without our heauenly Father. And thus we giue not to God any prescience, by an idle sight, and a prouidence by a generall mouing of his creatures (as not onely some Philosophers, but also moe then is to be wished in our dayes doe) but we attribute vnto him such a knowledge & prouidence, as is extended to euerye one of his creatures. In which he so worketh, that willingly they tende & incline to the ende, to the which they are appointed by him, &c.

Knox. fol. 21.

Because we knowe not all things (saith S. Austen) which God doth concerning vs in most good order, that therefore in only good will we do according to the law, because his prouidence is an vnchaungeable law. Therefore sith God doe claime vnto himselfe the power to rule the world, which is to vs vnknown. Let this be a lawe to vs of soberneſſe and modeſtie, quietly to obay his souereigne authoritie, that his wil may be vnto vs the onely rule of Iustice, as the most iust cause of all things. I meane not that absolute will, of which the Sophisters doe babble, seperating by wicked & prophane disagræment, his Iustice from his power, but I meane that prouidence, which is the gouerneſſe of all things, from which procœdeth nothing but right, although the causes be hidden from vs.

Caluine. 1. booke. chapt. 17. Sect. 3.

PROOVING.

What prooving and examining of a mans selfe is.

This proouing and examining of a mans selfe, is first to think with him, with what lust & desire he commeth to the Paundie, and will eate that bread. Whether he be sure that he is the childe of God, and in the faith of Christ: and whether his conscience doe beare him witnesse that Christs body was broken for him. And whether the lust that he hath to prayse God, and thanke him with a faithfull heart in the middes of the brethren doe driue him thetherward, or els whether he doe it for the meates sake, or to kepe the custome: for then were it better he were away. For he that eateth and drinketh vnworthely eateth and drinketh his owne damnation, because he maketh no difference of the Lordes bodye, that as it is sayde

before, he that regardeth not the purpose, for which it was instituted, and putteth no difference betweene his eating and other eating (for other eating doe onely serue the belly) but this eating was instituted and ordeined, to serue the soule and inward man. And therefore he that abuseth it to the flesh, eateth & drinketh his owne damnation, &c. I. Frith.

¶ Loke. Trye. Examine.

PTOLOMEVS.

Of this mans hereticall opinions.

Heretike PTolomeus, of whom Ptolomei are called, taught the hereticall opinions of the Gnostici and of Valentinus, adding thereunto of his owne certaine heathenish doctrine out of Homer. He wrote unto Flora a woman of his faith, and indeuoured to peruert hir. Epiph. hære. 33.

PVBLICAN.

What the Publicans were.

Mat. 21. 31 The Publicans, bought in great the Emperours Tribute, and to make their most aduauntage did ouerset ỹ people. Tind.

Of their receiuing before the Iewes.

The Publicans and Harlots shall come into the kingdome of God before you. ¶ The Harlots and Publicans repenting truly, and with amendement of life, submitting themselues to the mercie of God, are more acceptable unto God, then ỹ proud workmongers, that trust in their owne righteousnesse. S. I. Ch.

PVNISHMENT.

How the punishment of the law, doth not satisfie for sinnes.

Iohn. 8. 5. MOses in the law, commaunded that such should be stoned. ¶ They recite the law out of the. 20. chap. of Leuit. where it is said, & the man that committeth adulterie with another mans wife, because he hath committed adultery with his neighbors wife, the adulterer & the adultresse, shal both dye ỹ death. But ỹ law doth not therefore punish the sinnes and offences of men, as though the punishment of the sword were a satisfaction for sinne (for the death of Christ onely hath made satisfaction for sinne). But offenders are punished by the sworde

for

for examples sake, that the people might feare to offend. And least in time, sinne and wickednesse might be counted for vertue and righteousnesse. For the sinne that is left vnpunished, is not knowne to be sinne. Marl. vpon Iohn. fol. 282.

PVRE IN HEART.

Who they be that are so called.

BLessed are the pure in heart. ¶ Blessed (saith he) are ỹ pure in heart, ỹ is, which ioyne themselues vnto me with a pure, simple, and desirous minde of knowing the will of God, & doe embrace the doctrine of truth without hypocrisie & doublenesse of heart, such were the disciples of Christ, so sone as it was offered vnto them. Such was Nathanael, of whom Christ said: Beholde a true Israelite, in whom there is no deceit. Marl. vpon Math. fol. 79. *Math. 5. 8.* *Iohn. 1. 47.*

¶ They are called pure in heart, that beléeue vnfeinedly, and trust from the very heart in God, whome they doe sée through faith while they be yet in this vale of miserie: but after this bodily lyfe, they shall haue a full fruition of him, and sée him as he is. Theo. Beza.

What pureness of heart is.

Pureness of heart is, the consenting and studuous purpose to kéepe the lawes of God, and to meane truelye in all thy wordes and workes, and to do them with a true intent.

PVRGATORIE.

How Purgatorie is vtterly disproued by the Scriptures of God.

VErely, verely I saye vnto you, he that heareth my word, & beléeueth in him that sent me, hath euerlasting lyfe, & shal not come into damnation, but hath passed from death vnto life. He was wounded for our transgression, he was broken for our iniquities: The chastisement of our peace was laide vpon him, and with his stripes we were made whole. *Iohn 5. 24* *Esay. 53. 5.*

Saint Paule sayth, Christ hath taken the oblation that was against vs, and hath fastened it to the crosse, &c. *Coll. 2. 14.*

Saint Iohn saith: Blessed be the dead that dye in ỹ Lord, euen so saith the spirit. For they rest from their labours, and their workes followe them. He saith not they be in Purgato- *Apoc. 14. 13*

rie, but they rest from their labours.

Apoc.7.17 Againe he saith: They hunger no more, they shall thirst no more, for the lambe which is in the middest of the throne, shall gouerne them, and shal lead them (not into Purgatory, but) into the liuing fountaine of waters, and God shall wipe away all teares from their eyes.

Aug.hyp. Gnost.li.5 Saint Augustine sayth. Primum locum fides Catholicorum, &c. The first place of Catholike faith, by Gods authoritie beléeueth, to be the kingdome of heuen, from whence whosoeuer is not baptised is excluded. The second place, the same Catholike fayth beléeueth to be hell: where all rũnagates & whosoeuer is without the faith of Christ, shall taste euerlasting punishment. As for the third place we vtterly knowe none, neither shall wée finde in holye Scriptures, that there is anye such.

If there were a Purgatorie, and also if that the Pope with his pardons for money may deliuer one soule thence, hée may deliuer him as well without money: if he may deliuer one, he may deliuer a thousand, if he may deliuer a thousand, he may deliuer them all, and so destroy Purgatorye. And then is hée a cruel tyrant without all charitie, if he kéepe them there in prison till men will giue him money. Pope a cruel tirãt Booke of Mar. fo. 1155.

Augustin Know you (saith S. Austen) that when the soule is departed from the body, it is incontinent for his good déeds put in paradise, or else throwne headlong into the dungeon of hell for his sinnes. Chose you now what ye list, and purpose this while ye be héere in this life, either to ioye perpetuall with Saints, or else to be tormented without end, among wicked sinners.

Booke of Mar. fol. 1263.

The christian faith doth holde, that the onely bloud of Iesus Christ and the sacrifice that he hath done vppon the crosse for poore sinners, is so sufficient to satisfie the iudgement of God, and to cleanse man of his sinnes, that there nédeth none other Purgatorie for them: As indéede there is none other to cleanse them, neither by fire nor by water, nor by anye other meanes, neither in this world, nor in the other. Therefore hée that séeketh satisfaction any wher els, be it in his owne works or those of other men, or in anie kinde of creature, or ỹ in all or in part, the same he or she refuseth wholy the ransome and sa-

ſatiſfaction made by Jeſus Chriſt. Then it followeth that the doctrine of the Papiſts concerning Purgatorie, and their ſatiſfactions which they ſeke in themſelues and in their workes, or in thoſe of their Prieſts & Monks, & in their offring & ſuffrages, as wel for the liuing as for the dead, are mans inuentions full of blaſphemies, & wholy againſt ỹ word of God, wherby as much as in them is, they make of none effect ỹ merit & benefit of Chriſts death & paſſion, & do openly renounce ỹ ſame. P. VI.

How Purgatory and pardons came iointly together.

Polidore ſaith: Nemo nunc dubitat, &c. No Catholike man now doubteth of Purgatorie: wherof notwithſtanding among the auncient Fathers, there is either no mention at all, or very ſeldome. Yea euen to this day the Grecians beleeue it not. For ſo long as ther was no care for purgatory, no man ſought after pardons. Polidore de inuentio. li. 8. cha. 5. Poiidore

How Purgatory was not knowne. 400. yeares after Chriſt

S. Auſten was. 400. years after Chriſt. And yet in his time was it not fully & faſtly beleeued to be an Article of our faith: no, nor yet fully and faſtly beleeued to be true: for he himſelfe writeth in his Enchiridion on this manner, ſpeaking of Purgatory, after that he expounded the place of Paule. 1. Cor. 3. and had taken this word fire, not for Purgatory, but for temptation and tribulation, he added theſe words in the. 69. chapter: It is not incredible that ſuch a thing ſhould alſo chaunce after this life, and whether it be ſo or no, it may be queſtioned, &c. I. Frith.

S. Auſten ouerthroweth al praiers for the dead with this, whē he teacheth that all men loketh for ỹ reſurrection of the fleſh, & the eternall glory, & that euery man then receiueth the reſt ỹ followeth after death, if he be worthy when he dieth. And therfore he teſtifieth ỹ al the godly do immediatly after death enioy ỹ bleſſed reſt as well as ỹ Prophets, the Apoſtles & Martirs. If their eſtate be ſuch, what I beſeech you (ſaith Caluine) ſhal our praiers auaile them. Cal. in his Inſt. 3. b. chap. 5. Sect. 10. When (ſay they) the Lord affirmeth that the ſinne againſt the holy Ghoſt ſhuld not be forgiuen in this world, nor in ỹ world to come, ther he ſheweth ỹ ther is a forgiuenelle of ſome ſins in the world to come. But who ſeth not that the Lord there, ſpeaketh

speaketh of the fault of sinne? Now if it be so, what is that to their Purgatory, forasmuch as by their opinion, ỹ paine is ther suffered of those sins, whereof they deny not the fault to be forgiuen in this present lyfe? But that they may no more carpe against vs, they shall haue yet a plainer solution. When the Lord meant to cut off all hope of pardon from so hainous wickednesse, he thought it not inough to say that it should neuer be forgiuen: but the more to amplifie it, he vsed a diuision, wherin he comprehended both the iudgement that euery mans conscience feeleth in this life, and the last iudgement that shall be pronounced at the resurrection: As though he shoulde haue sayde: Beware ye of malitious rebellion, as of most present damnation: for he that of set purpose, shall endeuour to quench the light of the holy Ghost, shall not obteine pardon, neither in this lyfe which is giuen to sinners for their conuersion, nor in the last day, when the lambes shall be seuered by the Angels of God from the Goates, and the kingdome of heauen shall bee cleansed from al offences. Then they bring forth also that parable of Mathew. Agree with thine aduersarie, least he deliuer thee to the Iudge, and the Iudge to the Sergeant, and the Sergeant to the prison, from whence thou shalt not gette forth vntill thou haue paide the vttermost farthing. If in this place the Iudge doe signifie God, and the aduersarie plaintiue the Diuell, the Sergeant the Angell, and the prison Purgatory, I will gladly yeeld vnto them: But if it bee euident to all men that Christ meant there to shew into how many daungers & mischifes they cast themselues, ỹ had rather obstinatly pursue the extremitie of the lawe, then deale according to equitie and good right, to the end to exhort his Disciples, the more earnestly to agree with equitie: where then I pray you shall Purgatory be found. Cal. in his Inst. 3. b. cha. 5. Sect. 7.

Agree with thine aduersary.

How Purgatorie came from the Heathen.

As for the fansie of Purgatory, it sprang first from the heathen, and was receiued among them in that time of darknesse, long before the comming of CHRIST, as it maye plainely appeare by Plato and Virgil, in whome ye shall finde described at large, the whole common weale, and all the orders and degrees of Purgatory. Saint Austen sayth, the olde heathen Romanes had a sacrifice which they called, Sacrum Purga-

torium

torium, a Purgatory sacrifice. Iewel. 300.

An Argument of Purgatory.

It is impossible that remission or purging from sins shuld be made without bloud, Paule to ỹ Hebrues. But in Purgatory ther is no bloud but fire, Ergo in purgatory it is impossible that remission or purging from sinnes should be made. Argument.

Obiection.

Purgatory is good to feare men from sinne.

Aunswere.

Christ and his Apostles thought hell fire inough, & yet (besides the fleshly imagination cannot stande with Gods word) what great feare can there be of that terrible fire, which thou maist quench almost for three halfe pence.

How our sinnes are onely purged by Christ.

By his owne person he hath purged our sinnes. ¶ These words (by his owne person) haue an Emphasis or vehemencie, which driueth away all sacrificing Priests from such office of sacrificing: seeing that which he hath done by himselfe, he hath not left to be perfected by other, so that the purging of our sins may more truely be thought done & past, then a thing to come and to be done. Latimer. Heb. 1. 3.

Doctor Readmans opinion of Purgatory.

Being asked what his opinion was concerning Purgatory, and what the Schoolemen iudged thereof, he aunswered, that the subtill reasons of the Schoolemen concerning Purgatorie, seemed to him to be no lesse vaine and friuolous, then disagreeing from the truth: Adding thereto, that when we be rapt vp to the clowdes to meete Christ comming to iudgement, with a great number of Angels, in all glorie & maiestie, then euerie one shall be purged with fire, as it is written: The fire shall goe before him, and shall flame round about his enimies, and the fire shall burne in sight, and round about him shall be a greate tempest: saieng that diuerse of the olde writers approued this his sentence concerning Purgatory. Booke of Mar. fol. 1540. Doctor Readman

PVRPLE AND LINNEN.

WHich was clothed in Purple & Linnen. ¶ Very gorgeously and sumptuously, for Purple garments were costly, Luke. 16. 19

and

and this fine linnen, which was a kinde of linnen that came out of Achaia, was deare as golde. Beza.

PVTTING ON OF HANDS.

Luke. Laieng on of hands.

Queene of Heauen.

Who it was they called the Queene of Heauen.

Iere.7.18. AND the women kneded dough to make cakes to the Quéene of heuen. That is, they sacrifice to the Sunne, Mone, and starres, whom they called the Quéene of heauen. Geneua.

Iere.44.17 As to burne incense to the Quéene of heauen, &c. It séemeth that the Papists gathered of this place their Salua Regina, & Regina cœli letare. Calling the virgin Mary Quéene of heauen, & so of the blessed virgin and mother of our sauiour Christ, made an Idoll: For here the Prophet condempneth their Idolatrie. Read the fourth of Kings. chap. 21. verse. 5.

Epiphanius saith: Ne quis comedat de errore, &c. Let no man
Epi. li. 3. hæres. 59. eate of this errour touching S. Mary. For though the trée be faire, yet is not this fruit to be eaten. Although Mary be beautifull, holy & honorable, yet is she not to be adored. But these women worshipping S. Mary, renue again ỳ sacrifice of wine mingled in the honour of ỳ Goddesse Fortuna, & prepare a table for the diuell, & not for God, as it is written in the Scriptures, they are fed with the meat of wickednesse. And againe: Their women boult flowre, and the children gather stickes to make fine Cakes in the honour of the Quæne of Heauen. Therefore let such women be rebuked by the Prophet Ieremy, and let them trouble no more the worlde, and let them not say, we worshippe the Quæne of Heauen. Iewel. fol. 313.

QVESTIONS.

2. Tim 3. 23. AS touching Questions, Saint Paule saith to Timothy thus: In these things I would haue thée confirmed, these be good and profitable for men: but foolish questions, and questions of vani-

vanities, those shunne, for they be vnprofitable and vaine.

Of good questions.

Naaman asked Elias the Prophet, whether if his maister should goe vp to the Idols Temple and worship, he might do so or no. 4. Reg. 5.18

The Eunuchus asked Philip, the exposition of these words: He was lead as a sheepe to the slaughter. Act. 8.23. Esay. 52.7. Eunuchus

Iohn asked this question: Art thou he that shall come, or shal we loke for an other. Mat. 11.3

Mary asked this question: How can these things be done vnto me, sith I haue no knowledge of man. Luke. 1.34

Thomas asked this question: Lord tell vs the way, that is, Lord what is the way. Iohn. 14.5

Peter asked this question: Lord whether shall we goe? Thou hast the words of eternall life. Iohn. 6.68.

Nichodemus asked this question: How can a man be borne in his age? Againe: How can those things be done? Iohn. 3.4.9

Of vaine questions.

The Serpent moued this vaine question: why hath God forbidden you to eate of the Tree of knowledge of good and euill? Gen. 3.2

The Apostles asked this vaine question: Lord when wilt thou restore the kingdome of Israel: whom Christ controlleth: It is not yours to know times, or the moment of times. Act. 1.6

Peter asked this vaine question of his fellow Iohn, Lorde what shall this Iohn doe? Iohn. 22.23

The Saduces moued this vaine question: Lord if a woman haue 7. husbands, who shall be her husband in the latter day? Math. 22. 25.

This man moued a question: why men and Angels were not made both of one matter Philastcrius.

This man asked this question: whether God be alone, or hath mo Gods with him. Marcellus

This man moued a question: whether the Church can be in any other place then in Africke? Donatus

This man asked a question: whether the virgin Mary were corrupted in bringing forth her sonne? Iouinianus.

This man moued this question: whether that when a man is purged with Baptime, an hog goe forth at his mouth or no? Eutiches.

This

Valentinianus. This man asked this question: whether the word were changed into bones, flesh or haire, or no?

Potentinus. This man moued a question, whether the holy Ghost doe wæpe in men, as he doth speake in men.

Priscillianus. This man moued this question: whether the world be made of the diuell, because it is an euill world.

Arrius. This man moued this question: whether the holy Ghost may be commaunded by the Sonne.

Nazareus. This man moued this question: whether a man may professe both Iudisme and Christianisme.

Pelagius. This man moued this question: whether that by frée will a man may catch the kingdome of heauen.

Nestorius This man moued this question: whether the honour of Christs diuinitie were giuen him of ductie, or no?

Crestonius. This man asked a question: whether a sinner ought to be baptised? Because it is sayd, the eyle of a sinner shall not fasten thine hand.

Vincentius. This man asked this question: whether a mans soule deserued to sinne, before it did sinne, &c.

Of foolish questions of Schoolemen.

God. Whether there were any instant in the generation of God the second person.

Saluatiõs. Whether in Christ there be mo saluations then one.

Sonne. Whether God the Father hath the Sonne.

Asse. Whether Christ might possible haue taken vppon him

Goord. the likenesse of an Asse, of a woman, of a fœnd, or of a Gourd. How that Gourd should haue preached, done miracles, or haue hanged vpon the Crosse. And what peter should haue consecrated if he had consecrated, what time Christs body hang vpon the crosse. Or whether Christ being so transformed into a Gourd, he might at the same time be called man also.

Eate and drinke. Whether after the resurrection men doe eate and drinke or no?

Sunday. Whether it be lesse sinne, to slaye a thousand men, then once on the (Sabboth or) Sunday, to clout a poore mans shoe.

Soules. Whether mens soules be bred within them, or come from without into them.

Iudgement. What peare Christ will come vnto his iudgement.

Starre. Whether the Starre that did shine to the wise men, at the birth

birth of Christ, were a Starre or an Angell.

Whether a Mouse canne eate Christes bodye or no? And if shée doe eate it, what daunger canne bee leuied vppon her head. These and such like bée fonde and fœlish questions. Mouse.

Rabbi.

What this word Rabbi doth signifie.

AND to bée called Rabbi. ¶This word Rab signifieth one that is aboue his fellowes, and is as good as a number of them: And we may see by the repeating of it, how proude a title it was. Now they were called Rabbi, which by laieng on of handes were vttered and declared to the world to be wise men, Theo. Beza. *Mat.* 23.7

¶Christ forbiddeth not to giue iust honour to magistrates & maisters, but condempneth ambition and superioritie ouer our brothers fayth, which office apperteineth vnto Christ. Geneua.

¶The chiefe purpose of Christ in this place is, to teach vs not so to depend vpon men, as though it were not lawfull to breake their decrees, or to decline from their authoritie: for there is one onely Father, Lorde, Maister, to whome wée are so bounde, that by no meanes we may decline at any time from his precepts. D. Whitegift.

They sayde vnto him Rabbi. ¶The name of Rabbi was common to great men, and such as were of honour and great calling. But héere the Euangelist sheweth an other vse of this worde in his time, namely that Doctours and interpreters of the worde of God, were saluted with this name, although therefore as yet they knewe not Christ to be the onely maister of his Church, yet notwithstanding they béing moued with the title that Iohn gaue vnto him, they do count him as a Prophet and a teacher, which is the first steppe to aptnesse to be taught. Marl. vpon Iohn. fol. 34. *Iohn.* 1.38

RACHA.

What the word Racha doth signifie.

Mat. 5. 22. RAcha is a reprochfull worde of Hebrewe, and signifieth Thistles or Brambles. Finallye, it is a rebukefull worde, signifieng the extremitie of the person that speaketh it.

¶It signifieth in the Sirians tongue an idle braine, and is spoken in contempt. Geneua.

¶Chrisostome sayth, that it is a worde of the Sirians speach, by which is shewed that the minde is moued to anger. But vnder this worde fole, doth Saint Austen and Chrisostome vnderstand all manner of iniury, opprobrious & spitefull wordes. Tindale.

¶This worde Racha in English signifieth ill or affliction. Christ meaneth there, that he onely is not a murtherer that by hand killeth his brother, but also he that curseth or desireth euill to his neighbour, as those doe that bid the Pestilence, the Feuer quartaine, Saint Antonies euill, or such other execrations, and should be punished as heretikes and blasphemers of God, as ye may read Leuit. 20. 9. Gen. 27. 29. 1. Cor. 5. 5. Such euill sayers hath no part in the kingdome of God. He that calleth his brother fole, that is to say, contemne him, mocking, or as men call it now a daies, flowting, or lowting, committeth such murther, as is worthy hell fire, and eternall dampnation, the which vice is reprehended, Psal. 56. And was so abhorred of the Gentiles, that manye would rather suffer death then sustaine the slaunder of a pestilent tongue. Cham that cursed his Father. Gen. 9. The Philistines that counted Sampson for a fole. Iudic. 16. Michol that lowted Dauid her husband. 2. Reg. 6. The Aminonites ỹ contemned Dauids ambassadours, 1. Reg. 10. The Boies that mocked Elizeus the Prophet. God punished the same with death, more cruell then the magistrates doe punish murtherers. Whooper.

RACHEL.

The opening of this place following.

Iere. 31. 15 RAchel weping for her children, &c. ¶To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were lyke to the Beniamites or Israelites: that is, vtterly destroied, and carried awaye, insomuch that if Rachel the mother of Beniamin coulde haue risen againe to seke

for

for her children, she should haue founde none remaining.

Geneua.

That is to say, all that compasse about Bethleem, for Rachel Iacobs wife, who died in Childbed, was buried in the way that leadeth to this towne, which is also called Ephrata, because of the fruitfulnesse of the soyle and plentie of corne.

Theo. Beza.

RAGVEL.

How Raguel and Iethro were not both one person.

AND when they came to Raguel their Father, he sayde. *Exo. 2. 18.*

This Raguel is not Iethro, but is the Father of Iethro, and the graundfather of Zephora, and was also the Priest of Madian. For it was a lyke order with them, as it was with the Iewes, that the sonne possessed the office of his Father.

T. M.

RAHAB.

How this woman Rahab was no harlot.

OF Rahab, some doe saye, that when the men which Iosua had sent to spie out Iericho came into her house, they came not to commit fornication with her (for she was no harlot) but there to hide themselues. Other saye, that in times past she had bene an harlot, but now shee was none, although that name remained with her still, as in Math. 4. it is sayd, that Iesus came into the house of Symon the leper, not that he was then a leper, but before that time he had bene a leper, of the which Christ had healed him, and yet the name remained still with him, so that hee was called still by that name, Symon the leper. Other be against these and say, that this Rachab was afterward ioyned in marriage to Salmon, which was one of the principall men in the Tribe of Iuda, and therefore doe thinke it vnlikely that he would haue taken such a woman to his wife, which had bene then named to be an harlot, or euer had bene any before: But she was a woman that kept an honest vitling house, both for straungers & other, & no harlot. For where as we haue in our speach, a woman harlot, they haue in *Iosu. 2. 1.* *Lyra.*

the Chaldish tongue, a woman that selleth victualls:
Iosu.2.4. Ric, Turnar.

Of Rahabs lye she made.

But I wist not what they were. ¶Albeit Rahab lyed of a good intent, yet in that she lyed she did amisse, for as Saint Paule sayth, We must not doe euill that good maye come of it. For as her act in hiding Gods people, came of faith and is praised. Heb.11.31. and Iames.2.2. So her lye came of the feare and weakenesse of the flesh, and therefore not to be followed.
Iosu.2.11. The Bible note.

How Rahab confesseth God.

For the Lorde your God, he is the God of heauen aboue, and in earth beneath. ¶God is no respecter of persons, for heare a daughter of Abraham by fayth and worthy confession found among the Gentiles, yea, in the sinfull Citie of Iericho.

¶Herein appeareth the great mercye of God, that in this common destruction, hee would drawe a most miserable sinner, to repent, and confesse his name. Geneua.

How Rahab and Ruth are named in the Genealogy of Christ.

Math.1.5. Salmon begat Booz of Rahab. ¶Rahab and Ruth are here named among the grandmothers of our Sauiour, thereby to signifie that he was not onely come of the Iewes, and for the Iewes, but also the Gentiles, and for the saluation of the Gentiles. Sir. I. Cheeke.

Rahab & Ruth being Gentiles, signifie that Christ came not onely of the Iewes and for them, but also of the Gentiles and for their saluation. Geneua.

RAINEBOVV.

What the Rainbow signifieth,

Gen.9.13. WHen Noe was come out of the Arke and had made an Altar, and offered vp beastes and birdes thereon vnto the Lorde: GOD gaue first of all vnto him his worde, by the which he promised that hee woulde no more destroye the worlde with water. And for the confirmation thereof, hee gaue the Rainebowe for a sure token betweene him and man. For in that Bowe is expressed both the coulours of Water and Fire, the one parte being

being blew, and the other redde, that it might be a witnesse to both the iudgementes, the one past, the other to come.

Lanquet.

RAVEN.

How the Rauens feedeth Elias.

I haue commaunded the Rauens to fæd thæ there. ¶ To strengthen his faith against persecution, God promiseth to fæde him miraculously. 4. *Re.* 17. 4

Geneua.

How God feedeth the Rauens.

And ỹ young Rauens ỹ crie. ¶ For their crieng is as it were a confession of their næde, which cannot bæ relæued, but by God onely: then if God shew himselfe mindfull of the most contemptible soules, can he suffer them to die with famine, whom he hath assured of lyfe euerlasting. Reade Iob. 39. 3. and Luke 12. 24. *Psa.* 147. 9

Geneua.

Of the Rauen and Doue, sent out of the Arke.

The Rauen that Noe sent out of the Arke, went going and returning vntill the waters were dried vp vpon the earth. But the Doue which he sent out, finding no resting place for her fote, retourned vnto him into the Arke, suffering Noe to pull her in vnto him with his hande. *Gen.* 8. 9

Vppon this place the Bible note sayth thus: It seemeth the Rauen bæing a wilde and vncleane foule, fed of the dead carcases, and therefore refused to tourne againe into the Arke. But the Doue being of nature a tame foule, and vsed to cleane fode, and finding no place to rest on, suffered her selfe to be receiued in againe.

REALITIE.

When and by whome this word was inuented.

THis tearme Reallye present, you shall vnderstande that after Bonifacius the thirde, about the yeare of our Lorde. 603. obteyned of Phocas the false Emperour to bæ the head of the Church (by the craftie practise of the Monkes Paschasius, Hunbericus, Guinudus, Algerus, Rogerus, Franciscus, Anselmus, and such other) was Realitie inuented, and tearmed

to the Sacrament: before that time the spirituall eating was magnified among the olde Doctors. Antony Gylby.

RECEIVED.

How we haue nothing but that wee haue receiued of God.

1. Cor. 4. 7. WHat hast thou that thou hast not receiued? ¶This sentence ought to bee had in remembrance of all men. For if wee haue nothing but that we haue receiued, what can we deserue I praye you, or what neede we dispute of our merites? It commeth of the free gift of God that we liue, that wee loue God, that we walke in his feare, where be our own deservings then? Sir. I. Cheeke.

RECONCILIATION.

What it is to be reconciled.

TO be reconciled, is (all hatred and discord set aparte) to restore all the former loue, concord, friendshippe, necessitie, and familiaritie that was wont to bee. Marl. vpon Matth. fol. 97.

¶Reconcile, to make at one, to bring in grace and fauour. Tindale.

REEDE.

What is signified by this Reede.

Mat. 11. 7. A Reede shaken with the Winde. ¶The Reede is a figure of the doctrine that is not of God, but wauereth with the winde. Tindale.

How the power of Aegypt is compared to a Reede.

Thou trustest now in this broken staffe of Reede, to wit, on 4. Re 18. 21 Aegypt. ¶Aegypt shal not onely be able not to succour thee, but shall bee an hurt vnto thee. Reade Esay. 6. 36. and Ezech. 29. 6. Geneua.

A Reede shaken with the winde, doth signifie a man inconstant. As in Matth. 11. 7. and Luke. 7. 24. Geneua.

What is meant by the bruised Rede.

Mat. 12. 26 A bruised Reede shall he not breake, &c. ¶By the bruised Reede and smoking flaxe, the aduersaries of Christ, the Scribes and Pharisies are vnderstoode whose power is likened vnto a bruised Reede, and their furie wherwith they persecuted the inno-

innocent, vnto smoking flare, so that it had bene as easie for Christ to haue destroyed them, as it is to breake a sunder a bruised Reede, or to quench smoking flare. Some suppose that the same should be vnderstode of the Publicans and sinners, whom he did not contemne nor despise, but mercifully called them vnto him. Sir. I. Cheeke.

A bruised Reede, &c. ¶ That is, he will beare with them that is infirme and weake. Geneua.

READING.

What profit commeth of reading holy Scripture.

AVgustine sayth: Reading clæreth and purgeth all things: who will euer be with God, must euermore pray and read. Augustin
Aug. de tempor. sermo. 1.

If we either read not the Scriptures our selues, or bee not desirous to heare other read them, then are our medicines turned into wounds, and then where we might haue had remedy, we shall haue iudgement. Augustin
Aug. Serm. 55.

Heare me ye men of the world, get ye the Bible, that most wholesome remedy for the soule: if ye will nothing else, yet at the least, get the new testament, S. Paules Epistles, & the Acts, that may be your continuall and earnest teachers. Chrisost̄
Chrisost. vpon the Coll. in his 9. Homily.

Isidore saith, that reading bringeth great profit to the hearers. Isidore.

Tertulian saith, when ye come together to the reading of holy Scripture, wee feede our faith with these heauenly voyces, we raise vp our affiaunce, wee fasten our hope. And againe he calleth the reading of the scriptures, the feeding of our sayth. Tertulian

Let one of you take in hand the holy booke, & let him call his neighbours about him, & by the heauenly words let him water their mindes, and also his owne. Chrisost̄
Chrisost. in Gen. hom. 6.

Being at home we may both before and after meat, take the holy booke in hand, & therof receiue great profit, and minister spirituall foode vnto our soules. Chrisost̄
Chrisost. in Gen. Homi. 10.

Would God we would all doe according as it is written, Search the Scriptures. Origen
Origen. in Esay. Homi. 10.

Chrisost. Harken not hereto, onely here in the Church, but also at home let the husband with the wife, the father with the childe, talke together of these matters, and both to and fro, let them enquire and giue their iudgements, and would God they wold begin this good custome. Chrisost. in Math. Homil. 78.

Luke. Scripture.

REGENERATION.

What this word (Regeneration) importeth.

THis worde Regeneration importeth as much as a man might say, new birth. As if after that wee were once borne, we are borne yet againe. And therefore it importeth forthwith a reformation of the man, which is a rising againe from the dead, which is wrought in the spirit, as the last resurrection shall be wrought in the flesh. Pet. Viret.

Regeneration standeth chiefly in these two points: In mortification, that is to say, a resisting of the rebellious lusts of the flesh, and in newnesse of life, whereby we continually strive to walke in that pureneſſe and perfection, wherewith we are clad in Baptime.

How Regeneration is taken in these places following.

Ye which followed me in the regeneration, &c. In this worke whereby the world is chaunged, renued, and regenerate, or to ioyne this word with the sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritaunce, to the end that they might know, that it is not sufficient to haue begun once. *Mat. 19. 28.* Geneua.

By the washing of the new birth. ¶ Baptime is a sure signe of our regeneration, which is wrought by the holy Ghost. *Tit. 3. 5.* Geneua.

How this place is vnderstood.

Except a man be borne of water and spirit. ¶ Nichodemus vnderstode not the opinion concerning regeneration or newe birth of man. Therefore our louing and mercifull Sauiour more plainely expoundeth these things which before he spake mystically teaching that to be borne againe, is nothing else, but to be borne of water and of the spirit, and that the same *John. 3. 5.*

is the true manner of regeneration. But all men for the most part by this sentence of our Sauiour Christ vnderstand Baptime, and many of them doe hereby make Baptime so necessary, that they affirme it impossible for a man to attaine to saluation, except he be washed with the water of Baptime: & so disorderly they include the assurance of our saluation vnder the signe, when as the whole Scripture attributeth the grace and power of regeneration to the Holye ghost: as maye appeare in diuers places of Scripture, but specially by these places noted in the margent. And as touching this place we ought to vnderstand the same simply of mans regeneration and not of Baptime. For the purpose of Christ was to exhort Nichodemus to newnesse of life, because he was not capable of the Gospell, vntill he was a newe man. Therefore this is the simple meaning of this place. That it behoueth vs to be born againe, that we may be the sonnes of God, and also that the Holy ghost is the Author of the second birth. Marl. vpon Ioh. fol. 66. *Mat.* 16. 16 *Tit.* 3. 5.

REYNES. What they signifie.

YE shall vnderstand that the reynes or kidneyes of a man is that intire part, from which springeth chiefely the strength & the desire of naturall generation, which effect or desire in man, because of all other effects it is the most mightiest, therfore the Scripture, vseth to call the secrets or the priuie thought or effects of a man, by the name of the reynes or the kidneyes. Insomuch as when the Scripture saith that God knoweth all our harts & our thoughts, then the Scripture saith: Scrutans corda & renes Deus. God is the searcher of hearts and reynes, that is of the most priuie and secret thoughts that be in man. R. Tur.

Trye out my reynes and my heart. ¶By the heart and reynes will be signifie the delectations and affections of ỳ flesh, which let him to follow God. As in the Psa. 16. 7. T. M. *Psal* 26. 2.

¶My reynes also teach me in the night. ¶God teacheth me continually by secret inspiration. Geneua. *Psal.* 16. 7

¶Examine my reynes and my heart. ¶My very affections and inward motions of the heart. Geneua. *Psal.* 26. 2

Thou hast possessed my reynes. ¶Thou hast made me in all parts, and therefore most nedes know me. Geneua. *Psa.* 139 13

Thou art nere in their mouth, and farre from their reynes. *Iere.* 12. 2

¶ They profesſe God in mouth, and denye him in heart, which is heere meant by the reynes. Eſay.29,13. Math.15. 8.

Geneua.

REIOICE.

Wherefore we ſhould chiefely reioice.

Luk.10.20 REioice, becauſe your names are written in heuen. ¶ Though we ſhould worke miracles, and caſt forth diuells, yet ought we not to reioice therefore, for we ſhall haue no profit at all thereby, but other ſhall haue the profite that come thereof. But this ought to be our chiefe ioye and comfort, that we are elect and choſen in Chriſt Jeſu, afore the foundation of the worlde were laid, whoſe names are written in the booke of life. S. I. Ch.

RELEASEMENT.

How releaſement and payment cannot ſtand together.

Mat.18.27 THe Lord forgaue the ſeruaunt his debt. ¶ By this it appeareth that ſaluation falleth vnto men, by releaſement of the debt, and not for ſatiſfieng of the debt. For releaſement and payment cannot ſtand in one reſpect together. It ouerthroweth Popiſh ſatiſfaction, which (ſay they) muſt be done by Pilgrimages, faſting and almes deedes. It quencheth the fire of Purgatorie. For where the debt is forgiuen, the debter ought not to be puniſhed.

RELIGION.

How couples ioyned in marriage of diuers Religions, is doubtfull.

2.Cor.6.14 THe prohibition of S. Paule is, that we drawe not the yoake with the vnbeleeuers, which thing is to be vnderſtood not only of doctrine, but of all trade of life. For he that toucheth pitch (ſaith Salomon) ſhall be defiled therewith. For it cannot bee, but that he which keepeth company with the vngodlye, muſt needes himſelfe gather ſome infection thereby. As Salomon keeping companie with Heathen women became an Idolater. Achab through the counſell of Iezabel ſlewe the Prophets.

Hemmyng.

2.Cor.6.14 We not vnequally yoked with the Infidels. ¶ He ſeemeth to allude

allude to that which is written. Deut. 22. 10. where the Lord commaundeth that an Oxe and an Asse be not yoked together, because the match is vnequall. So if the faithfull marry with the Infidells, or els haue to do with them in any thing vnlawfull, it is here reproued. Eccl. 13. 18. Read Deut. 7. Geneua.

How the Diuell is sory to see the religion of Christ flourish.

Diabolus gentium vocatione cruciatur, &c. The Diuell is sore greeued with the calling of the Heathen (to the faith) and with the daily decreasing of his power: sorrowing to see himselfe forsaken, and Christ the true King to be worshipped in all places: therefore he deuiseth guyles, and imagineth dissentions. Leo in Epiph. ser. 6

REMEMBER.

How God is said to remember.

GOd remembred Noe. ¶ This is not so to be vnderstood, that there is any forgetfulnesse in God. But the Scripture speketh after the manner of our speaking. As when we maye deliuer a man that is oppressed and doth it not, then it is sayde, we doe forget him. And when we begin to goe about his deliueraunce, then it is said, we doe remember him. Augustin.

REMNAVNT.

Of the remnaunt that God saith he had reserued.

I Haue reserued vnto my selfe, seuen thousand men, &c. ¶ He speaketh of remnaunts and reserued people which were chosen from euerlasting, and not of remnaunts that should bee chosen afterward. For they are not chosen because they were no Idolaters, but therefore they wer no Idolaters, because they were chosen and elect. Theo. Beza. Rom. 11. 4

RENT.

What is ment by renting of clothes.

HE rent his clothes. ¶ It was specially vsed among the Hebrues, to rent clothes, when the glory of God was contemned. And here, where they feared God so little, as to kill their owne brother. T. M. Gen. 37. 29 34

When they rent their clothes. ¶ To signifie, how greatly Gen. 44. 13

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the thing displeased them, and how sorie they were for it.
Geneua.

What is ment by renting of our hearts.

Ioel. 2,13 Rent your hearts and not your garments. ¶ Ioel meaneth that it is to no purpose for men to haue great store of ceremonies, and to martir themselues much in outward sight of the world, except their hearts be broken before. And what manner of renting or breaking is it that God requireth in our hearts, it is, that we should be cast downe and humbled before him: that when we perceiue any signes of his wrath (specially when we fele the blowe of his hand already) we should be patient, assuring our selues that all commeth for our sinnes: and that we doe not as many doe, who when they be beaten with Gods rod, chawe their bridles lyke mules, and conceiue I wot not what a fiercenesse & bitternesse, which serue to set them in a rage against God, notwithstanding that, they make countenaunce as though they were well tamed. But contrariwise (as I haue said) it behoueth our hearts to be rent, according to the exhortation that is made vnto vs in the Psalme, by laieng our hearts open before God, to the ende that he should knowe all that is within it. Then let vs follow the said saieng of the Prophet Ioel, that we should not rent our garments, but our hearts rather, for therein will the true repentaunce shewe it selfe. Cal. vpon Iob. fol. 46.

Ioel. 2,13 And rent your hearts, &c. ¶ Mortifie your affections, and serue God with pureneſſe of heart, and not with Ceremonies.
Geneua.

REPENTAVNCE.

What Repentaunce is, and the definition thereof.

REpentaunce is an vnfained tourning to God, whereby we being of a sincere feare of God once humbled, doe acknowledge our sinnes, and so by mortifieng our olde man, are afresh renued by the spirit of God. Bulling. fol. 562.

Repentaunce is a very displeasure which man hath in his heart of his sinne, the which ingendereth in him an hatred against sinne, & a desire to liue better in time to come, reseruing his life to the will of God. Peter Viret.

Repentaunce is nothing but a conuersion of the minde, and

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an alteration of the former opinion, as appeareth by the saying of the Prophet: Turne vnto me, and ye shall be safe. Againe, I will not the death of a sinner, but that he turne & liue. Also, Repent and amende, that your sinnes may be done away. Marl. Esa. 45. 22 Ezec 18. 31 Act. 3. 19.

Repentaunce is an inward thing, which hath his seate in the heart and minde, and bringeth forth fruits, in chaunging the life. Marl. vpon Matth. fol. 47.

Concerning this word Repentaunce (as they vsed) Penaunce, the Hebrue hath in the olde Testament generally (Sob) Turne or be conuerted, for which the Translation that we take for S. Hieromes, hath most part (Conuerti) to turne, or to be conuerted. And sometime (Agite pœnitentiam). And ỹ Greeke in the new Testament, hath perpetually (Metanoeo) to tourne in the heart and minde, and to come into the right knowledge, & to a mans right wit againe, for which (Metanoeo) S. Hieroms translation hath sometime (Ago pœnitentiam) I doe repent. Sometime (Pœniteor) I am repentaunt. Sometime (Habeo pœnitentiam) I haue repentaunce. Sometime (Pœnitet me) it repenteth me. And Erasmus vseth much this word (Recipisco) I come to my selfe, or to my right minde againe. And the very sense and signification both of the Hebrue & also of the Greeke word is: to be conuerted, and to turne to God with all ỹ heart to know his will, and to liue according to his lawes, and to be cured of our corrupt nature with the Oyle of his spirit & wine of obedience of his doctrine, which conuersion or turning, if it be vnfained, these foure doe accompanie it, and are included therein: Confession, not in the Priests care, for that is but mans inuention, but to God in the heart, and before all the Congregation of God, how that we be sinners and sinfull, and that our whole nature is corrupt and inclined to sinne and all vnrighteousnesse, and therefore, euill, wicked and damnable, & his lawes holy and iust, by which our sinfull nature is rebuked. And also to our neighbour, if we haue offended any man perticularly. Then Contrition, sorrowfulnesse that we be such damnable sinners, and not onely haue sinned, but are wholly inclined to sin still. Thirdly, Faith, of which our olde Doctors haue made no mention at all, in the description of their Penaunce, that God for Christs sake doth forgiue vs, and receiue vs to mercie, and

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is at one with vs, & will heale our corrupt nature. And fourthly satisfaction or amends making, not to God with holy workes, but to mine neighbour whome I haue offended (if anye open crime be found in me) and submitting of a mans selfe vnto the Congregation of the Church of Christ. And note this, as satisfaction and amends making is counted righteous before the world, and a purging of sinne, so that the world, to whome I haue made a full amends, hath no farther to complaine: euen so faith in Christs bloud is counted righteousnesse, and a purging of all sinne before God. Moreouer he that sinneth against his brother, sinneth also against his Father almightie God, & as the sinne committed against his brother, is purged before the world with making amendes or asking forgiuenesse. Euen so is the sinne committed against God, purged through faith in Christs bloud, onely for Christs sake. Iohn. 8. 24. Except ye beleeue that I am he, ye shall dye in your sinnes, that is to say, If ye thinke that through anye other Sacrifice or satisfaction to God-ward then me, ye remaine euer in sinne before God, how soeuer righteous you appeare before the world. Wherefore now, whether ye call this (Metanoe) Repentaunce, Conuersion or turning againe to God, either amending, &c. Or whether ye say, repent, be conuerted, turne to God, amend your liuing, or what ye list, I am content, so ye vnderstande what is meant thereby, as I haue now declared. Tindale, fol. 37.

How repentaunce is attributed to God.

Ier. 18. 8. I will repent of the plague that I thought to bring vppon them. ¶ When the Scripture attributeth repentaunce vnto God, it is not that he doth contrary to that which he hath ordeined in his secret counsell. But when he threateneth, it is a calling to repentaunce, and when he giueth man grace to repent, the threatening (which euer containeth a condition in it) taketh no place: And this the Scripture calleth repentaunce in God, because it so appeareth to mans iudgement. Geneua.

Ier. 26. 19. The Lord repented of the plague. ¶ In the diuine nature there is no such affections or chaungeablenesse. But God is sayde after the manner of men to repent, when he doth not execute that he had denounced, or doth deferre the plague which he had threatened. Geneua.

I repent me that I made Saule King. ¶God in his eternall counsell neuer chaungeth nor repenteth, as ver. 29. though hs seemeth to vs to repent, when many things goeth contrarye to his temporall election. Geneua. 1.Re.15.11

¶The repentaunce of God, is onely chaunging of the deede. And as the affection of mercie and of fatherly loue is attributed vnto God: euen so doth the Scripture attribute vnto God, after his maner of speach to affliction of anger and of fury, and of repentaunce also, for men cannot otherwise speake of God. T.M.

¶It repented the Lord that he had made man. ¶God doth neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that as it were did disadowe him to be a creature. Geneua. Gen.6.6.

Of Esaus repentaunce.

And founde no place of repentaunce. ¶Nouatus did not well vnderstande this place, gathering thereby, that they which doe of a frayletie sinne, (though they repent neuer so truly) ought not be receiued to fauour againe. For here is not one word spoken of remission of sinnes, but of the right of the first borne, which being sold for a vile messe of potage, could not be recouered againe, though he sought it with teares. Sir. I. Checke. Heb.12.17.

The meaning of this place following.

My repentings are rouled together. ¶Meaning that his loue, wherewith he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercie towards his, shall ouercome his iudgements, as he declareth in the next verse. Geneua. Ose.11.8.

Of two manner of repentaunce.

I finde (saith Frith, to Rastall) two manner of repentaunce, one is without faith, & is such a repentaunce as Iudas & Rastals Christen men which continue still in sinne, haue at latter end, which doth rather purchase them an halter, then the remission of sinnes. Another repentance followeth iustification & remission of sins, & is a flowrishing fruit of faith, for when by faith wee do perceiue ꝟ fauour & kindnesse ꝟ our louing father hath shewed vs in his sonne Iesus Christ, and that he hath reconciled vs vnto

vnto himselfe, by the bloud of his sonne, then begin we to loue him, the more we hate the body of sinne, and lament and be sory that our members are so fraile, that they cannot fulfill ỹ lawe of God, and so in mourning and bewailing our infirmitie, it causeth vs to abstaine both from meate and drinke and worldly pleasures, which is the pure fasting, that we talke off: but you vnderstand it not. And this repentaunce commeth not to purge the sinnes which is committed before, but onely taketh an occasion by the sinnes before committed, to know what poyson there remaineth in our flesh, and seketh by all meanes to make vs hate this body of sinne, and to subdue it with all manner of workes, that God hath appointed, to the intent that it should in time to come, no more displease God our most mercifull Father, which of gentlenesse so often pardoneth and forgiueth vs, as I touched before. This is the manner of repentaunce which I finde in scripture, but this helpeth that we should sinne no more: but what Rastall dreameth I wote not. But to expresse the vttermost what I meane by repentaunce, marke this example. If a man builde an house, which doth cost him much labour and money, and haue layed no sure foundation, but that when a tempest commeth his house doeth fall, then will he be very sorie, and repent that he hath so fondly bestowed his money and labour. Notwithstanding all this great sorrow and repentaunce cannot set vp his house againe which is fallen, but onely it taketh an occasion by the ruine of the house, to teach the owner wit against another time, ỹ when he buildeth againe, he may make a sure foundation. Euen so, though thou repent neuer so much, that cannot get remission of thy sinnes: that is, but that must be pardoned onely by ỹ faith in Christs bloud. Neuertheless it doth teach thee wit, & learne thee to tame thy body, & subdue it, & call a low foundation, that in time thou maist the better resist the assaults of the Diuell, the world and the flesh. This doth Frith teach of Repentance, let the world take it as they will, but Christs Sheepe doe heare his voice. I. Frith. fol. 74.

Example of an house.

REPROBATION.

A definition of this word Reprobation.

Reprobation

Reprobation is the most wise purpose of God, whereby hee hath before all eternitie constantly decreed without any iniustice, not to haue mercie of those whom he hath not loued, but hath ouerhipped that by their iust condemnation, he might declare his wrath towards sinners and also his glory. Pet. Mar. vpon the Rom. fol. 293.

How the iust cause of reprobation is hid vnto vs.

We say not that Gods ordinaunce is the cause of reprobation, but we affirme that the iust causes of reprobation are hid in ỹ eternall counsell of God, & known to his godly wisdome alone, but the causes of sin of death & damnation are euident & manifestly declared to vs in ỹ scriptures, to wit, mans frée-wil consenting to the deceiueable perswasion of the diuell, wilful sinne, and voluntary rebellion, by which entred death into this world, the contempt of graces and Gods mercies offered, with the heaping vp of sinne vpon sinne, till damnation iustly came. The causes I say of sinne, death and damnation, are plainly noted vnto vs in Gods holy Scriptures. But why it pleased God to shewe mercie to some, and denie the same to others, because ỹ iudgments of God, are a deuouring depth, we enter not in reasoning with him, but with all humilitie render thanks to his Maiestie, for the grace and mercie, which we doubt not but of his frée grace, we haue receiued in Christ Iesu our onely head. Knox.

RESERVING OF BREAD. ¶ Looke. Bread.

REST.

How rest is heere vnderstood.

If they shall enter into my rest. ¶ God by his rest after the creation of his workes, signified the spirituall rest of the faithfull, yet he sware to giue rest in Canaan, which was but a figure of the heauenlye rest, and dured but for a time. Geneua. *Heb. 4. 3.*

How rest is taken heere for the lande of Canaan.

They shall not enter into my rest. ¶ That is, into the lande of Canaan, where he promised them rest. Geneua. *Psa. 95. 11*

How rest is sometime taken for doctrine.

This is the rest: giue rest to him that is weary. ¶ This *Esa. 28. 12*

is the doctrine wherevpon ye ought to staye and rest. Shewe to them that are wearie and haue nede of rest, what is the true rest. Geneua.

RESVRRECTION.

How that we all doe rise by Christ.

Iob.11.25 I Am the resurrection and the life. ¶That is, I am the Author of resurrection and life. For those that beleue in me will I raise vp at the last day vnto life euerlasting, & those that are dead, shall lyue by me, because they beleaued in me. Tindale.

¶Christ restoreth vs from death, to giue vs euerlasting life. Geneua.

The meaning of this place following.

Lu.20.36 Since they are the children of the resurrection. ¶That is, men pertakers of the resurrection. For as we say truly ỹ they shall lyue indede, which shall enioye euerlasting blisse, so doe they rise indede that rise to lyfe, though this word resurrection be taken generally, it betokeneth also to ỹ wicked which shal rise to condemnation, which is not properly life, but death. Beza.

¶For although the wicked rise againe, yet that life is but death, and an eternall destruction. Geneua.

Infallible tokens of Christs resurrection.

Act.1.3. By many infallible tokens, &c. ¶He calleth these infallible tokens, which were otherwise termed necessary: now, in that Christ spake, and walked, and eate, and was felte of manye: these are sure signes and tokens, that he truely rose againe. Beza.

What the first resurrection is.

Apo.20.5. This is the first Resurrection. ¶Which is to receiue Iesus Christ in true faith, and to rise from sinne in newnesse of lyfe. Geneua.

Of two resurrections.

Ther be two sorts of resurrections expressed in Gods word, of which it is written: Likewise as Christ was raised vp from death by the glory of the father: euen so we also should walke in a new life. This new life is the resurrection from sin. Christs
Rom.6.4. raising is the other resurrection, that is of the body, which be-
Rom.8.11 gan in Christ, the first fruits of the dead, for Paule saith, He that raised

raised vp Christ from death, shall quicken our mortall bodyes, and in another place, It shall rise a spirituall bodye. Roger Hutchynson. 1.Co.15.44

REWARD.

How reward is deserued.

HE shall not lose his reward. ¶ That is, whatsoeuer thou Mat.9.41.
workest at the commaundement of God, thou shalt haue the same rewarde therefore, that appertaineth to a faithfull worker, which is life euerlasting, not that it is due to thy work, but to thy faith, out of the which, thy worke procedeth: for wee receiue that promise by faith, and not by workes. Tindale.

Shall reward thee openly. ¶ We ought not to thinke, because Mat.6.6.
that Christ maketh heere mention of a reward, that we do merit or deserue any thing, but rather we ought to acknowledge that God of his meere mercie rewardeth in vs his owne giftes, for what hath he that giueth almes that he hath not receiued. He then that giueth any manner thing to a poore man, giueth not of his owne, but of those goods that he hath receiued of God. Sir. I. Cheek.

Or els ye shall haue no reward of your father which is in Mat.6.1.
heauen. ¶ This word Reward is alwaies taken in the Scriptures for a free recompence, and therefore the schoolemen, doe fondly set it to be aunswerable to a deseruing, which they call merite.

Concerning this word (Merces) Reward, there hath bene much strife. The occasion of the Contention hath bene this: Forasmuch as that thing which euery man shal receiue of God, according to the measure of his good workes and godlinesse of this lyfe, Christ doth call it Merces multa & copiosa: Therefore some haue gone about to proue, that we by our good workes, otherwise called merites, doe deserue Heauen, and then (if that be true) as Saint Paule saith, Christ died but in vaine. For and if the benefite of iustification come by workes, then no grauncie for the grace of God, for the merites of Christ. To solute therefore this cauillation, learned men doe graunt, that the quyethesse of conscience, good name and good fame in this lyfe, and lyfe euerlasting after this lyfe, is called (Merces) not for because that our merites

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or good deeds in this life, be able to deserue the ioyes of heauen. For as Paule saith, Non sunt condigne passionis, &c. For againe it is not called (Merces) because that the merits and good workes that we doe, are but Gods giftes, Qui operatur in nobis & velle & perficere, but our receipt is called (Merces) reward, albeit most meruailously surmounteth all our deseruings, be they neuer so great. To this ende and purpose, to prouoke vs to labour most lustely in the Vineyard of the Lord. After the same manner of speach: a naturall father for the tender loue that he beareth toward his childe doing but meanly in vertue and comming forward in learning, yet he will saye to the encouraging of his childe: Sonne, goe to, and continue as thou hast begun, and thy reward or thy part shall not be the least of all thy brethren. And according to this his promise, he enducth him liberally, when he maketh his Testament, not for that the childe had deserued the one halfe of that he had done for him before, but because he loued him.

Properly a reward is that which a man deserueth through his labour & paines taken in bringing any thing to passe.

Richard Turnar.

RICHES.

What the true vse of riches is.

The true vse of riches is, to make them serue the possessour thereof, and not they that haue them in possession to serue them, and to be well content to depart from them, whensoeuer the glory of God, and the commoditie of their neighbour shall require. Basill.

The rich that trust in their goods are discommended.

Mat.19.24 Then a rich man to enter into the kingdome of heauen. ¶ He is here called rich that putteth his confidence in his goods, which thing they doe, that haue all their delight and ioye therein. Tindale.

Onely they that put their trust and confidence in their own riches, are here vnderstood. For ther be many godly rich men, that vse their riches and substaunce according to the wil & pleasure of God. Sir. I. Cheeke.

Luk 6.24. Woe be vnto you that are rich. ¶ Here he speaketh of vngodly rich men, which haue all their confidence and trust in their riches. For riches of themselues are the good creatures of God, and his blessing, if we vse them according

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to his blessed will. Sir. I. Cheeke.

For though a man haue abundaunce, yet his lyfe standeth not in his riches. ¶ Christ condemneth the arrogancie of the rich worldlings, who as though they had God locked vp in their Cofers and Barnes, set their whole felicitie in their goods, not considering that God gaue them life, and also can take it away when he will. Eccl. 11. 19. Luk. 12. 15 Geneua.

Of the rich mans burieng.

The Scripture saith of the rich man, that he was buryed. And what saith it of Lazarus? There is no mention made of his buriall: insomuch that it is not knowen whether he were eaten with dogs, or whether he were cast abroad in the fields: the Scripture speaketh not of it. It speaketh of the buriall of the rich man. Contrariwise if Gods children happen sometimes to lye vnburied: is it to be concluded therfore, ỹ they are accursed? No, lyke as when the wicked are buried, it is not to be said that they are blessed in their death. But it is to shew vs, that God executeth not his temporall punishments after one egall rate in this world, but reserueth the chiefe to himselfe till the latter day. Luk. 16. 22. Cal. vpon Iob. fol. 472.

How the poore and rich are ioyned together. ¶ Luke. Lazarus.

RIDLES.

Why Ridles were put foorth in feasts.

Saint Austen demandeth the cause why Sampson put forth his Ridle, and he aunswereth, because in such feasts, men are sometimes wont when they haue well dronke, to be somewhat full of talke, and somewhat too intemperately to rebuke others, which things turneth for the most part into brawling and chiding, and to auoide that, graue men were wont to put forth Ridles or Problemes, omitting daungerous talke, and turning their minde to the exposition of the things put forth. Whose example Sampson followed, and set forth a reward for him that should expounde his question. As though the knowledge and sharpenesse of the minde ought to be rewarded, and contrary punishment is instituted for ignorance and sluggishnesse. Iud. 14. 12. Pet. Mar. vpon Iudic. fol. 218.

RIGHTEOVS.

Who are righteous.

Gen.7.1. FOr thée haue I found righteous. ¶They are righteous before God, that loue their neighbour for Gods sake vnfainedly, hauing the spirit of God, which maketh them the sonnes of God, and therefore are accepted of God as good and righteous. As it is written. Gen.18.23. T.M.

¶ Found righteous. In respect of the rest of the world, and because he had a desire to serue God, and to lyue vprightly. Geneua.

Gen.18.26 If I shall finde in Sodome.50. righteous, &c. ¶God declareth that his iudgements were done with great mercie, forasmuch as all were so corrupt that not onely fiftie, but ten righteous, could not be found there, and also that the wicked are spared for the righteous sake. Geneua.

How and by whom we are righteous.

We are counted throughly righteous before God, by imputation of Christs righteousnesse, not in our selues, but in him, in whom we be vnited to him by faith. Beza.

How the righteous and not the vnrighteous, is allowed to praise God.

Exultate iusti in Domino, rectos decet collaudatio. ¶O

Psa.33.1. ye righteous reioyce ye in the Lord: for it becommeth the vpright liuers to giue praise or to be thankfull. S. Austen vppon this place deuideth all the people of this world into two sorts of men, Iustos & iniustos, rectos & curuos, siue rectos & prauos, into righteous or vnrighteous, vpright or crooked, or straight or froward liuers. There are neither of these two sorts of men, but they are contented to praise God, and to speake well of the Lord: but yet (saith Saint Austen) marke: the Prophet desireth not the vnrighteous wranglers, lyars, thæues and adulterers, nor the crooked craftie haslers and deceitfull deceiuers to praise the Lord, why so? For it is written: Non est speciosa laus in ore peccatoris, quia non est a Domino missus. The praise of God to come out of the mouth of the wicked man, it is not comely nor acceptable in his sight, for he is not sent of the Lord so to doe: and no meruaile, for this we knowe by experience, that there is none of vs all, which being but a man, wise and of good iudgement, but he had rather be dispraised then

praised

praised of such whose lyfe is impure, filthie and vncleane, for their praise commonly are not dealt, but vnto such whome they fauour, because in their liuing they be like vnto themselues: so ỹ their praise is a dispraise, or at the least a suspected praise, that he whom they praise, is rather a naughtie man thē a gōd man. If this be true in wise men, how much more then must it bee true in God, the father & fountaine of all wisedome, to refuse & set naught by the praise of the proud, the wicked & vngodly men. In consideration whereof the Prophet now saith: Exultate iusti in Domino, rectos decet collaudatio. O ye righteous reioice ye in the Lord, I speake not to the wicked, nor to the crooked, wayward nor froward people of this world, if I shuld, they wold peraduenture not deny to giue praises vnto the Lord. Nam curuus & prauus, quam diu sibi bene est, Deum laudat, & benedicit, si autem male, blasphemat: rectus semper laudat sicut Iob. For the crooked & froward man saith S. Austen, so long as hee hath all things after his owne will & pleasure, so long he laudeth and praiseth God. But if he be a little pinched with pouertie & aduersitie, then he raileth & curseth, then he banneth and blasphemeth God & his most righteous works: but the righteous & vpright men, they euermore laud & praise God, as wel in aduersitie as in prosperitie, euen as Iob did, therefore saith the Prophet, to you that be righteous, that is, men truly penitent, & sorie for your offences, trusting through Gods mercie all your sins to be couered, & not imputed, nor neuer to be layd to your charge, to you I say: Exultate iusti in Domino: O ye righteous reioyce ye in the Lord.

The prooues.

Christ allowed the praise and confession of Peter when hee layd: Tu es Christus filius Dei viui. Thou art Christ the sonne of the liuing God. And dispraised the man possessed with the Legion of Diuells, who confessed as much as Peter did, when he ran to Iesus and fell downe vpon his knees and worshipped saieng: Quid mihi & tibi, Iesu filij Dei altissimi, O Iesu the sonne of God the most highest, what haue I to doe with thee. 1. proofe.

When Symon Magus had fained him to beleeue in Christ, & wold haue bought ỹ gift of ỹ holy ghost for mony, Peter said vnto him, thy mony perish wᵭ thee, because thou weenest ỹ the gift of God, may be obtained with money. Thou hast neither parte 2 proofe.

nor fellowship in his businesse, for thy heart is not right in the sight of God, &c.

3 proofe. The wicked may with their mouth crye: Domine, Domine, but note what I set by their praise (saith Christ) I shall saye vnto them, Ego non noui vos, I know you not, I allow you not, nor it was no pleasure to me to heare you praye or preach: It was but blasphemy, Non erat collaudatio, it was no true praise, it was but such as Symon Magus did giue vnto God, or such as Bariesu would fayne haue giuen vnto God, whom Saint Paule rebuked saieng: O thou full of guile and of deceipt, the sonne of the Diuell, the enimie vnto all goodnesse, thou ceasest not to subuerte the right wayes of the Lord.

Matt. 7. 21. 23.

Richard Turnar.

RIGHTEOVSNESSE.

What righteousnesse is.

RIghteousnesse is the meere gifte of God, without the workes of the lawe, and is not paid as a due debt, but bestowed on the beleeuers as a grace. Beza.

The name of righteousnesse is not restrained to anye one man, but betokeneth all the worshipers of God without exception. Howbeit the Scripture calleth those men righteous, not which are accounted such for desert of their workes, but such as doe long after righteousnesse, because that after the Lord hath imbraced them with his fauour, in not laieng their sinnes to their charge, he accepteth their rightfull indeuour, for ful perfection of righteousnesse. Cal. vpon the. 5. Psa. ve. 13.

The Christian righteousnesse.

Although (saith the Christian) I am a sinner by the lawe, & vnder the condition of the law, yet I dispaire not, yet I dye not, because Christ lyueth which is both my righteousnesse and euerlasting lyfe, in that righteousnesse and lyfe, I haue no sinne, no feare, no stinge of conscience, no care of death. I am in deede a sinner, as touching this present lyfe, and the righteousnesse thereof, and the childe of Adam, where the lawe accuseth me, death raigneth ouer me, and at length will deuoure me. But I haue another righteousnesse of lyfe, aboue this lyfe, which is, Christ the sonne of GOD, who knoweth no Sinne, nor Death: but is righteous

righteous and lyfe eternall: by whom this body being dead & brought into dust, shall be raised again, & deliuered from ỹ bondage of the law and sinne, and shall be sanctified together with the spirit. Luther vpon the Gal. fol. 6.

Of the righteousnesse which commeth by faith.

But the righteousnesse which is of faith, speaketh on this wise, Say not in thy heart, &c. ¶ That is to say, he that is iustified through fayth, is not curious, he doubteth of nothing that perteineth to his saluation, but is perswaded that in Christ he hath the full redemption. He asketh not for signes from heauen, where he knoweth his Sauiour and mediatour is: he goeth not about to learne the truth by the dead: for he beleeueth that Christ being risen from death, did teach all truth. Read the 13. chapter of Deut. Sir. I. Cheeke. *Rom.* 10. 6

Say not, &c. ¶ Because we cannot performe the lawe, it maketh vs to doubt, who shall goe to heauen: and to saye, who shall goe downe to the deepe to deliuer vs thence? But faith teacheth vs, that Christ is ascended vp, to take vs vp with him, and had descended into the deapth of death, to destroy death & deliuer vs. Geneua.

And he receiued the signe of circumcision as a seale of the righteousnesse. ¶ This is the righteousnesse of fayth, whereof mention is made heere and in many other places, if through faith we doe take hold vpon the mercie of God declared vnto vs in our Sauiour Iesus Christ. We are through the same faith counted as righteous before God, as if we had fulfilled the law to the vttermost. Sir. I. Cheeke. *Rom.* 4. 11.

Saint Austen saith thus in one place: The righteousnesse of the Saints in this world, standeth rather in the forgiuenesse of sinnes, then in perfection of vertues, wherewith agree the notable sentences of Barnard: Not to sinne is the righteousnesse of God: but the righteousnesse of man is the mercifull kindnesse of God, he had before affirmed, that Christ is to vs righteousnes in absolution, and therefore that they only are righteous that haue obteined pardon and mercye. Cal. in his Inst. 3. b. chap. 11. Sect. 12.

How by the righteousnesse of Christ we obteine to be iustified.

By the onely meane of Christs righteousnesse we obteine

to be iustified before, &c. Saint Ambrose hath excellently well shewed how there is an example of this righteousnesse in the blessing of Iacob. For as Iacob hauing not deserued the preheminence of the first begotten sonne, hidde himselfe in the apparell of his brother, & beeing clothed with his brothers coate, that sauoured of a sweete smell, hee crept into the fauour of his father, and receiued the blessing to his own commoditie, vnder the person of an other: So we doe lye hidden vnder the precious pureness of Christ our elder brother, that we may gette a testimonie of righteousnesse in the sight of God. The words of Ambrose be these: Whereas Isaac smelt the sauour of the garmentes, peraduenture this is meant thereby: that we are not iustified by workes but by faith: because fleshly weakenesse hindereth workes, but the brightnesse of faith, which meriteth forgiuenesse of sinnes, ouershaddoweth the errour of deedes. And truely so it is, that we maye appeare before the faith of God vnto saluation, it is necessary for vs to smel swetly with his odour, and to haue our faultes couered and buryed with his perfection. Caluine in his Insti. 3. booke, cha. 11. Sect. 23.

How righteousnesse is to be vnderstood.

Righteousnesse is euen such fayth, as is called Gods righteousnesse, or righteousnesse, that is of value before God. For it is Gods gift: and it altereth a man and chaungeth him into a new spirituall nature, and maketh him free and liberal to pay euery man his duetie: for through faith a man is purged of his sinnes, and obteineth lust to the lawe of God, whereby hee giueth God his honour, and paieth him that he oweth him, & to men he doth seruice willingly wherewith so euer he can, & paieth euery man his ductie. Such righteousnesse can nature, freewill, & our owne strength neuer bring to passe. For as no man can giue himselfe faith, so can he not take away vnbeliefe, how then can he take away anie sinne at all. Wherefore all is false hypocrisie and sinne, whatsoeuer is done without fayth or in vnbeliefe, as it is euidēt in the. 14. chap. to the Romanes. ver. 23. though it appeare neuer so glorious or beautifull outward. Tindale. fol. 43.

Of outward and inward righteousnesse.

Deu. 6. 25 It shall be righteousnesse vnto vs before the Lord. ¶ The outward

ward déede is righteousnesse vnto the auoiding of punishment, threatnings, & curssings, & to obtein temporal blessings: but vnto the life to come, thou must haue the righteousnesse of faith, and thereby receiue forgiuenesse of sinnes, and promise of inheritaunce, and power to worke and loue. T.M.

¶ But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith. Geneua.

¶ No man can perfectly fulfill the lawe: therefore we must haue recourse to Christ by faith, in whom we are reputed as iust. The Bible note.

How we receiue our righteousnesse by the meere gift of God. Example thereof.

Like as the earth engendereth not raine, nor is able by her owne strength, labour, & trauaile, to procure the same, but receiueth it of the mere gift of God from aboue: so this heauenly righteousnes is giuen vs of God, without our works or deservings: Loke then how much the earth of it self is able to do in getting & procuring to it selfe seasonable showres of raine to make it fruitfull: Euen so much & no more, are we able to do by our owne strength & works, in winning this heuenly & eternal righteousnes, & therefore shall neuer be able to atteine it, vnles God himself by mere imputation & by his vnspeakable gift, do bestow it vpon vs. Luther vpon the Gal. fol. 5.

The meaning of these places following.

Of righteousenesse because I go to my Father. ¶ Wherfore the wicked must néeds confesse that he was iust & beloued of the Father, and not condempned by him as a blasphemer or transgressour. Geneua. *Iohn. 16. 10.*

And righteousnesse of the God of his saluation. ¶ This word righteousnesse may be expounded two wayes: either for all the benefits of God, whereby he proueth himselfe to be righteous & iust of promise towards the faithfull, or for the fruit of righteousnesse Truly Dauids meaning is nothing doubtful: namely, yt it is not for such men to loke to obteine the fruit of righteousnes, as vnrighteously dishonour Gods holy seruice. And againe, that it is not possible that God should disappoint his true worshippers, because it is his propertie to anouch his righteousnes with benefits. Cal. vpon the. 24. Psal. *Psal. 24. 5.*

Blessed are they that hunger & thirst for righteousnes, for they shall *Mark. 5. 6*

shall be satisfied. ¶ But what can all our righteousnesse be before God? Shal it not according to the saieng of ỳ Prophet, be counted as a most filthy and defiled cloth? And if all our righteousnesse be straightly iudged, it shall be found vniust, and hauing lesse force. What therefore shall become of our sinnes, wheras not euen our righteousnesse it self shal be able to answere for it selfe? Therefore with all our might crieng out with the Prophet as lowde as we can, Enter not into iudgement, &c. With all humblenesse let vs runne to the throne of mercy, which onely is able to saue our soules. I. Gough.

¶ Loke. Hunger.

RIGHT HAND.

What is meant by Gods right hand.

THY right hand is wont in the Scripture to betoken the strength and power wherby God worketh all things effectually, as the right hand of the Lord hath done mightely. Psal. 118.16. And is also taken for helpe, as in Iob. 14.15. Psal. 138. 7. 139. 10. And in the Reuelation of Iohn. 1. 17. Marl. vpon the Apoc.

Augustin. Christ is called Gods right hand. Psa. 118.15.16. The right hand of the Lord hath done meruailes. The right hand of the Lord hath gotten the victorie, it is vsed also for the glorie of the Father, concerning which he saith to his sonne: Sitte on my right hand. And in some place for euerlasting ioye and lyfe. Math. 25.33. And he shall set the Sheepe on the right hand, and the Goates on the left.

Hierome. Saint Hierome in his exposition of Paules first Chapter to the Ephesians saith: He hath declared the power of God by the similitude of a man, not because a seate is placed, and God the Father sitteth theron, hauing his sonne sitting there with him: But because we cannot otherwise conceiue how the sonne doth iudge and reigne, but by such words to our capacitie. As therefore to be next to God or to depart farre from him is not to bee vnderstoode according to the distance of places, but after mens merits, because the Saints are heard by him, but the sinners (of whome the Prophet sayth, Beholde they that gette themselues from thee shall perish) are remoued farre inough for comming neere him at all. Euen so lykewise to bee either at the right or

left

left hand of God, is to be taken so, that the Saintes are at his right hand, and sinners at his left. As our Sauiour himselfe also in the Gospell affirming the same doth say, that at ỹ right hand are the sheepe, and the Goates at the left. Moreouer, this very word (to Sit) doth argue the power of a Kingdome, by which God is beneficiall to them on whom he doth vouchsafe to sit, insomuch as verely he doth rule them, and hath them alwayes in his guiding, and doth tourne to his owne becke or gouernement, the neckes of them that before ranne out of the way, at random, and at libertie. Bullinger. fol. 73.

Saint Austen in his booke De fide & simbolo, saith, We Augustin.
beleeue that he sitteth at the right hand of God the Father: yet not so therefore as though we should thinke that God the Father is comprehended within the limits of a mans body: so ỹ they that thinke of him shuld imagine that he had both a right and a left side: And whereas it is sayd that the father sitteth, we must not suppose that he doth sit with bended hammes, least peraduenture we fall into the same sacriledge for which the Apostle accurseth them that haue chaunged the glorye of the incorruptible God, into the similitude of a corruptible man. For a detestable thing it is to place God in such a lykenesse in a christian Church: and much more wicked it is to place it in the heart, where the Temple of God is verely and indeede, if it be cleansed from earthly desires and errours. We must therfore vnderstande that at the right hande is as much to say, as with greatest happinesse, where righteousnesse and peace and gladnesse is: Euen as also the Goates are placed at the left hand, that is, in miserie, for their iniquities to their paine & torment. Whereas God therefore is said to sit, therby is not meant the placing of his limites, but his iudiciall power, which his maiestie neuer wanteth in bestowing worthy rewards, to those that are worthy of them, &c. Bullinger. fol. 74.

What the right hand doth signifie in this place following.

That I may turne me to the right hand or the left. ¶ The right hand or the left hand is no more to say, but tell mee one thing or another, that I may know wherunto to stick, and is a phrase of the Hebrewes. T.M. *Gen.* 24.49

Of the right hand of Christ.

To

Matth. 20. 23. To sit on my right hand or on my left hand, is not mine to giue (saith Christ) but vnto them for whome it is prepared of my Father. ¶ This answere made Christ to the mother of Zebedes children, who desired of him that her two sons might sit in his kingdome, the one vpon his right hand, & the other vpon his left, & is as much to say, that according to this present state wherein ye see me, I am not come to distribute places & seates of my kingdome: for know ye that from the beginning my Father & I haue distributed and appointed them. Therefore be not you carefull as though they were voide. This is the true vnderstanding of this place. I. Proctour,

ROBBE.

How robbing is no theft when God commaunded it.

Exo. 3. 22. AND shalt robbe the Aegyptians. ¶ Here ye may not note that they stale, and therefore ye may steale, but note that it was done at Gods commaundement, and therefore was it a iust and a righteous thing to be done, for he is not the authour of euill. T. M.

¶ This example may not be followed generally, though at Gods commandement, they did it iustly, receiuing some recompence of their labours. Geneua.

ROCKE.

How Christ was the Rocke.

1. Cor. 10. 4. THe Rocke was Christ. ¶ S. Chrisostome saith vpon this place, Petra erat Christus, &c. The Rocke was Christ, for it was not by the nature of the Rocke that the water gushed out, but a certeine other spirituall Rocke, wrought all these things, that is to say, Christ. Iewel, fol. 254.

How Christ is the true Rocke.

Because thou hast said to me (saith Christ to Peter,) Thou art Christ the sonne of the liuing God: I doe also say to thee, Thou art Peter (for before he was called Symon) but this name that he should be called Peter, was giuen him of the Lorde, to the ende that by that figure he might signifie the Church. For because Christ is Petra the Rocke, Petrus is the Christian peo-

ple.

ple. For Petra is the principal name: And therfore Petrus commeth of Petra, and not Petra of Petrus. As Christus, Christ, is not named a Christiano, but Christianus, a Christian, is named of Christus, Christ. Therfore saith Christ, Thou art Peter, & vpon this Rock which thou hast cõfessed, vpon this Rock which thou hast knowne, saieng: Thou art Christ the sonne of ỹ liuing God, I will build my church: ỹ is, vpon my selfe being the sonne of the liuing God, will I build my church: I will build thee vpon me, and not me vpon thee: for men that be builded vpon mẽ did say: I am of Paule, I am of Apollo, & I of Cephas, ỹ is, of Peter. And other who would not be builded vpon Petrum, Peter, but vpon Petram the Rocke did say, I am of Christ. And the Apostle Paule, when he did know ỹ he was chosen or preferred, and Christ despised by some men sayd: Is Christ diuided? Was Paule crucified for you? Or were ye baptised in the name of Paule? And as not in Paules name, no more were ye baptised in the name of Peter, but in the name of Christ, that Peter might be builded vpon the Rocke, not the Rocke vpon Peter.

Nowel fol. 109.

Vpon this Rocke, &c. ¶ Vpon that faith whereby thou hast confessed and acknowledged me: for it is grounded vpon the infallible truth.

Geneua.

¶ Christ is the Rocke whereupon the true Church is builded. No man can laye anie other foundation besides that which is layde already, which is Iesus Christ. 1. Cor. 3. 11. Peter is through fayth, one of the stones wherewith the Church is builded.

Sir. I. Cheeke.

ROD.

The opening of this place of Marke, contrary to Mathew and Luke.

Mar. 6. 8.

COmmaunded them that they should take nothing vnto their iourney saue a rod. ¶ Saue a rod onely, although in Matth. 10. 10. and Luke 9. 3. he should seeme to forbid them a rodde, yet the text meaneth not so indeede, but forbiddeth Coate, Shoes, Rod, &c. By a figure, to the intent onely that they shuld vtterly put from them all carefulnesse of any such prouisions. For if he had so meant, they shuld haue taken no such things with them:

Then

When should it not now be lawfull for any preacher to haue a-
nie of those things with them when they goe to preach. And
therfore Marke, expressing Christs minde more plainly, giueth
libertie to take a rod or a walking staffe, to ease themselues
withall when they were wearie. Tindale.

Luke.9.3. Take nothing to your iourney, neither staues nor scrip, &c.
¶ Because this iourney was short, and but for a time, Christ
willed that they should make hast and take nothing with them,
whereby they might bee letted any thing at all from the busi-
nesse. The Bible note.

¶ To the end they might doe their charge with greater dili-
gence, when they had nothing to let them. Geneua.

Of the rodde and staffe of God, what is
meant thereby.

Psal.23.4. Virga tua, & baculus tuus: ipsa me consolata sunt: Thy rod
and thy staffe hath comforted me. A rodde doth serue to beate,
to punish, and correct children for their faults: And a staffe ser-
neth not onely for a weapon to defend a man from his ene-
mies, but also a staffe serueth to saue a man from falling. So
that by the rod, ye must vnderstand our trolle, correction & per-
secution, that the godly doe suffer in this life. And by the staffe
our helpe & our preseruation in our dayly daungers, which we
were not able to endure, if God had not bene with vs and pre-
serued vs. Ric. Turnar.

ROME.

How Babilon is proued to be Rome by
the Scriptures.

Apoc.14.8 Shee is fallen, shee is fallen, euen Babilon that great Citie.
¶ Signifieng Rome, for as much as the vices which were
in Babilon are found in Rome in greater abundance, as perse-
cution of the Church of God, oppression and slauerie, with de-
struction of the people of God, confusion, superstition, Idolatry,
impietie, & as Babilon the first Monarch was destroied, so shal
this wicked kingdome of Antichrist haue a miserable ruine,
though it bee great, and seemeth to extend throughout all Eu-
ropa. Geneua.

Apoc.11.8 And their corps shall lye in the streets of the great citie, which
spiritually is called Sodome and Aegypt, where our Lord was
crucifi-

crucified. ¶ Meaning the whole iurisdiction of the Pope, which is compared to Sodome and to Aegypt, because the true libertie to serue God is taken away from the faithfull, and Christ was condemned by Pilate, who representeth the Romane power which should be enimie to the godly.

Obiection.

What impudencie is it to affirme that Christ was crucified at Rome, and all the worlde knoweth he suffered death at Hierusalem.

Aunswere.

Rome being understood for the Regiment, &c. As is afore said, the proofe is euidently made, that our Sauiour Christ suffered, and was crucified at Rome.

Reasons to proue that Christ suffered at Rome.

By whom was he condemned, was it not by Pilate the deputie or lieuetenant of the Romane Empire, &c?

For what cause or crime was he iudged to dye? Was it not for treason pretended to be committed against the Romane Empire?

With what kinde of execution was he put to death? Was it not such as was vsuall by the lawes of the Romanes, for such hainous offences, as were vntruelye layde to his charge?

Finally was not the place where he suffered within the circuite of the Romane Empire? May I not then iustly affirme that he was crucified at Rome, when by the Romane Iudge he was condemned for a crime against the Romane state, & executed by a kinde of death appointed by the Romane lawes, & in a place of the Romane dominion.

Conclusions of this first proofe with application of the former reasons.

As for the Iewes, they had at that time no authoritie to put any man to death, as they confesse themselues, when Pilate bad them take him & iudge him according to their owne lawe, meaning they should decree some light punishment against him, they aunswered: It is not lawfull for vs to put any man to death, & he hath deserued to die.

The Iudge.

As touching the cause, although they accused him of blasphemy, because he made himselfe the son of God, yet could he not be condemned for that, because Pilate would admit no accusation, but such as contained a crime against the Romane lawes.

The cause

Nun. And

The kind of death. And as for the death of the crosse, it is manifest to be proper to the Romanes, for the Iewes would haue stoned him, if they might haue condemned him for blaphemie, according to ỳ lawe of Moses.

The place And that the Angell in that place by no meanes can vnderstand Hierusalem, it is manifest by these reasons: First that he calleth it the greate Citie, which tearme coulde neuer bee spoken of Hierusalem. Also he calleth it Sodoma and Aegypt, which was the Sea of the monsterous beast Antichrist, which in other places is often called Babylon, &c. Adde hereunto that Hierusalem the place where Christ suffered, was vtterly destroyed in Saint Iohns time, which wrote this reuelation.

The secõd proofe. For the second proofe, see the. 13. Chapter of this Reuelation, and the. 17. chapter, where this cruell shapen beast is described with. 7. heads & .10 hornes. Also see Daniel the 7. Chapter, describing the foure beastes, especially the fourth beast, which all men must confesse to be the Monarch of Rome, which is the fourth Monarch.

The third proofe. The third Argument or proofe is taken out of the 17. chapter, verse. 9. of this Reuelation. Where the Angell expounding to Saint Iohn the mysterie of the beast with seauen heads, declareth in verye plaine wordes, that the seauen heads do signifie seauen hills, whereupon the woman sitteth: which al writers, Poets, historiers, cosmographers with one consent do confesse to be Rome, which is builded vpon 7. hills, whose names

7. Hills. are these: Palatinus, Capitolinus, Auentinus, Exquilinus, Viminalis, Quirinalis, & Cælius. The Poet Virgil describeth Rome with this Periphrasis in his Georgikes.

Septem quæ vna sibi muro circundedit arces.
Which hath compassed. 7. hils within her walls.

Th iiii. proofe. The fourth and last proofe is taken out of the. 17. chapter of this Reuelation, the last verse, where the Angell expoundeth, that the woman which Saint Iohn sawe (which was the great whore Babylon) is that great Citie which hath dominion ouer the kings of the earth. And what man is so impudent, as to saye, that anie other Citie in Saint Iohns time had dominion ouer the kings of ths earth, but Rome.

How

How Babylon is proued to bee Rome by the Doctours.

The first Doctour.

Ireneus one of the most auncient and autenticall writers that the Church hath, in the fift booke of his treatise against all heretiks, speking of the sea of Antichrist vpon the last verse, vpon the. 13. chap. of this Reuelation, where it is said, ỳ the number of the beasts name is fire hundred sixtie and fire, sheweth that the opinion of many in his time was, that seing this name Lateinos, which is in English the Latin man or Romane, in the numerall Greeke letters conteineth this number, that Antichrist must be sought at Rome: his words are these: Sed a Lateinos, nomen sex centorum sexaginta sex numerorum, &c. Et valde verisimile est quoniam verisim regnum hoc habet vocabulum, Latini enim sunt qui nunc regnant Also (saith he) this name Lateinos conteining the number of. 666. is thought to be the name of Antichrist, ỳ it is very like so to be, for that which most vndoubtedly is a kingdom hath that name: for they be Latines which now doe reigne.

The second Doctour.

Tertulianus, a verye auncient writer in his third booke against Marcion, which denied that Christ had a true bodye, wherefore Tertulian vseth this reason against him: That thing which hath a figure in it, might bee a thing of truth, ỳ so discoursing of many things figured, and the figures of them, commeth to these words, Sic & Babylon apud Iohannem nostrum, &c. Euen so doth Babylon (in the Apocalipsis) of our Saint Iohn, beare the figure of the Citie of Rome, which is altogether as great and as proude in reigne, and as great a persecuter of the Saintes as Babylon was.

The third Doctour.

Chrisostome in his Commentaries vppon the seconde Epistle to the Thessalonians, Capter. 2. in his fourth Homelye: where as Paule speaketh of the manifestation of Antichrist sayth, they knewe what was the cause that hee was not presently reuealed, but when that staye is taken awaye, hee shoulde bee reuealed in his due time: Chrisostome expounedeth this staye to bee the Romane Empire, which must giue place to Antichrist: that like as the Persians came in place of the Chaldeans, the Grecians in the place of the Persians,

and the Romanes in the place of the Grecians. Euen so our Antichrist should inuade the Empire of the Romanes: Vacantem imperij principatum inuadit, & tentabit ad se capere hominum & Dei imperium. Antichrist (saith he) shal inuade ỹ vacant principalitie of the Empire, and shall assay to draw vnto himselfe the Empires both of God and man. Hitherto Chrisostome. And it is manifest to all men that the papacie grew & toke increase, by the decay of the Empire, & at the fall of the Monarch, they challenged full possession of all dominion, both spirituall and temporall.

The iiii. Doctour. Of the same iudgement is S. Hierome writing vpon ỹ same place of Paul vnto Aglasia in ỹ eleuenth question, whose words are these: Nec vult aperti, &c. Neither will he openly say, that the Romane Empire should be destroied, which they ỹ gouerne it thinke to be euerlasting: wherefore according to the reuelation of S. Iohn, In ỹ forehead of the purple whore, ther is written a name of blasphemy, which is Rome euerlasting.

Verba eiusdem. The same Hierome in his. 13. booke of his Commentaries of the Prophesie of Esay vpon the. 24. chapter writeth thus: Licet ex eo quod iuxta septuaginta, &c. Forasmuch as the seauentie Interpreters, write not the daughter Babylon, but the daughter of Babylon, some do interpret the rest, not Babylon in Chaldea, but the citie of Rome, which in the reuelation of S. Iohn, & the Epistle of Peter is specially called Babylon.

Verba eiusdem. The same in his preface vnto the booke of Didimus, De spiritu sancto, which he translated out of Greeke into Latin writing to Pauinianus, he vttereth these words: Cum in Babylone versarer, &c. Of late (saith he) when I was in Babylon, & was an inhabitant of the purple harlot, & liued after the lawes of ỹ Romaines, I thought to intreate somewhat of the holy Ghost.

Eiusdem. Marcella. The same, writing to Marcella a vertuous gentlewoman of Rome, whom he allured to forsake Rome, & to dwell nere vnto him in Bethleem, one especiall reason that he vseth to perswade her, is this, that as Bethleem whither he would haue her to repaire, is situated in the holy land, and the place consecrated to the birth of Christ: so Rome where she desired to remaine, was the Babylonicall harlot, according to the Reuelation of Saint Iohn, appointed for the birth of Antichrist, which there should arise and exercise tyrannye, and from thence should

deceiue

deceiue the whole world with his wicked wiles. Hucusque Hieronimus.

Ambrose writing a Commentarie vpon the Reuelation of S. Iohn, is of the same iudgement. The fist Doctour.

Primasius also a verye auncient writer, who lykewise Commenteth vppon the Apocalips, expoundeth these Prophesies of Antichrist, to bee fulfilled in the Romane Empire. The sixt Doctour.

Augustine in his worke De ciuitate Dei, not once or twise but oftentimes is bolde to call Rome Babylon, and Babylon Rome. As in his .6. booke and .17. Chapter, he calleth Rome an other Babylon in the West. And in his .18 booke and second chapter, hee calleth Babylon of Chaldea, the first Rome, and Rome of Italy the second Babylon, willing men to consider that in the beginning of the Citie of God (which was the Church in Abrahams time) the first Rome that was Eastern Babylon her enimie, was builded in Chaldea, & about the same time that the first Babylon was destroyed, least the citie of God should lacke her enimie, the second Babylon which is Rome in Italy, was erected. Hucusque August. The 7. Doctour.

¶ Looke more in Antichrist. Babylon.

If Caput come of Capio, which signifieth take, Verses.
Thē may Rome wel be called so, which nothing doth forsake:
If you decline Capio capis, and to the grounds come,
Her nets are large, & cannot misse, to catch both all and some.

RVDIMENTS.

What these Rudiments were, and wherefore they were called poore.

WEake and beggerly Rudiments. ¶ The poore and weake Rudiments, be circumcision, sacrifices, & the choise of dates and meates, and other obseruation and keeping as a thing necessarie to obteine euerlasting life, & the grace of God. He calleth them poore or weake, because they be not, nor consist of themselues, whose nature onely consisteth in signifieng: And what strength so euer they haue, that they haue, because they import or signifie some waightie thing. Doctor Heynes. Gal. 4. 9.

¶ The Galathians of Paynims beganne to be Christians, but by false Apostles were tourned backward to beginne a

new the Iewish ceremonies, and so in stéd of going forwards toward Christ, they ran backward from him. Geneua.

Sabboth.

Wherefore the Sabboth was instituted.

Iere. 17. 22. YE shall doe no labour therein, but hallowe the sabboth, as I commanded your fathers. ¶ The foundation of the faith is to beléeue Gods promise, & that he made the whole world, & doth also gouerne it, & further, that he knoweth & will iudge all things, &c. Those things did ỳ law require, in keping of the sabboth, to confesse both with word and signe, & to giue diligent héed to the hearing & interpreting of the law, to thinke of the glory of God, & to relæue the faithful soule with the fode of the word, to minister occasion also vnto ỳ simple, that they likewise might attempt such things in their houses amongst their household folks, to be pitifull ouer the wearines of such neighbours as laboured sore al the wéke long & relæue them, to attend & giue héd to the exercises of the spirit, & to the consolation and comforting of their neighbours, not onely to absteine from outward works, and fulfill their appetites and lustes, for that did the Lorde forbid. The Sabboth should bé applyed to the lawfull seruing of God, not to sinfulnesse and wantonnesse. It is commaunded to be sanctified, and not polluted and defiled with naughtinesse. To God alone must wé also kéepe it, and call on his name: Other Gods or Gods fellowes, ought we not to enquire of, nor fall downe vnto them: But when such occasions come as turne our rest into occupation & labour, then ought we remember that the Sabboth was
Mar. 3. 27. ordeined for man, not man for the Sabboth. So that in the meane season, the feare of God, and the charitie towards our neighbour (which are the chiefe and principall things in the obseruation of the Sabboth) be not lightly regarded. T.M.

A Sabboth of rest it shall be vnto you. ¶ Sabboth, feasts, and new mœnes, signifie the ioye and gladnesse of the conscience, the renuing of man, and the rest wherein wé rest from our owne workes, not doing our wills, but Gods, which worketh in vs through the Gospell and gladde tidings, while wé

earnestly beléeue it. Exech. 20. 12. Exo. 20. 8. & 31. 13. Deut. 5. 14.

God rested the seauenth day. ¶ What we should learne in this, we may plainly sée in the commaundement: Kéepe holye the Sabboth day: for that day was instituted for this cause: because then God rested from his workes, & in that day a rest is commaunded vs, that in it we should do no manner of worke, and why (déerely beloued) shall we rest? God is not pleased with idlenesse, he will not haue vs like the idle men, ý in the ninth houre of the day stand still idle in the market, but God commaunded vs to kéepe that day holy vnto him, which is to serue him in it, and not our selues. Deering. *Gen. 2. 2.* *Exo. 28. 8.*

And went into the Sinagogue on the sabboth day, & sat down. ¶ The truth neuer feareth the light, but commeth forth boldly, as it appeareth by Paule & Barnabas, which entered into the common Sinagogue. Also héere we doe learne why the sabboth was instituted, not for vaine sports and pastimes, but that vpon that day the people should giue themselues to prayer, to read & heare the word of God. Sir. I. Cheeke. *Act. 13. 14*

How the Priests brake the Sabboth, and were blameleſſe.

That on the Sabboth, the Priestes in the Temple brake the Sabboth, and are blameleſſe. ¶ Not that the Priests brake the Sabboth in doing that which was commaunded by the lawe: but he speaketh this to confute the errour of the people who thought the Sabboth broken, if any necessary worke were done that day. Geneua.

Sée that ye kéepe my Sabboth. ¶ The Sabboth, beside that it serued to come & heare the word of God, & to séeke his will, & to offer, and to reconcile themselues vnto God. It was a signe vnto them also, & did put them in remembraunce that it was God that sanctified them with his holy spirit, and not they themselues with their holy workes. T. M.

What is meant by the second Sabboth.

It came to passe in the second Sabboth. ¶ Epiphanius noteth well in his treatise where he confuteth Ebion, that the time when the Disciples plucked the eares of corne, was in ý feast of vnleuened bread: now wheras in these feasts, which kept many daies together, as the feast of tabernacles, and the passeouer, their first day and the last wer of like solemnitie, Leui. 23. *Luke. 8. 1.*

Luke fitly calleth the last day the second Sabboth, though Theophilact vnderstand it of any of them that followed the first. Beza.

The feasts which conteined many daies, as the passeouer, and the feast of tabernacles had two Sabboths, the first day of the feast, and the last. Geneua.

A saieng of S. Austen concerning the Sabboth.

Augustin. It is lesse euill (saith Saint Austen) to go to plough, then to play vpon one of those daies, meaning the Sabboth daies.

Why the Machabees fought on the Sabboth.

Obiection.

The Machabees fought and defended themselues vpon the Sabboth day, notwithstanding God had appointed that day to rest.

Aunswere.

1. Mac. 2. 41 The Machabees might lawfully defend themselues vpon the Sabboth day, for Christ expoundeth the law, man is not made for the Sabboth, but ỳ Sabboth for the man. And the Iewes did euil (saith Dido) being besieged vpon ỳ Sabboth day, to stand & to yeld them vnto their enimies. Yet did not ỳ Machabees proclaime ỳ it shuld be lawfull vpon ỳ sabboth day to go to ỳ field.

The meaning of this place following.

Luke. 17. 21 And beare no burden on ỳ Sabboth day. ¶ By meaning the Sabboth day, he comprehendeth ỳ thing ỳ is thereby signified, for if they trangressed in the ceremony, they must nedes be culpable of the rest. Read Exo. 20. 8. And by ỳ breaking of this one cõmandemẽt, he maketh them transgressours of ỳ whole law, for as much as ỳ first & second table are conteined therin. Geneua.

The signification of the Latine word Sabbathum.

Sabbathum was among the Iewes accompted the seauenth day, in the which they fasted in remembrance of ỳ seuen daies in the which they were fatigate going fasting in ỳ desart of Arabia, or they came to the mount of Sinai. S. Austen vpon the Psalmes, writeth ỳ Sabbathum is taken thræ mãner of waies, for ỳ. 7. day is called by the name in the which almightie God rested, after his worke of 6. daies. Sabbathum is also eternall quietnesse. Moreouer, Sabbathum is the conscience of a quiet minde, aduaunced by hope of the time to come, not being shakẽ or vexed with feares of things present. Eliote. Lwk. Winter.

What

What the wearing of sackcloth signifieth.

Sackcloth, shæring of mens heads, renting of their garments, and casting of dust and ashes vpon them, were tokens of repentaunce, or els of great sorrow among the people of the East countries in olde time. Cal. vpon Iob. fol. 29.

SACRAMENT.

What Sacrament is.

A Sacrament saith S. Austen, is the signe of an holy thing. Augustin

¶ If it be the signe of an holy thing, then it is not the very thing it selfe, which it doth signifie. I. Frith.

It sæmeth to me that a Sacrament is an outwarde signe, wherewith the Lord sealeth to our consciences the promises of his good will towards vs, to sustaine the weakenesse of our faith. And we againe on our behalfes, doe testifie our godlinesse towards him, as well before him and the Angells, as before men. We may also with more briefenesse define it otherwise: As to call it a testimonie of Gods fauour towards vs, confirmed by an outward signe, with a mutuall testifieng of our godlinesse towards him. Whether of these definitions, it differeth nothing in sense from the definition of S. Augustine, which teacheth that a Sacrament is a visible signe of an holy thing, or a visible forme of an inuisible grace: but it doeth better and more certainely expresse the thing it selfe, for whereas in the briefenesse there is some darknesse, wherin many of the vnskilfull sort are deceiued, I thought good in more wordes, to giue a fuller sentence, that there should remaine no doubt. Cal. in his Instit. 4. b. chap. 14. sect. 1.

A Sacrament as S. Austen defineth it, is a signe of an holy thing. But if the Sacrament be Christs body (as the Papists say it is) then can it not be a Sacrament, that is the signe of an holy thing, for it is the holy thing it selfe. So that they must either deny ỹ sacrament to be ỹ body & bloud of Christ, either els the Sacrament therof. For one thing cannot be both the signe & the thing signified, because they be in that respect most contrary the one to the other. Crowley. It cannot bee both the signe and the thing signified.

A Sacrament is a visible signe ordeined of Iesus Christ, as a seale to confirme vs the better in the faith of the promises, the which God hath made vs, of our saluation in him. Viret.

Sacrament, is a ſigne repꝛeſenting ſuch appointments and pꝛomiſes, as the Raine-bow repꝛeſenteth the pꝛomiſe made to Noe, that God will no moꝛe dꝛowne the woꝛld. Tindale.

This woꝛd Sacrament, is as much to ſay, as an holy ſigne, and repꝛeſenteth alway ſome pꝛomiſe of God, as in ẏ olde Teſtament, God oꝛdeined that the Raine-bow ſhould repꝛeſent and ſignifie vnto all men an Oth that God ſware to Noe, and to all men after him, that he woulde no moꝛe dꝛowne the woꝛlde with water, ſo the Sacrament of the body and bloud of Chꝛiſt, hath a pꝛomiſe annexed, which the Pꝛieſt ſhould declare in the Engliſh tongue: This is my body that is bꝛoken foꝛ you: This is my bloud that is ſhed foꝛ many vnto the foꝛgiueneſſe of ſinnes: This doe in the remembꝛaunce of mẽ ſaith Chꝛiſt. Luke. 22. 19. and 1. Cor. 11. 24. If when thou eæſt the ſacrament, oꝛ eateſt his body, oꝛ dꝛinkeſt his bloud, thou haue this pꝛomiſe faſt in thy heart (that his body was ſlaine, and his bloud ſhed foꝛ thy ſins) & beléeueſt it, ſo art thou ſaued & iuſtified therby: if not, ſo helpeth it thée not, though thou heꝛeſt a thouſand Maſſes in a day, oꝛ though thou doſt nothing els al thy life long, then eat his body & dꝛink his bloud: no moꝛe then it ſhuld help thée in a dead thirſt to behold a buſh at a Tauerne doꝛe, if thou kneweſt not therby, ẏ ther wer wine wỏn to be ſolde. Tin.

This woꝛd ſacrament, did not ſignifie ẏ ſame with the olde Writers, as it doth now in ẏ Church, foꝛ they call a ſacrament, the oth oꝛ religious bond, which was of ẏ ſtrength of an oth. So they called ẏ ſouldiers oth, wherby they ſwaꝛe when they ſhuld go a waꝛfare foꝛ the Common wealth, that they would ſeꝛue faithfully. The ſouldiers ſacrament, as we may peꝛceiue by Seꝛuius and Vigetius, in their bookes of waꝛre matters.

The ſouldiers ſacrament.

Auguſtine defineth a ſacrament in this ſoꝛt. The viſible ſacrifice (ſaith he) is the ſacrament of the inuiſible ſacrifice, that is to ſay ẏ holy ſigne. And againe: A ſacrament (ſaith he) is a viſible foꝛme of an inuiſible grace, &c. Muſc. fol. 272.

S. Auſten deſcribeth a ſacrament thus: The woꝛd of God comming to the Element maketh ẏ ſacrament. And againe, in another place he ſaith: A ſacrament is a thing, wheꝛin the poweꝛ of God vnder the foꝛme of viſible things, doth woꝛke ſecret ſaluation. And the Maſter of the ſentences doeth deſcribe a ſacrament none otheꝛwiſe: A Sacrament (ſaith he) is an inuiſible

Maiſter of the ſentences.

ble grace, and hath a visible forme: and by this invisible grace (saith he) I meane remission of sinnes. In the b. of Mar. fo. 1352.

What the Sacrament doth signifie.

The signification and substaunce of the Sacrament is, to shewe how we are fed with the body of Christ, that is, that like as materiall bread fedeth the body: so the body of Christ nailed vpon the Crosse, embraced and eaten by faith, fedeth the soule. The like representation is also made in the Sacrament of Baptime, that as our bodies is washed cleane with water, so is our soules cleane with Christs bloud. The signification of the sacrament.

How the sacrament is called the body of Christ.

It is called the body of Christ, that is to say, it signifieth the body of Christ. Glosa de consecra. dist. 2. Hoc est. Sacrament called Christ body.

The right consecrating of the sacrament.

The same Christ that did adorne and beautifie the Table is now present, and he doth consecrate the same also. For it is not men that doth make these things that be set before vs, of the consecration of ỹ Lords table, to be ỹ body & bloud of Christ: but ỹ same Christ which was crucified for vs. The words are pronounced by the mouth of the Priest, but the things are consecrated by the power & grace of God. This is (saith he) my body, by this word are the things ỹ are set before vs consecrated. And euen as ỹ voice which saith, grow & be multiplied, & replenish ỹ earth, was but once spoken, but yet doth at all times by the work of nature, feele effect to generation: so that voice also was but once spoken, & yet it giueth sure staye to the sacrifice, throughout al ỹ tables of the Church euen to this daye, & from henceforth til his comming. ¶ Chrisostome doth here compare ỹ words ỹ Christ spake at ỹ institution of his supper, to ỹ words ỹ God spake, when he appointed man to be multiplied by generation, affirmeth ỹ the same power ỹ worketh stil in ỹ one, doth stil work in ỹ other also. Not to charm out ỹ substance of bread, & to charme in ỹ substance of Christ, vnder ỹ accidēts of bread (as you do teach, meaning Watson). But ỹ as by naturall order ỹ generation of mankind is continued according to ỹ first voice, so ỹ invisible graces ỹ wer promised, by ỹ death & bloudshedding of our Sauiour Christ, are by ỹ sacramentall vse of these creatures according to his commaundement, continually preached to our senses, and by faith receiued into our soules. Crowley.

How

How the ſacrament is a memoriall or ſigne of Chriſts death.

Wherfore the Sacrament was inſtituted

If Jeſus haue not dyed, whoſe memoriall and ſigne is this Sacrifice? Thou ſeeſt what diligence he gaue that we ſhuld continually keepe in memory that he dyed for vs, &c. ¶ Here Chriſoſtome calleth the Sacrament a memoriall or ſigne of Chriſt, and that it was inſtituted to keepe his death in perpetuall remembraunce. And where he calleth it a Sacrifice, he meaneth it to be a remembraunce of that holy ſacrifice that Chriſt made vpon the Croſſe once for all, for he can be ſacrificed no more, ſeing he is immortall. I. Frith.

How the ſacrament is receiued with our mouth.

Receiued with mouth.

Rabanus Maurus ſaith, The ſacrament is receiued with the mouth of our body: but the body of Chriſt is receiued into the inner man, and that with the ſpirituall mouth of our ſoule.

How the ſacrament is more then bare bread or wine.

Auguſtin

Our Bread and Cup be not of the common ſort, as in ſtede of Chriſt, bound togethers in eares of corne and twigs, as they (that is the Maniches) do fondly imagine: but by vndoubted conſecration, it is made vnto vs myſtical or ſacramental bread,

Sacra. is more then bare bread.

it doth not growe ſuch: wherefore that fode that is not ſo made, although it be bread and wine, it is a nourifhment of refection, but not a ſacrament of religion, otherwiſe then that we bleſſe and giue thankes to God in all his gifts, not onely ſpirituall but corporall alſo.

How the ſacrament is made of two natures.

Of two natures.

Ireneus ſaith, that the Sacrament is made of two natures, of an heauenly nature, & of a terrenall & earthly nature: now take away the ſubſtaunce of bread, & what earthly nature or ſubſtaunce, remaineth in this holy Sacrament?

How ſacraments are no cauſe of grace.

No cauſe of grace.

In Sacraments, the onely promiſe of God by Chriſt, both by word and ſigne, are exhibited vnto vs: which promiſes, if we apprehende by faith, then is the grace increaſed in vs, and the gifte of God by faith receiued, is by the Sacrament ſealed in vs.

What ought to be conſidered in ſacraments.

Auguſtin

S. Auguſtine ſaith: in Sacraments we muſt conſider, not what

they be indéde, but what they signifie.

All misteries or sacraments must be considered with inward eyes, that is to say, spiritually. Chrisost

How the sacraments are holie whether the minister or receiuer be good or bad.

S. Augustin in this place against the Donatists, sheweth not at this But, whether Christs verye naturall bodie be receiued with our mouths, but whether the Sacraments in generall bee receiued both of good and bad. And he declareth, that it is all one water whether Symon Peter, or Symon Magus be christened in it: all one Table of the Lord and one Cup, whether Peter sup thereat or Iudas: all one Dyle, whether Dauid or Saule were annoynted therewith. Wherefore he concludeth thus: Memento ergo sacramentis Dei, &c. Remember (saith S. Austen that the manners of euill men hinder not the sacraments of God, that either they vtterly be not, or be lesse holy: but they hinder the euill men themselues, so ý they haue the sacraments to witnesse of their damnation, not to helpe of their saluation. And all processe spoken there by S. Austen, is spoken chiefely of Baptime against the Donatists, which said ý Baptime was naught, if either the Minister or receiuer were naught. Against whom S. Austen concludeth that the sacraments themselues be holy, and be all one, whether the Minister or receiuer bee good or bad. Aug. con. lit. Per. li. 2. ca. 47. The euill minister or receiuer hurteth not the Sacr. Cranmer. fol. 63.

What the olde fathers doe teach of the sacrament.

Ireneus, S. Agustine, and other auncient Doctors, yea and the Canon law doth teach, there must be both the outward Element, which in Baptime is water, and in the Lords supper, bread and wine, and the outward grace, as the two principalls thereof: Take away the bread and wine, and then it is no sacrament.

How the sacrament is our body.

Because Christ hath suffered for vs, he hath betaken vnto vs in this sacrament his body and bloud, which he hath made also euen our selues, for we also are made his body, & by his mercie we are euen the same thing that we receiue. And after hee saith: Now in the name of Christ ye are come, as a man wold say to the Chalice of the Lord, there are ye vpon the Table, and there are ye in the Chalice. ¶ Heere ye may see that the Sacra- Augu. in ser. de sacra. feria. Pas.

ment

ment is our body: and yet it is not our naturall body, but in a mysterie. I.Frith.

If you wil vnderstand the body of Christ, heare the Apostle which saith: Ye are the body of Christ & members. 1.Cor.12.27. Therefore if ye be the body of Christ & members, your misterie is put vpon the Lords Table, ye receiue the mysterie of the Lord, vnto that you are, you answere Amen, and in answering subscribe vnto it. ¶ Here we may se, the Sacrament is also our body, and yet is not our naturall body, but onely our body in a mysterie, that is to say, a figure, signe, memorial, or representation of our body. For as the bread is made of many graines or cornes, so we (though we be many) are bread & one body, & for this propertie and similitude, it is called our body, & beareth the name of the very thing, which it doth represent and signifie. I.Frith.

As the sacrament of the Altar is our body, euen so it is Christs.

First vnderstand ye, that in ỳ wine which is called Christs bloud, is admixed water, which doth signifie the people ỳ are redeemed with his bloud: so that ỳ head, which is Christ, is not without his body, which is the faithful people, nor ỳ body without the head. Now if the wine when it is consecrate, be turned bodely into Christs bloud, then it is also necessary that the water which is admixed, be bodely turned into ỳ bloud of ỳ faithfull people: for wheras is one consecration, must folow one operation: & whereas is like reson, ther must follow like mysterie. But whatsoeuer is signified by the water, as concerning ỳ faithfull people, is taken spiritually, therefore whatsoeuer is spoken of the bloud in the wine, must also nedes be taken spiritually. This is Bartrams reason vpon a.700. yeares since.

How in the sacrament, there can be no accident without his substance.

In ỳ sacrament of ỳ Altar (saith I.Purnay) after ỳ consecration ther is not, neither can be any accident with ỳ substance, but ther verely remaineth ỳ same substance, & the very visible & incorruptible bread, & likewise ỳ very same wine, ỳ which before ỳ consecratiõ wer set vpon ỳ Altar, to be consecrate by ỳ Priest: likewise as whẽ a Pagã or Infidel is baptised, he is spiritually cõuerted into a mẽber of Christ, & yet remaineth ỳ very same mã which he before was, in proper nature & substãce. B.of M.649.

Accidents I.Purnay.

Of

Of a new article inuented in the sacrament.

Innocentius the third Pope was the head of Antichrist, who after the letting lose of Satan, inuented a new Article of our faith, & a certaine fained veritie touching the sacrament of the Altar: that is to say, that the Sacrament of the Altar is an accident without a substance. But Christ & his Apostles do teach manifestly ý the sacrament of the Altar is bread, & the body of Christ together, after ý manner ý he spake. And in ý he calleth it bread, he wold haue ý people to vnderstand as they ought with reason, that it is very and substanciall bread, & no false nor fained bread. In the b. of Mar. fol. 649. A new article of our faith.

Of the sacramentall chaunge.

Of the sacramentall chaunge. S. Bede, which was about 900. yeres agoe saith thus: The creature of the bread & wine, by the ineffable sanctification of the spirit, is turned into the sacrament of Christs flesh and bloud. Sacramental change

In sacraments (saith S. Augustine) we must consider, not what they be of themselues, but what they doe signifie. Augustin

S. Ambrose saith, What sawest thou in thy Baptime, water no doubt, but not onely water. Againe he saith, Before the blessing of the heauenly words, it is called another kinde: but after the consecration, the body of Christ is signified. Ambrose.

Of the sacramentall word.

Let the word (saith S. Austen) be added to the element, and there shall be made a Sacrament. For whence commeth this so great strength to the water, to touch the body & wash ý soule, but by the word making it: not because it is spoken, but because it is beleeued. For in the very word it selfe, the sound which passeth is one thing, & the power which abideth is another. This is the word of faith which we preach saith the Apostle: wherupon in the Actes of the Apostles it is said, By faith cleansing their hearts, &c. Cal. in his Inst. 4. b. chap. 14. sect. 4. Sacramental word

How in the sacrament remaineth bread & wine.

That which you see (saith S. Austen) in ý altar is ý bread & the cup, which also your eyes doe shew you, but faith sheweth you further ý bread is ý body of Christ, & the cup his bloud. Where he declareth two things: ý in the sacrament remaineth bread & wine, which we may discerne with our eyes: & that the bread and wine be called the body and bloud of Christ. Augustin

Ye

Theodor. in Dialo. He that called his naturall body (saith Theodoretus) wheate and bread, and also called himselfe a Vine, the selfe same called bread and wine his body and bloud, and yet chaunged not their nature. And in his Dialogue he saith more plainely, for (saith he) as the bread and wine after the consecration, lost not their proper nature, but kept their former substaunce, forme & figure which they had before, euen so the body of Christ after his Ascention was chaunged into the godly substaunce.

Of the sacramentall eating. ¶ Loke, Eating.

What is to be wondred at in the sacraments.

Wonder. The wonder is not how God worketh in the outward visible sacrament, but his mervailous worke, is in the worthy receivers of the sacraments. The wonderful worke of God is not in the water, which onely washeth the body, but God by his omnipotent power worketh wonderfully in the receivers therof, scouring, washing, and making them cleane inwardly, & as it were new men, and celestiall creatures. This have all olde Authors wondred at, this wonder passeth the capacitie of all mens wits, how damnation is turned into salvation, and of the sonne of the Divell condemned into hell, is made the sonne of God, an inheritour of heauen. This wonderfull worke of God, all men may mervaile and wonder at: but no creature is able sufficiently to comprehend it. And as this is wondred at in the sacrament of Baptime, how he that was subiect to death, receiveth lyfe by Christ and his holy spirite: so is this wondred at in the sacrament of Christs holy Table, how the same lyfe is continued and endured for ever, by continual feding of Christs flesh and his bloud. And these wonderfull workes of God toward vs, we be taught by Gods holy word and his sacraments of bread, wine & water, and yet be not these wonderfull workes of God in the Sacraments, but in vs. Cranmer. fol. 74.

How the sacrament may be poysoned.

Poyson. Pope Victor the third was poysoned in the Sacrament. The Emperour Henry the seventh was poysoned by a Dominike frier, named Barnardinus de monte policiano, in receiving the sacrament, and yet may it be none other substance, but the body and bloud of our Saviour Christ God and man. Where if he had bene man, they had poysoned him first, but if he had bene

vene God, he would first haue espyed their poyson, because he cannot be deceiued. And because he cannot deceiue, he would not haue poysoned the Emperour who mistrusted nothing. A. G.

How the Sacrament was cast into the fire, and burnt.

This wicked Pope Heldibrand, sought by all meanes how he might destroy Henry the Emperour, and on a time demaunded of the Sacrament of Christs body (as the Heathen vse to doe of their Idolls) what successe he should haue against him. And because the sacrament spake not, & gaue him no answere, he threw it into the fire, maugrie all the Cardinalls that were about him, & said to the sacrament most blasphemously: Could the Idoll gods of ỹ Heathen giue thē answere of their successe, and canst not thou tell me? The Sacrament burnt.

How there is but two sacramentes. ¶ Luke. Two.

When the sacrament was forbidden to be ministred in both kinds.

The sacrament was forbidden to be giuen in both ỹ formes vnto lay men in the generall Councell at Constaunce, which was in the yere of our Lord. 1415. The words of the Councell: Although Christ after supper ordeined this worshipfull Sacrament, and gaue it vnder both the formes of bread and wine to his Disciples, yet that notwithstanding, the authoritie of the holy Canons, and the laudable and approued custome of ỹ Church, hath ordained, that the lay men, should not receiue it. Sacrament forbiden the laye sort.

Sacraments of the Elders compared to ours.

Chrisostome bringeth a very apt similitude, in his Homely which he made vpon these words of Paule, Our Fathers were baptised into Moses. And in his xii. Homely vpon the Epistle to the Hebrues. Painters (saith he) when they intende to paint a king, first draw out the proportion vpon a table with shadows and darke colours, but yet in such sort, that a man may by that delineation, although it be somewhat obscure, easely perceiue that the Image of a king is there painted, and hazlemen & Chariots, & such other like things, which things are not yet straight way known of all men. But afterward when the Painter hath layed on fresh colours, and hath finished the worke, those things which before by those first lines appered scarce begon and rude, are now manifestly and openly perceiued. Such (saith he) were Sacraments of the elders

the sacraments of the Elders, if they be compared with ours. By these words it is manifest, that Chrisostome was of this opinion, that one and the selfe same thing is represented in our sacraments, and in the sacraments of Elders: although in theirs more obscurely, and in ours more manifestly. Pet. Mar. vpon the Rom. fol. 82.

SACRIFICE.

What a Sacrifice is.

A Sacrifice is a voluntary action, wherein we worship God, and offer vnto him somewhat, whereby we testifie his chiefe dignitie and dominion, and our seruitude and submission towardes him. Pet. Mart. vpon the Romanes. fol. 411.

Againe. A sacrifice (saith he) is a voluntary and a religious action, instituted of God, to offer vnto him our things vnto his glory, and that thereby we may with a straighter band be coupled vnto him in holy societie. To this definition of sacrifices, must be added a participation. Certaine sacrifices are propitiatorie, and other of thankes giuing. By the first kinde, God is made mercifull vnto vs, by the power and iust merits thereof; but of this sort we haue but onely one, forasmuch as onely by the death of Christ, the eternall Father is reconciled vnto vs, and by the merites of this one onely Oblation, the sinnes of the elect are forgiuen, but in the other kinde of sacrifice, we giue thankes vnto God, we celebrate his name, & to our power, we obey his will. Pet Mar. vpon Iudic. fol 63.

One sacrifice propiciatorie.

Of two manner of sacrifices.

The sacrifice of reconciliation or redemption, is to deliuer sinners from the wrath of God, which doth onely pertaine to our Sauiour Iesus Christ, whereof all the Leuiticall sacrifices were but shadowes & signes. The Sacrifice of praise or thanksgiuing, is all the workes of the faithfull, wherewith they praise and laud God, and labour to be ioined with him, as S. Austen himselfe doth expound it. August. lib. 10. de ciuita. Dei. cap. 6. I. Veron.

Sacrifice of reconciliation.

One kinde of sacrifice there is, which is called a propiciatory or mercifull sacrifice, that is to say, such a sacrifice as pacifieth Gods wrath and indignation, and obtaineth mercie and for-

forgiuenesse for all our sinnes, and is the raunsome of our redemption from euerlasting damnation. And although in ỹ olde Testament there were certaine sacrifices called by that name, yet in very deede, there is but one such sacrifice, whereby our sinnes be pardoned, and Gods mercie and fauour obtained, (which is the death of the Sonne of God, our Lorde Iesus Christ) nor neuer was any other sacrifice propiciatory at anye time, nor neuer shall be. This is the honour & glory of this our high Priest, wherein he admitteth neither partner nor successour. For by his one oblation he satisfied his father for all mens sinnes, and reconciled mankinde vnto his grace and fauour. And whosoeuer depriue him of this honour, and goe about to take it to themselues, they be very Antichrists, and most arrogant blasphemers against God, and against his Sonne Iesus Christ, whome hee hath sent. Another sacrifice there is, which doeth not reconcile vs vnto God, but is made of them that be reconciled vnto Christ, to testifie our duties vnto God, and to shewe our selues thank full vnto him, and therefore they be called Sacrifices of laude, praise and thankes-giuing. The first kinde of sacrifice, Christ offered to God for vs. The seconde kinde wee our selues offer to God by Christ. And by the first kinde of sacrifice, Christ offered also vs vnto his Father, and by the seconde we offer our selues, and all that we haue, vnto him and the Father. And this sacrifice generally is our whole obedience vnto God, in keeping his lawes and commaundements, of which manner of sacrifice speaketh the Prophet Dauid, saieng: A sacrifice to God, is a contrite heart. And S. Peter saith of all Christian people, that they be an holy Priesthood, to offer spirituall sacrifices acceptable to God by Iesus Christ. And Saint Paule saith, that alwayes we offer vnto God a sacrifice of laude and praise by Iesus Christ. Cranmer.

One sacrifice propiciatorie.

Sacrifice of laude, praise and thankes.

Psal. 51. 17.

1. *Pet.* 2. 5.

Hebr. 13. 15.

How the Priests cannot offer vp Christ in sacrifice.

No man (saith S. Paule) can offer vp a greater sacrifice then himselfe. The Priests therefore cannot offer vp Christ in sacrifice, because Christ being offered vp, must nedes be the greatest sacrifice, and so can he not be when a Priest sacrificeth himselfe, for if the Priest sacrificed himselfe, he should be ỹ greatest sacrifice ỹ he could offer, for no man can offer a greater sacrifice thē himself: yea, god requireth none other sacrifice but our selues,

as writeth S. Paul: Giue your selues a liuing sacrifice to God. And the Psalmist: The sacrifice that God accepteth is a penitent spirit, a contrite and an humble heart. Whereby it is manifest, that the Congregation redeemed by the sacrifice offered on the Crosse, doth not, nor cannot offer vp the sacrifice of Christs body, for (as S. Paule writeth) he cannot be offred vp but he dyeth. Wherefore he offered vp himselfe once for all, because he could not dye but once, &c. Crowley.

Psa. 51.17

Heb. 9.28

How it is to offer our bodies a quicke sacrifice.

Rom. 12.1

Make your bodyes a quicke sacrifice. ¶ The sacrifices of the new Testament are spirituall. This is a sacrifice most acceptable vnto God, if we mortifie our mortall bodyes, that is to say, if we kill and slay our fleshly concupiscences & carnal lusts, and so bring our flesh, through the helpe of the spirit, vnder the obedience of Gods holy lawe. Sir. I. Cheeke.

¶ The Iewes in Moses law were commaunded to offer vp the carkases of beasts, but Christians should exhibite their own liuely bodyes, for a sacrifice to God in mortifieng their carnall lusts, and framing themselues by faith, to godlinesse and charitie. The Bible note.

¶ In stede of dead beasts, liuely sacrifice. In stede of the bloud of beasts which was but a shadowe, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith, to godlinesse and charitie. Irenæus.

What manner of sacrifice we offer to God.

Hebr. 13.15

By him therefore offer we the sacrifice of laud. ¶ We being a liuely priesthood, doe offer 3. manner of sacrifices. The first is, the sacrifice of praise and thanks-giuing, which S. Paul doth here call the fruite of our lips. The seconde is mercie towarde our neighbour, as the Prophet Ose saith, I will haue mercy and not sacrifice. Read the. 25. Chap. of Mathew. The third is, when we offer our bodies a liuely and an acceptable sacrifice to God, mortifieng our carnall and fleshly concupiscences. Rom. 12.1. Sir. I. Cheeke.

3. manner of sacrifices.

Ose. 6.6.

Of the sacrifice of the table, and of the sacrifice of the crosse.

Cipriane. Sacrifice of the table and of the crosse

S. Cipriane opening the difference of these two sacrifices saith thus: Our Lord at the table wheras he sate at his last supper with his disciples, with his owne hands gaue (not his own very body and very bloud realy and indeed, but) bread and wine:

but

but vpon the Crosse he gaue his owne body, with the souldiers hands to be wounded.

What the sacrifice of righteousnesse is.

Then shalt thou be pleased with the sacrifice of righteousnesse, &c. ¶ The sacrifice of righteousnesse is the mortifieng of the flesh, and mækning of the hearts, the praysing of God, and knowleging our selues sinners. T.M. *Psa 51.19* Sacrifice of righteousnesse.

Offer the sacrifice of righteousnesse. ¶ That is, serue God purely, and not with outward ceremonies. *Psa.4.5.*

The difference betweene a sacrifice & a sacrament.

If a man say of the sacrament of Christs body and bloud, that it is a sacrifice as well for the dead as for the quicke, and therfore the very dæde it selfe iustifieth and putteth away sinne: I answere, that a sacrifice is the slaieng of the body of a beast or a man: wherfore if it be a sacrifice, then is Christs body ther slain and his bloud there shed, but that is not so. And therefore it is properly no sacrifice but a sacrament, and a memoriall of that euerlasting sacrifice once for all, which he offered vpon ȳ crosse, now a.15. hundred yeres agoe, and preacheth only to them that are alyue, &c. Tindale. The Sacrament is no sacrifice.

What sacrifices do signifie.

Sacrifices doe signifie the offering of Christs body on the Crosse. D. Haynes.

Of the Leuiticall sacrifices.

When any of you will bring a sacrifice vnto the Lord. *Leuit.1.2.* ¶ That the Leuiticall sacrifices were preachings of the passion and death of Christ, and of his Gospell, which should afterward be published throughout all the world, men hath not dreamed it but the Holy ghost hath taught it by many testimonies, as wel of the olde Testament, as of the newe. As Psa.39. Esay.41. Ioh. 1.1. Pet.1. Heb.10. &c. What the Leuiticall Sacrifices were.

Of sacrifices made by fire.

Euen a sacrifice made by fire. ¶ In the whole Burnt-offering all was consumed, but in the Offering made by fire, onely the inwards were burnt. *Leui* 3.14 The Bible note.

What the sacrifice of thankes is.

The Sacrifice of thankes, is our obedience, in walking in those good workes that God hath prepared for vs to walke in. Crowley.

Leui. 7. 12 He shall bring vnto his thanke offerings, vnleauened bread: ¶ The Hebrue word signifieth to praise and giue thanks: this sacrifice they vsed, when any man knowledged himselfe to bee a sinner and confessed his sinnes vnto the Lord, willingly to reconcile himselfe vnto him. The Bible note.

¶ Peace offerings containe a confession and thankes giuing for a benefite receiued, and also a vowe and a free offering to receiue a benefit. Geneua.

The sacrifice of the olde law, what it ment.

Sacrifice of the old lawe. Although in the olde Testament, there were certaine sacrifices, called sacrifices for sinne, yet they were no such sacrifices that could take away our sinnes in the sight of God, but they were ceremonies ordeined to this intent, that they should be as it were shadowes and figures, to signifie before hande, the excellent sacrifice of Christ that was to come, which shoulde bee the very true and perfect Sacrifice, for the sinnes of the whole world. Cranmer.

SACRILEDGE.

What Sacriledge is.

Sacriledge is rashly to touch or to vsurpe vnto himselfe holy things, which are dedicated vnto God, due either by the name of a vowe or els of a curse. The Iewes had a Commaundement giuen them, that they should not spare Idolls: for their dutie was to ouerthrow and destroy all things pertaining vnto them. But they being led by couetousnesse, reserued those things vnto themselues, and tourned them to their owne proper commodities. So sinned Achan: also Saul, when he had ouercome Amalech. Contrariwise, Moses gaue an excellent example of vertue, when he not onely brake the golden Calfe, but also did beate it into powder, and threw it into the riuer. For if the reliques of the Idoll had remained still, peraduenture the Israelites, as they were outragious, woulde haue worshipped them. Indeede the Publike-wealth and our Magistrates maye take away those things which are superstitious, and conuert the prices of them to good and godly vses. But this thing is not permitted to priuate men. But the Iewes were generally forbidde, that they should not saue such things, especially as were vowed by a curse. Exo. 32. 20 Pet. Mar. vpon the Rom. fol. 46.

SADV-

SADVCES.

What the Saduces were.

The Saduces were such men, as cloked their religion vnder a glorious name: for Saducei is as much to say as iust or holy. They taught ỳ ther was neither Angel, spirit nor life after death: that God gaue the lawe onely for this, that honestly and quietly we should liue, receiuing of God here in this lyfe, the reward of Iustice. They interpreted the Scriptures according to the iudgement of mans reason: neither any other thing would they heare. And as concerning that which pertained to the manner of their liuing, they were plaine Epicures. A wonderfull thing to be heard, ỳ such Ethnike opinions should crepe in, among the peculiar people of God, & that so farre, that openly they were not afraid to teach, & constantly to affirme, that after this lyfe, there remained none other life.

The Saduces calling themselues after the Etimologie of their name, iust men, affirmed as Iosephus writeth (lib. 2. bell. Iud. cap. 7.) that man had free-will, that it lay in man to doe good or bad. Mat. 22. and Luke. Act. 23. say: that they denie the resurrection, affirming ther was neither Angell nor spirit. Euseb. 13.

SAGAION.

What it signifieth.

SAgaion, as some will signifieth an exercise, that is, a painfull and heauie temptation of Dauid. Other interpret it an ignorance, because he knew not the fault that was layed vnto him. Some say it was one of the instruments, wherewith all the Psalmes before which it is set, were sung. Some think that it is a certaine kinde of melody. T.M. *Psal. 7.*

The Hebrue Interpreters agree not among themselues vpon this word Sigaion. For some take it for an instrument of Musicke. Vnto some it seemeth to be a note to sing a song by. Other some thinke it, to be the beginning of some common carol, according to the time, whereof Dauids will was to haue this Psalme sung. And other interpret the Hebrue worde to signifie delightfulnes. In my iudgement (saith Caluine) ỳ second opinion is most allowable, namely ỳ it was some kind of tune or song: as if a man would terme it a Saphicke or Phalentian verse.

Howbeit

Holwbeit I forge not a matter of so lyght importaunce. Cal. vpon the Psal.

SAINTS.

How Saints are not to be prayed vnto, nor worshipped.

Augustin. The very Saints themselues, whether they be dead men or Angels, wil not haue honour giuen vnto them, which only is due vnto God. This appeared in Paule & Barnabas, when the men of Licaonia astonied at their miracle, would haue done sacrifice vnto them, as if they had bene Gods: for they renting their garments confessing and perswading them that they were not Gods, forbad such things to be done vnto them. This appeareth also in the Angells, as we read in the Apocalips. The Angell forbidding himselfe to be worshipped, and saieng to him that worshipped him: I am the fellowe seruaunt of thee & thy bretheren. August. in his. 2. boo. and. 21. chap. against Faustus. I. Gough.

Epiphan. But neither Helias is to be worshipped, although he be yet alyue: nor yet is Iohn to be worshipped, although by his owne praiers, he made his slæpe wonderfull: nay, rather he receiued grace from God. But neither Thecla nor any Saint is worshipped. For ỳ olde error shall not rule in vs, that we shuld forsake the liuing God, & worship those things that wer made by him. For they honoured and worshipped the creature besides the creator, and they were made fooles. For if he will not haue the Angells to be worshipped, how much more ỳ which was borne of Anna, which by Ioachim being giuen to Anne, which by praier and all diligence was giuen according to promise to the father and mother, notwithstanding was not borne otherwise, beside the nature of man, but like as all men of the sæde of ỳ woman, and of the wombe of the woman. Epiph. in his book. cont. hæres. li. 3. to. 2. hæres. 29.

Augustin. Let vs not count it religion to worship the workes of mens hands. For the crafts masters themselues which made such things are better, whom notwithstanding we ought not to worship. Let vs not make it religion to worship brute beasts, for the baselt sort of men ỳ be, be better thē they, whō notwithstanding we ought not to worship. Let vs not make it religion to worship

dead

dead men, because they haue liued godly, they are not counted that they seke such honour, but they wold haue him to be worshipped of vs, who allumining them doe reioyce. August. in li. de vera religi. chap. 55. I. Gough.

As for the holy Martirs, we neither say that they are Gods, neither haue we accustomed to worshippe them, but we praise them rather with great honour, because they haue valiãtly striuen for the truth, and haue maintained the sinceritie of faith, insomuch as they haue despised their owne lyfe, and not regarded the terrours of death, haue preuailed in verye great daungers, and were of so great strength as though they would raise vp Images to themselues of their owne lyfe, &c. Cyril in his 6. booke contra Iulian. Cyril.

To praise God in his Saints, what it meaneth.

If the Papist will haue this place: Praise the Lord in his Saints, to be lyke vnto this: Call vpon the Saints of the Lord: Then by as good a reason we may say, that the Trumpet, the Violl, and the Harpe, &c. ought to bee called vpon. For it followeth immediatly after: Praise him in the sound of the trumpet, in the violl, and in the harpe: but the Catholike veritie & truth, doth both read and vnderstand the words of the Prophet after this sort: Praise the Lord in his Sanctuarie, or in his holynesse: that is, praise him that dwelleth in heauen: for in another place he sayth, Lift vp your hands vnto the Sanctuarie, & praise the Lord, which is as much as if he shoulde haue sayde: Lift vp your hands vnto heauen & praise the Lord, & giue him thãks for his benefits. Whervnto he addeth with what instrumẽts they were wont to stir vp the hearts of the people to sing praises, and to bee thankefull vnto the Lorde. But now vnder Christ, such ceremonies of the olde lawe are cleane abolished. Praise god in his Sanctuary

How the dead Saintes know nothing what is done in earth.

S. Austen in his booke De cura pro mortuis agenda, doth plainely affirme, ỹ the soules of ỹ Saintes that be in heauen, doe not know what the liuing doe here in earth, prouing it by example of his owne Mother, and by this place of Esay: Thou art our Father, Abraham knoweth vs not, neither is Israel acquainted with vs. And also by Iosias, where God promised that he should dye, and not see those calamities, plagues & miseries, Dead Saints knowe nothing.

ſeries, which he threatened ſhould come vpon that place, & vpon the people.

How Saintes cannot impart their righteouſneſſe to other.

S. Hierome ſaith, the righteouſnes of the righteous ſhalbe vpon him, and the wickedneſſe of ỹ wicked ſhall remaine vpon him, euery man ſhal die through his own ſin, & euery man ſhal liue through his owne righteouſneſſe. The Iewes doe ſay in vaine, Abraham is our Father, ſith that they haue not the woorks of Abraham. If we ſhuld put our truſt in any, let vs put our truſt in God, Curſed bee euery man that putteth his truſt in men, although they be Saintes, although they be Prophets. Wee reade, Put not your truſt in men. Againe: Better it is to truſt in God then in Princes, not onely in the Princes of the woorlde, but in the Princes of the Church, which if they be righteous, they ſhall deliuer their owne ſoules onely.

Certeine Obiections, Aunſwered.

2. obiectiō Saints do pray for vs ſaith the Papiſts, which they proue by the place of Dauid. Pſa. 32. 5. I will confeſſe my ſinne vnto the Lord, and ſo thou forgaueſt the wickedneſſe of my ſinne: for this ſhall euery Saint make his prayer in a time when thou maiſt be found.

Aunſwere.

Cipriane. When Dauid had reaſoned of the remiſſion of ſinnes, and hadde appointed himſelfe an example to other, and had ſayde, I haue confeſſed my ſinne vnto thee Lorde and thou haſt forgiuen the wickedneſſe of my ſinne, he did adde by and by: Many holy and godlye men ſhall bee prouoked by this example of mine to call after the ſame ſorte vppon GOD, for the pardon and forgiueneſſe of their ſinnes, in a time when thou maiſt be found. For after that we be departed hence (ſaith Saint Cipriane) there is no place of repentaunce, no effect of ſaluation, heere the lyfe is either loſt or holden: heere by the woorſhipping of God and the fruite of fayth, euerlaſting ſaluation is prouided for. By theſe woordes of Cipriane wee doe knowe that as long as wee bee in this lyfe, we maye through fayth in our Sauiour Ieſu Chriſt, praye vnto GOD

when god may be found.

for

for the remission of our sinnes, and that so long God may bée founde: but after that we be once gone, neither repentance, nor yet praieng vnto God for the remission of our sinnes can profit vs nothing.

Obiection.

The Saint was great with God when he was aliue, as it appeared by the miracles which God shewed for him, he must therefore be great now say they. 2. obiectiō.

Aunswere.

This reason appeareth wisedome, but it is verye foolishnesse with God, for the miracle was not shewed that thou shouldest put thy trust in the Saint, but in the worde of the Saint preached, which word if thou beléuest would saue thée, as God hath promised, & would also make thée great with God as he did the Saint. Great with God

Obiection.

If a man haue a matter with a great man or a king, he must goe first to one of his meane seruants, and then higher & higher till he come to the king. 3. obiectiō.

Aunswere.

This entising argument, is but a blinde reason and mans wit. It is not lyke in the kingdome of the world, as it is in the kingdome of God and Christ. With kinges for the most part we haue no acquaintaunce nor promise. They be also most commonly mercileſſe. Moreouer if they promise, they are yet men and vnconstant as are other people and as vntrue. But with God if we haue beléfe we are accompted, and haue an open way vnto him, by the dore Christ, which is neuer shut, but through vnbeléfe, neither is there any porter to kéepe any man out. By him saith Paule, Ephe. 2. 18. That is to saye, by Christ we haue an open way into the Father, so are ye now no more straungers and forriners (saith he) but citizens with the Saints, and of the household of God. God had also made vs promises, and hath sworne, yea, hath made a testament or a couenant, & hath bound himselfe, & hath sealed his Obligation with Christs bloud, and confirmed it with miracles. He is also mercifull and kinde, and complaineth that wée will not come to him: He is mightie and able to performe that he promiseth: He is true and cannot be but true, as he cannot bée but GOD, there-

therefore it is not like with the king and God.

Obiection.

4 obiectiō We be sinners say they, God will not heare vs.

Aunswere.

Beholde how they flye from God, as from a tyrant merciles whom a man counteth most mercifull to him, he soonest flyeth. But these techers dare not come to God, why? For they are the children of Cain. If the Saints loue whō God hateth, then God and his Saints are diuided. When thou praiest to the Saintes, how doe they know, except God whom thou countest merciles tell them? If God be so cruell and so hateth thee, it is not lykely that hee will tell the Saintes that thou praiest vnto them, &c.

Obiection.

5. obiectiō Saints must pray for vs, and be mediatours to God for vs, that by them we may receiue our petition. This is Richards opinion De media villa.

Aunswere.

This is a great blasphemy to Christs blessed blood, for if Saintes bee necessarie to be mediatours for vs, then is Christ vnsufficient. For Philosophers did neuer put two causes wher one was sufficient. And if any thing be giuen vs for Saints sakes, thē be not al things giuē vs for Christs sake. The which is plainely against Saint Paules saieng, Rom. 8. 33. God for vs all hath giuen his sonne, and shall he not giue vs all thinges with him?

D. Barnes.

1. Tim. 2. 5. Paule saith, there is but one mediatour betwéne God and man, the man Christ Iesus, the which hath giuen himselfe for the redemption of all men. ¶ Heere he sayth, there is but one mediatour betweene God and man. Where there is but one, there cannot Saints come in. Moreouer Saints bee men. Ergo they must haue a mediatour for themselues, and than they cannot be mediatours for other men. Moreouer the mediatour betweene God and man is called Christ Iesus. Now is there no Saint that hath that name. If there be none, then is ther none that can vsurpe this office without blaspheming of Christ. Furthermore, he hath redeemed vs without the helpe of Saints, & why shal he not be wholy mediatour without Saints. Redemption is the chiefe act of a mediatour.

D. Barnes.

Saint

Saint Iohn saith, if a man doe sinne, we haue an aduocate by the father, Christ Iesus. ¶ Here is none assigned but Christ Iesus, and by him haue we onely remission of our sinnes.

¶ Luke. Aduocate. D. Barnes.

Saint Paule sayth: The spirit of God maketh intercession mightely for vs with mightie desires that cannot be expressed with tongue. ¶ If the spirit of God doe make intercession for vs, then haue we no neede of other mediatours. For he is able to obteine all things for vs, and hath taken this office on him for vs. It were a great rebuke to him that Saints should be set in his steede, & ioyned with him in office, as though he were insufficient. D. Barnes. *Rom.* 8. 26

Paule sayth Christ sitteth on the right hand of the father, the which doth also praye for vs. ¶ He sayth that Christ praieth for vs: can the Father of heauen denie any thing of his prayer? Doth he not aske all things necessary for vs? And as Scripture saith, he is our wisdome, he is our iustice, he is our sanctification, and our redemption made of God. Now what resteth for Saints to aske? Now what will ye desire more then wisdome, iustice, sanctification and redemption, all these hath Christ obteined for vs. D. Barnes. *Rom.* 8. 34 *1. Cor.* 1. 30

Christ saith: No man commeth to the father but by me. ¶ Note these wordes: First he saith, No man, etc. Ergo as many as euer shall come to the father of heauen be here conteined. Then addeth he: But by me. Here be all Saints and merits cleane excluded in this word (But.) Wherefore it is plaine that whatsoeuer he be that maketh any other mediatour, or goeth about by anye meanes seeme it neuer so holye, but by Christ, he despiseth also the father which hath allowed him onely to bee our mediatour and way to him, as it is written, I am the way onely to the Father. D. Barnes. *Iohn.* 14. 6.

Whatsoeuer ye aske in my name, the Father shall giue it you. ¶ Marke these wordes, Whatsoeuer, and that we shoulde runne to none other, he addeth also, in my name. Here is nothing excluded, but all things be giuen vs freely, and that for his names sake, not for any Saints name, nor for none of our merites, therefore let vs not runne from the sweete promises of our most louing Sauiour, redeemer, and onely mediatour Iesus Christ, to Saints. For that is an euident token of our infideli- *Iohn.* 16. 23

tie,

tle, and that we thinke him vntrue, and will not fulfill his promise, and make him a lyer! D.B.

Iames. 1.17 S. Iames sayth: All good giftes commeth from the Father of light: Here they haue distinction, ỹ God is good only of his own nature: & Saints are good by receiuing goodnes of him. Answer. Saints haue no more goodnesse then they haue receiued, & that ỹ they receiued was for themselues only, & can giue none of it to other, for they receiued it for themselues, & no more then was necessarie, & that but only of mercy: As it is open in Mathew in ỹ parable of ỹ .5. wise virgins, & the .5. foolish. Thus we do openly against God, when we desire any thing of Saints, seeing ỹ scripture knowledgeth all good things to come of God only, & ỹ he is the onely giuer of them. All ỹ Prophets & fathers, in al their tribulations tried alonely on him, as Dauid testifieth of himself in these words following, When I am in trouble, I cry vnto ỹ

Psa. 120.1 Lord, & he will helpe me, &c. Here he did not doubt for al that he was a sinner, & also in this place following: My helpe is of God that made heauen & earth, &c. Also Christ himself teaching vs to pray, biddeth vs not to go to any other thing, but alonely to the Father of heauen.

Wherefore Saints deeds doe serue.

Saints deeds. All the Saints deds pertaineth to the glorifieng of God: And not to this end, that we should put our hope and trust in them and their helpe. D. Heyne.

How Saints haue not merits sufficient for themselues.

Obiection.

Frier Bruliard. I remember (sayth Frier Bruliard to Bilney) in a certeine sermon of yours, you sayd that no Saint, though his suffering were neuer so great, and his life most pure, deserued any thing for vs with God, either by his death or lyfe, which is contrary to S. Austen.

Answere.

Saints haue not merits sufficient for themselues Christ sayth one thing, S. Austen an other: whether of these two should we beleeue? For Christ willing to deliuer vs out of this darke dungeon of ignorance, gaue forth a certein parable of ten virgins, of which fiue were fooles, and fiue were wise. By the fiue foolish virgins wanting the oyle of good workes, he ment vs all sinners, by the wise virgins he meant the companye of all holy Saints. Now let vs heare what the fiue wise virgins

sayd

sayd to the foolish, craving Oyle of them: No sayd they, least peraduenture we haue not sufficient for vs and for you. Get you rather to them that sell, and buy of them to serue your turne. Wherfore if they had not oyle sufficient for themselues, and also for ỳ other, where be then the merits of Saints, wherwith they can deserue both for themselues and for vs? Certes I cannot see. Bilney in the booke of Mar. fo. 1140.

How the faithfull liuing on earth are Saints.

To proue that the faithfull liuing yet here in earth be called Saintes, heare the wordes of Ananias in the Acts of the Apostles: Lord (saith he) I haue heard by many of this man, how much harme he hath done to thy Saintes at Hierusalem, and how he hath power of the high Priests, to binde all those that cal vpon thy name. Now heare what S. Austen saith concerning this matter. He writing vpon the Psalmes do alleadge these wordes of the Apostle: And some of you were such, but ye are washed, but ye are sanctified. Si ergo eos sanctificauit, dicat, &c. If he call them sanctified, let euery one of the faithfull say, I am a Saint. This is not the pride of him ỳ is puffed vp, but ỳ confession of him ỳ is ingrate or vnthankful, for if thou say thou art a Saint of thy selfe, thou art a proud man. Againe, being faithfull in Christ, if thou say thou art not a Saint, thou art ingrate & vnthankfull. Say vnto thy Lord, I am a Saint because thou hast sanctified me, because I haue receiued it not because I had it, because thou hast giuen it, not because I deserued it. For on ỳ other side thou beginnest to do iniury vnto thy Lord Iesus Christ. For if all christians & faithfull, & all they ỳ be baptised in him, or are apparelled wt̄ him, as ỳ Apostle saith: As many as are baptised in Christ, are apparelled wt̄ him. If they be made mẽbers of his body, & say ỳ they are not Saints, they doe iniury vnto ỳ head himselfe, whose members are not holy. Now see where thou art, & take dignitie of thy head, let euery christen man say: yea, let the whole body of Christ crie out whẽsoeuer it suffereth afflictions, diuers temptations, & innumerable slaunders, preserue my soule for I am a Saint. Ric. Turn.

Act. 9. 13.

Wherfore the faithfull are Saints.

To al you of Rome beloued of god & saints by calling. ¶ Saints by calling is as much to say, as called to be saints, called to holynesse & holy things. For the Scripture is accustomed to call them

Rom. 1. 7.

them that be aliue, Saints: And it ought to be all one to say: A Saint or a chriſten man, or a chriſtian. Tindale.

How Saints ſhall iudge the world.

Chriſoſtō They ſhall iudge (ſaith Chriſoſtome) not they themſelues ſitting in iudgement, and exacting an accompt, God forbid: But they ſhall condemne the world, the which ſignifieng, he ſayth: And if in you, &c. he ſayth not of you, but in you, as who ſhould ſay the iuſt condempnation of thoſe that are the worldlinges ſhall ſhine in the ſaluation of you that are in his Saintes. I. Bridges.

SALOMONS HOVSE.

Of the beautie thereof, and wherevnto it is applied.

Pſal. 49. 8 SAint Hierome and other learned interpreters in reading and pointing, doe ſwarue quite and cleane from our Latine Bibles, reading this clauſe of commending of Salomons goodly houſe on this wiſe. E palatijs eburneis vt te exhilerent, and yet here is ſtill Eclipſis, which may be thus made vp, Supplia veſtimenta deprompta e palatijs eburneis vt te exhilerēt. Out of the Iuory pallaices, and not Iuory places, but out of Iuory pallaces are thy ſweet garments brought out to make the merrie and ioyfull: for that is one of the properties of ſweete odours, to make the ſpirits of a man merrie and chærefull. Thus then doth the Prophet commend Salomon the figure of Chriſt. He ſaith that Salomon had not onely a princely ſtore of ſweete and goodly garments, ſmelling of Myrre, Aloes, & Caſſia, but alſo they were laid vp in pallaices of Iuorie. Of Salamons moſt princely houſe the Scripture maketh mention. 3. Reg. 7. Where it is ſayde that Salomons houſe was a building. xiij. yeares. There was none other timber occupied in ỹ making of the roofe & certeine other parts, but only Cedar, which wood is coſtly & hard to be gotten. The walls were in many places ſet with precious ſtones, and the pillers of Cedar plated ouer with golde. This was a ſumptuous houſe. But yet we read not that Salomons pallaice was made of Iuorie: No, of Iuorie there is no mention, and no meruaile, for Iuorie is onely the bone of an Elephants toth. So that it is not lykely, that ſuch plentie of Elephants teeth could be gathered or gotten, that ſhould make or couer Salomons pallaice that was ſo great & ſo large that it was xiij. yeares a building, wherefore by theſe words: Domus

mus eburnea, Iuorie pallaices, we must vnderstand nothing else, but most goodly and sumptuous houses, so pleasant and so beautifull, as if they had ben made of white Iuorie, & of the shining teeth of Elephants. Thus then hath ỳ prophet in this dark place (E domibus eburneis.) And if ye will applie these words vnto Christ, then ye must allegorically vnderstand by ỳ Iuory houses, the white and the pure hearts of the elect Saints & servants of God, wherin through the sanctifieng of the holy Ghost, Christ dwelleth more princely then euer Salomon did, in anie of his gorgeous houses. What is vnderstod by Iuory pallaices.

Of Salomons Temple.

Which had seene the first house, &c. Wept with a loud voyce. ¶ Because they sawe that it was nothing so glorious as that Temple which Salomon had built, notwithstanding Aggeus comforteth them and prophesieth that it shall be more beautifull then the first. Agge 2. meaning because Christ and his Apostles should preach the Gospell and worke miracles therein. 1. Esd. 3 12.

The Bible note.

¶ The note in the Bible of Geneua, hath thus in the ende: meaning the spirituall Temple, which are the members of Christs body.

What Salomons porch meaneth.

In Salomons porch. ¶ The Euangelist calleth Salomons porch the Temple: not because it was the Sanctuarie, but a part of the same. Therefore this place in the which Christ walked belonged not to the Scribes and Pharesies, but to the common sort of people. For it is certeine ỳ this porch of the which mention is made here, was not ỳ same which is described in ỳ booke of kings (for that was taken away by the Chaldees and quite ouerthrown) but the same which the Iewes straight after their returne from their exile into Babylon builded according to the paterne of the olde. Marl. vpon Iohn. fo. 391.

¶ Which was builded againe, after the paterne of that which Salomon builded. Geneua.

SALT.

What it is to salt.

THE office of an Apostle and true preacher of Christ is to salt, not onely the corrupt manners and conuersations of

To Salt, what it is

earthly people, but also the rotten heart within, and all that springeth out thereof, their naturall reason, their will, their vnderstanding and wisedome, yea, and their fayth and beleefe, and all that they haue imagined without Gods worde, concerning righteousnesse, inuocation, satisfaction, and seruing God, &c.

Tindale. fol. 196.

Who is meete to Salt.

Meete Salters.

The true preaching is a salting that stirreth vp persecution, and an office that no man is meete for, saue he that is seasoned himselfe before with pouertie in spirit, softnesse, meeknesse, patience, mercifulnesse, pureneſſe of heart, and hunger for righteousnesse, and loking for persecution to, and hath al his comfort and hope, in the blessing onely, and in no worldly thing. Tindale. fol. 196.

Of the salting of hypocrites.

Salting of hypocrits

The nature of Salt is to bite, fret & make smart, & though the sicke patients of the world canne suffer their grose sinnes to be rebuked vnder a fashion, as in a Parable a farre of, yet to haue their righteousnesse, their holynesse, and seruing of God and his Saintes, disallowed, improued, and condempned for dampnable and diuellish, that may they not abide.

Tindale. fo. 196.

Of salt that hath lost his saltnesse.

Mat. 5. 13.

If Salt haue lost his saltnesse, it is good for nothing but to be troden vnder foote of men. ¶ That is, if the preacher which for his doctrine is called Salt, haue lost his nature of Salt, ỹ is to say, his sharpnesse in rebuking all vnrighteousnesse, all naturall reason, naturall will and vnderstanding, and all trust & confidence in whatsoeuer it be, saue in the bloud of Christ, he is condempned of God, and disallowed of all them that cleaue to the truth, &c.

True salting lost.

Tindale. fol. 197.

Ye are the Salt of the earth, &c. ¶ The ministers of Gods word are called the Salt of the earth, because ỹ men are made by their true doctrine (being receiued through faith) sauory vnto the Lord. And the Salt hath lost his saltnesse, when the ministers fall from Gods worde, vnto the dreames and traditions of Antichrist.

Beza.

How our speach ought to be poudred with salt.

Coll. 4. 6

Let your speach be gratious alway, and poudred with salt.

¶ Here

¶Here wée haue a godly lesson how that our communication ought to bée tempered with godly wisedome, which he vnderstandeth by Salt (for as Salt maketh meates sauorie, so godly wisdome causeth our communication and talke to be allowable and haue a grace) we ought to take hæde with whom, and before whom we do talke, & according to the audience to moderate and rule our communication. Sir. I. Cheeke. Speach poudered with Salt.

Let your speach be alwaies gratious, &c. ¶Perteining to edification, and mixt with no vanitie. Geneua.

How the nature of Christ is set out by the ceremonie of salt.

Vpon all thine offering thou shalt bring Salt. ¶By this ceremonie is the nature of Christ set forth, which is figured in all sacrifices. For Christ is the true and heauenly Salt, by whō all that belæue in him be made sauorie and pleasant vnto God the father, so that they shall neuer so putrifie, that they shall perish. The Bible note. *Leui.2.13* Christ is the true Salt.

How salt in Baptime is not Christs ordinaunce.

The vse of Salt in the olde Testament was appointed to the Iewes by the law prescribed by Moses to them that were vnder the lawe. If it had bene Christs pleasure ỹ his ministers should haue loked backe vnto the rites of Moses, & taken out of them such as they listed, he would rather haue had declared the same, or els the Apostle wold haue done it, wherefore our opinion is (saith Musculus) that this vse of Salt also in Baptime, is to be attributed vntoỹ wil worship of the Bishops. Mus. fo. 290 Salt in Baptime.

Of the salted couenant.

Let it be a salted couenant for euer. ¶Like as Salt doth preserue flesh from corruption, so this couenant shuld be sure, stable, and incorruptible. The Bible note. *Nu.18.19* Salted couenant.

Neither shalt thou suffer the salt of the couenant of thy God to be lacking. ¶All offerings must be salted with Salt, signifieng that al our works must be directed after the doctrine of the Apostles and Prophets, and then shall they be acceptable in the sight of the Lord, if they sauour of the Salt thereof, or else not. T.M. *Leuit.2.13*

What the sowing of Salt meaneth.

Destroied the citie and sowed Salt in the place. ¶He sowed Salt there to make it barren for euer: for Salt maketh the *Iudic.9.45*

ground vnapt to bring forth any thing, as saith Plinie in his.13. booke the.17.chapter.

Abimelech after he had destroied the citie of Sichem, sowed salt therein, which was a token of a wildernesse and desart. For salt drieth the ground, and maketh it vnfruitfull. In Hebrew Malach signifieth Salt. Thereof commeth the Verbe Malach, which is to salt, but in the Conjugation Niphal Nimlah is a Verbe which signifieth to destroy, to breake downe & to waste. That word Ieremy vsed in his.14.chapter. And Dauid in his.107.Psalme. God turneth a fruitfull land into a salrish ground, that is, maketh it waste & desart. In the yeare.1165. Frederike Oenobarbus ỳ Emperour ouerthrew Millaine, & sowed salt there, For that citie toke part with Alexander the third being Pope, against Cæsar: which thing Frederike toke in ill part. Pet.Mar.vpon Iudic.fol.170.

SALVATION.

A firme Argument for the certeintie of our saluation.

AND seing it is sayd, that faith shall be imputed vnto vs vnto righteousnesse, as it was in times past imputed vnto Abraham, we haue a most firme argument of the certeintie of saluation. For as Abraham behaued himselfe towardes the promise of God, as touching that he should haue issue. So must we behaue our selues towardes the promises of the remission of sinnes. But he was certeine, neither doubted hee: whereof we ought to be certeine of the saluation promised vnto vs, and by no meanes to doubt thereof. This reason let vs holde fast, and not suffer it to slip from vs. Pet.Mar.vpon the Rom.fol.96.

Sure of our saluation.

As the holy Scriptures teacheth vs, we ought to hope, & such is the nature of hope not to confound, we may manifestly infer, that we ought not to doubt of our saluation. There are which pretend, ỳ their doubt hereof springeth, for ỳ they are vncertein whether they shal persever vnto ỳ end or no. But these mẽ should cõsider, ỳ we ought alwais to pray for perseverãce. For as saith Cipriane, whom Augustine followeth, in all ỳ things which we aske in the Lords prayer, is included perseverãce. And as Iames teacheth, we must aske without doubting, wherfore it is manifest, ỳ we must by no meanes doubt of perseuerance, & especially

saing

ſæing we haue in our hearts the holy Ghoſt, alwayes bearing an excellent teſtimonie vnto vs thereof. For as Saint Paule ſaith in this Epiſtle: It is the ſpirit that beareth witneſſe to our ſpirit that we are the ſonnes of God, and he which hath not the ſpirit of Chriſt is none of his. And Paul writeth of himſelfe, that he is ſure, that neither life, nor death, nor principalitie, nor power, can pluck him from ẏ loue of God, namely from ẏ loue, wherewith God loued him. Pet. Mar. vpon the Rom. fo. 967. *Rom. 8. 16*

How without the Church is no light or ſaluation.

S. Cipriane De ſimplicitate prælatorum ſaith. Whoſoeuer is ſeparated from the Church, is ioyned to an adulterous church, ẏ ſame man is ſeparated from ẏ promiſes of ẏ church, neither perteineth he to Chriſts merits, which hath left ẏ church of Chriſt. He is a ſtraũger, he is vncleane, he is an enimy. He cannot now haue God his father, who hath not the church his mother. If he may ſcape that was out of the Arke of Noe, he may alſo eſcape that is abroad out of the church. He muſt nœds be a moſt wicked man, whoſoeuer he be that leaueth his owne country, & the fellowſhip of very good men, and falleth away to the enimies. Lactantius therefore moſt truely ſayd: It is onely the catholike church, which receiueth true religion. Here is the fountaine of truth: This is the houſehold of faith. This is ẏ temple of God: into ẏ which if one enter not, or out of ẏ which if any depart, he is excluded from the hope of ſaluation & life euerlaſting: for our ſauiour ſaid, that out of the ſheepfolde, life is not to be found. Bullinger. fo. 843. *No ſaluation out of the Church.*

The cauſes of our ſaluation.

The ſpeciall cauſe why we obteine euerlaſting life, is ẏ voluntarie & frée will of God: And the ſecond cauſe are ẏ merits of Chriſt, for he died for the ſaluation of mankinde: but this is alſo a frée gift of the good will of God. The third cauſe is our faith, by the which we embrace & receiue this good wil of God and the merits of Chriſt. Marl. vpon Mat. fol. 373.

It is moſt true that the eternall election of God in Jeſus Chriſt, is the onely and ſole cauſe of ſaluation vnto vs miſerable and mortall men: And holy faith imbracing the mercie of God in Jeſus Chriſt, by the teſtimonie of the holye Ghoſt in our heartes, is that which doth aſſure vs that it is ſo. Moreouer *Cauſe of our ſaluation.*

I say vnto thée that if any man should goe about to take from thée this assuredne, and to make thée doubtfull of thy saluation, he goeth about to make thée an Infidell, and not to beléeue in Christ. Yea, he séeketh (as much as lyeth him) to make God a lyar, in whom, & not in thée, is the certeintie of thy faith grounded. F.N.B. the Italian.

How our saluation is neerer now, then when we beleeued.

Rom. 13.11. For now is our saluation nérer then when we beléeued. ¶The farther we go, the nérer are we to the end, now therefore our perfect and full saluation, is nérer vnto vs, then when we began first to beléeue. The Bible note.

¶Before we beléeued, it had ben in vaine to tell vs these things. But now, séeing our saluation is nére, let vs take héede that we neglect not this occasion. Geneua.

To worke out our saluation, what it meaneth.

Phil. 2.12. Worke out your owne saluation. ¶Our health hangeth not of our workes, & yet are they said to worke out their health, who doe runne in the race of iustice: for although we be saued frely in Christ by faith, yet must we walk by the way of iustice vnto our health. The Bible note.

¶Runne forward in that race of righteousnesse, wherin God hath frely placed you through Iesus Christ, & conducteth you his children by his spirit to walke in good workes, & so make your vocation sure. Geneua.

SALVTE.

The meaning of these places following.

Luk. 10.14 Salute no man by the way. ¶This is spoken after the manner of a figure which men vse, when they put downe more in words then is meant: vsually among the Hebrues, when they cõmaund a thing to be done spédely without delay. As Reg. 4. 29. For otherwise curteous and gentle salutations are pointes of chriſten duetie: as for this calling it was but for a season. Beza.

He willeth that they should dispatch this iourney with diligence, not occupieng themselues about other duties. Math. 10.12. Mar. 6.10. Geneua.

Reg. 4.29. When Heliah sent Gehazi his seruaunt to the Sunamite, he char-

charged him, saieng: If thou mæte any salute him not, and if any salute thæ answere him not, as though he shuld say: Make spæd as nothing may let thee by the way. Geneua.

SAMARITANES.

Of their opinions.

THE Samaritanes as Iosephus. Antiq. li. 11. cap. vlt. denye the Iewes in aduersitie, in prosperitie they call them selfes, deriuing their pedigrees from Ioseph, Ephraim, Manasses, &c. They onely receiue the fiue bookes of Moses, denieng all the prophesies after him. They reteine all the Iewish ceremonies, except the abhorring of the Gentiles. They denie moreouer the resurrection of the dead. Epiphan. Præfac. li. 1. de heræs. Heretikes

SAMVEL.

How these words of Samuel in this place are to be vnderstood,

HOw can this be true that Samuel sayd to Saule, I will not returne with thee, and yet he went with him. It is to bee vnderstood, that Samuel spake it for the time present, and not for the time following. As our Sauiour Christ in the 7. of Iohn sayth: I will not goe vp to the feast, & yet afterward he went priuely. So Samuel intending not at that time to returne with saule: but after his minde being chaunged, for certeine causes went with saule. Lyra. 1. Re. 15. 26

Of the raising vp of Samuel.

And Saule perceiued that it was Samuel. ¶ To his imagination, albeit it was Satan indæd, who to blinde his eies, toke vpon him the forme of Samuel, as he can doe an Angell of light. Geneua. 1. Reg. 28. 14.

SANCTA SANCTORVM.

What the meaning of these words are.

THis bread and this cup are the holy things of the holy. You see that he saith not onely, they are holy things, but he addeth beside, of the holy. As if he would say: This bread is not common to all men, nor euery vnworthie, but it is the bread of the holy. How much more may we saye the same of Gods Intret dec. Bonifa. 1. decre 3.

worde. This worde is not of men, or of every body, but of the holy. There S. Chrisostome saith, that the Priest was wont to shew forth the bread in the time of the holy mysteries, and say, Sancta sanctis, holy things for the holy. And this is the meaning of Sancta sanctorum.

SANCTIFIE.

What it is to Sanctifie.

SAnctifie, to cleanse and purifie, to appoint a thing to holy vses, and to separate from vncleane and vngodly vses. Tindale.

Iohn.17.19 And for their sakes sanctifie I my selfe. ¶To sanctifie, is to separate to diuine vses: I sanctifie my selfe, that is, I dye for them, that they by my death may bee filled with the spirit of sanctification, and may bee made the holye vessels of God by the reuealed spirit of the Gospell. Marl. vpon Iohn. fol. 568.

Iohn.17.17 Sanctifie them with thy truth. ¶To sanctifie is to select and chose out a thing from a prophane vse, to the true worshipping of God, the faithfull then are by the truth of Gods worde sanctified, that is to saye, selected and chosen out from the stocke of Adam, beeing cleansed by the bloud of Iesus Christ, from the filthinesse of this world. Christ doth sanctifie himselfe, when he offereth himselfe vpon the crosse for vs. Heere we must note, that Christ doth in this place pray as a very natural man and not as God.

Gen.2.3. Blessed the seauenth day, and sanctified it. ¶Sanctifie in this place, is as much to say, as to dedicate and ordeine a thing to his owne vse. As Exo. 13. 2. Tindale.

The meaning of this place following.

Heb.2.11. For both he that sanctifieth and they which are sanctified, are all one. ¶That is to saie, as well Christ that doth sanctifie, as we that are sanctified be all of one Father, which is Abraham, whose seede Christ toke vpon him, and not Angels: that so by offering of his body and shedding of his bloud, he might sanctifie vs for euer. Sir. I. Cheeke.

¶The head and the members are of one nature: So Christ which sanctifieth vs, and we that are sanctified, are all one by the vnion of our flesh. Geneua.

How

How our meates are ſanctified.

For it is ſanctified by the word of God and praier. ¶ We confeſſe and acknowledge that God is the maker and giuer of theſe creatures which we vſe. Secondly, that we are of ẏ number of thoſe, who through Chriſts benefits, haue receiued that right ouer all creatures, that Adam loſt by his fall. Thirdly by our praier, we craue of the Lord, that we may vſe thoſe meats with a good conſcience, which we receiue at his hands. Fourthly, we make an ende of our eating and drinking, with thankes giuing and praier, ¶ ſo are our meates ſanctified vnto vs. Beza. 1. Tim. 4.

SANCTVARIE.

Of the praiers made in the Sanctuary.

Mittat tibi auxilium de ſancto, & de Syon tueatur te. The Lord ſend thee helpe from the Sanctuary, and ſtrengthen thee out of Syon. ¶ This is a praier for the King, and the ſecond verſe of the. 20 Pſalme. And albeit the power of God is as ready, and as able to helpe vs, calling vnto him in the broade fields or in the wilde woods (with feruent faith) as if we make our prayers in the Sanctuary, that is, the holy place of the Tabernacle, wherin the Arke of couenaunt, the propiciatorie ſeate, and the golden Cenſures, were kept, yet almighty God to preſerue the people of Iſrael from worſhipping of hills and mountaines, woods and groues, as the Heathen Idolaters did, he commaunded Moſes to make him a Tabernacle, within the which Tabernacle the chiefe part was called Sanctum ſanctorum, the holy of the holyeſt, where God promiſed fauourably to heare the praiers of the people. And at ſuch time as this Pſalme was made, this Sanctuary was placed by the Commaundement of King Dauid, in the mount and high tower belonging to the Citie of Hieruſalem called Syon, and according to the ſame, hee commaunded now the people to pray in this Pſalme, made for the preſeruation of their King, and ſay: Mittet tibi auxilium, &c. The Lord ſende vnto thee helpe from the Sanctuary, and ſtrengthen thee out of Syon. That is, the Lord which hath promiſed to heare your praiers out of his Sanctuary, the holy of holyeſt, which is now placed in Mount Syon, O King, the ſame Lord ſend thee helpe and defend thee. Turnar. Pſal. 20. 3.

What it is to feare the Sanctuary.

And feare my Sanctuary. ¶To feare the Sanctuary, is
Leu.19.30 diligently to perfoꝛme the true woꝛshipping & ſeruice of God, and leaue of nothing, to obſerue and kæpe the pureneſſe, both of body and minde verely, and not Hypocrite lyke, to beleæue that hæ knoweth, beholdeth, doeth and ruleth all things, to beware of offending him, and with all feare and diligence to walke in the pathes of his lawes. T.M.

SAPHIRE.

The nature of the Saphire, & what is ment by it.

Apo.21.19 THe ſecond a Saphire. This ſtone is lyke ỳ clære ſkie, which being ſtriken with the Sun beemes, caſteth foꝛth a burning bꝛightnes. And it betokeneth the bighneſſe of the hope of holy men, whoſe conuerſation is in heuen. Phi.3.20. And who being renued by the true ſonne, doe the moꝛe earneſtly ſeeke euerlaſting things, and teach other to doe the ſame. Marl. vpon the Apoc. fol. 299.

The ſecond foundation was of a Saphyꝛe, whoſe colour is as the aire, cleare, but not very pꝛecious in ſight. This betoketh thoſe ſimple ſoules, which though they were as Iob & Ioſeph the Carpenter, not pꝛecious to the woꝛld, yet had they their daily conuerſation in heauen. Bale.

SAPIENCE.

A definition of this word Sapience.

SApience is defined to be the knowledge of things, pertaining to God and man, and of things diuine and woꝛldly, which they that had gotten, were called Sapientes, that is, men of perfect knowledge, vertue and honeſtie. Foꝛ of right knowledge conſequently enſueth honeſtie of life. Vdall.

SARDINE.

A deſcription of this ſtone, and what it betokeneth.

Apo.21.20 THe firt a Sardine. ¶This ſtone is all of one colour lyke bloud, and it betokeneth the gloꝛye of Martirdome, after the ſuffering of the Martyꝛs themſelues. Marl. vpon the Apoc. fol. 300.

The firt a Sardine, which in ſimilitude is very lyke vnto

redde

redde earth, and such are they, as notwithstanding the great benefite of God, thinketh themselues the vnworthy children of Adam, whose interpretation after Philo, is redde earth indœde. Mary, Christs mother was of this sort, confessing hir selfe after most high benefits to be but an handmaid, and hir spirite to reioyce in God hir Sauiour. So was Abraham, calling himselfe but dust and Ashes before the Lord. Bale.

SARDIS. What Sardis is.

CHurch which is at Sardis. ¶ Sardis is the name of a most flourishing Citie, wher ỹ kings of Lydia kept their Courts. This Sardis which is as much to say as a prince of plesantnes, or a song of mirth, or that which is the remnaunt or leauing of a thing, or in the Syrian language, a Cauldron, was also another Citie, whose scituation is notwithstanding vnknowen. *Apoc. 3. 1*

Marl. vpon the Apoc. fol. 19.

SARDONIX.

The description of the Sardonix, and what it betokeneth.

THe. 5. a Sardonix. ¶ A Sardonix is of diuers colours. Blacke in the bottome, white in the mids, and red in the top. Euen so the Saints are red through sufferaunce of aduersities and troubles, white by inward pureneſſe of conscience, & blacke or despised in themselues through lowlinesse. Marl. fol. 299. *Apo. 21. 20.*

The. 5. was a Sardonix, which is compounded of a Sardis and an Onix, and is beneath blacke, in the middle white, and aboue red. Such were those mœke spirited, that confesseth themselues sinners with Dauid and Magdalene, being through faith both pure and orient before God. Though I be blacke, saith the true Congregation, yet am I faire and well fauoured. We faint not (saith Paule) for though our outward man be corrupt, yet is he that is inward, daily renued. Bale.

SATAN.

How Satan is taken for an enimie and aduersary.

SAtan doth signifie an enimie, an aduersary, & a hurtful person, as Dauid sayd: What matter is betwæne you and me, for this day ye are become aduersaries vnto me. The latin text hath: Cur efficimini mihi hodie in Satan. Euẽ so to Peter perswading *2. Reg. 19 22.*

Christ

Christ from the Crosse it was said: Come after me Satan, for Mat.16.23 he was an aduersary vnto Christ, reuoking him from his Fathers commaundement. Marl.fol.38.

How Satan is called the Prince of this world.

S. Austen in his treatise vpon Iohn.15. saith: God forbiode we should thinke the Diuell were so called the Prince of the world, that we should beleeue that he is able to rule ouer Heauen and earth: but the world (for he is said to be the Prince of this world) is saide to be in wicked men, which are dispearsed throughout the whole compasse of the earth. And againe ý same Augustine in his 1. chap. De agone christia. saith: The Prince of this world is cast out, not that he is cast out of the worlde, but out of their mindes, which cleaue vnto the word of God, and loue not the world whereof he is Prince: because he hath dominion ouer them, which loue temporal goods, which are contained in this visible world, not for ý he is Lord of this world, but Prince of those concupiscences, whereby euery thing is coueted that is transitory. By this concupiscence the Diuel raigneth in man, and holdeth his heart in possession. Bullin.fol.750.

Prince of this world

Now shall the Prince of this world be cast out. ¶ Satan is Ioh.12.31 called Prince of this world, not because he is the lawful Prince of the same, but by rapine, by which he hath made mankinde subiect vnto him by sinne. Otherwise the earth is the Lords, & all that therein is, the compasse of the world, and they ý dwell therein. The Apostle Paule calleth him the God of this world, which worketh in the children of vnbeliefe, by whom they are holde captiue to his will & pleasure, for his kingdome is in the hearts of the vnbeleeuers: but by the power of Christ he is cast out of the hearts of mortall men. And now we must take hed, least he get entraunce againe into his olde seate. Christ and the Prince of this world cannot reigne together. Christ bæing let in, expelleth Satan, and Satan bæing receiued, Christ departeth. For there is no agræment betwæne Christ and Belial.

Marl. vpon Iohn. fol. 443.

How the standing of Satan among the Angels, is to be vnderstood.

Iob.1.6. And Satan also came among them. ¶ It is not so to be vnderstood, that Satan wound himselfe in, as though he had bene of the company and order of the Angells: but it is to shewe

vs, that he is vnder Gods obeysaunce as well as the Angells, howbeit that it is in a farre other qualitie. For the Holy ghost nameth him aduersarie, whereas the Angels be called the children of God, to signifie vnto vs, that the Angells doe obey with their good will, and that they be willing seruants, whereas Satan is inforced, so as there is nothing but necessitie and constraint in him. Satan among the Angells.

Cal. vpon Iob. fol. 16.

When the seruaunts of God came and stode before ỳ Lord, Satan came also among them. ¶ Thinke not that God sometime appeareth to the Angells, and sometime not, for the good Angels do alwaies see ỳ face of God: neither communeth God either with the Angels or with the Diuel, with bodely speach, but the holy ghost in the scripture, speketh many things vnto vs, according to our feeling, and vseth a manner of speaking familiar vnto vs, attributing, appearing, speaking, enquiring and answering to God and to Angells, which thing man onely vseth, to the intent that we thereby, may the easlier perceiue his meaning. The comming of the Angells here, is none other thing, then to giue accompts of the office enioyned them, which they giue, knowing that God seth with what trust they did it, and to giue thankes and waite for their reward. They came (saith Origen) honduring, magnifieng, praising, giuing thankes. Of Satan also writeth he thus: He came neither with going to, or comming in, but he came in thought, counsell and most wicked desire to accuse the righteous before God: his thought and desire are taken for a comming. The Diuell then is counted to haue come into the sight of God, not that the most wicked came in daede in the sight of the good God, but because his cruell and most wicked thoughts came into the sight of God. And thus euen now a dayes also commeth the Diuell with them into the sight of God, in that he daily accuseth, findeth faults, persecuteth and troubleth the godly. T. M.

¶ This declareth that although Satan be aduersarye vnto God, yet is he compelled to obey him, and doe him all homage, without whose permission and appointment he can do nothing.

Geneua.

Of the man that Paule deliuered to Satan, what it meaneth.

To deliuer him to Satan. ¶ To deliuer to Satan is to banish 1. Cor. 5. 1.

banish a man from the Congregation of the faithfull, which is the mysticall body of Christ. Ye shall vnderstand, that there be but two Kingdomes, that is to say, the Kingdome of Christ, which is the Church or Congregation of the faithfull, and the Kingdome of Satan. Whosoeuer then is a rotten member cut off from the body of Christ, he is immediately receiued into the kingdome of the Diuell, as though he were deliuered vp vnto Satan, and that ought to be done, to the intent that carnal and fleshly wisdome & hautines of minde, may be ther-through abated. Sir. I. Cheeke.

¶ Which is to be as an Heathen man and Publican. For being wounded with shame and sorrow, his flesh or olde man should dye: and the spirit or new man shall remaine alyue, and enioye the victorye in that daye, when the Lord shall iudge the quicke and the dead. 1. Pet. 4. 6. Geneua.

How Peter is called satan.

Mat. 16. 23 Get thee behinde me Satan. ¶ The Hebrues call him Satan, that is to say, an aduersarie, whom the Grecians call Diabolos, that is to say, slaunderer or tempter. But it is spoken of them, that either of mallice as Iudas. Iohn. 6. 70. or of lyghtnes and pride resist the will of God. Beza.

¶ Which words signifieth an aduersarie, who resisteth the will of God, either of mallice as did Iudas, or of rashnesse and arrogancie as Peter did. Geneua.

¶ We ought to rebuke sharply all them, that goe about to pluck vs away from the obedience that we owe vnto God and to his word. Sir. I. Cheeke.

How satan can do no more then God permitteth him.

Mat. 8. 32. Go: then went they out & departed into the Heard of Swine. ¶ Satan ỹ diuel can do no more then God doth permit & suffer him: no, not so much as to enter into a filthie hog: we are much better then many Hogges before God, if we cleaue vnto his sonne by faith. Sir. I. Cheeke.

How satan entered into Iudas.

Ioh. 13. 27 And after the soppe Satan entered into him. ¶ He was entered into him before, as this Euangelist affirmeth in the beginning of this Chapter verse. 2. but now began he more to inforce his strength, and more openly to shewe himselfe. In like manner as the Apostles had the Holy Ghost before Christs resurreation,

ſurrection, when they beléeued in him, when they confeſſed him to be the Sonne of God, but they euidently receiued him, when Chriſt was aſcended. Act. 2. Tindale.

Of the binding vp, and looſing againe of Satan.

And I ſaw an Angell deſcending from heauen, hauing a key of the bottomleſſe Pit, & a great chaine in his hand, & he toke the Dragon the old Serpent which is the Diuell, & Satanas, & bound him for a thouſand yeares, and put him in the bottomles dungeon, & ſhut him vp, & ſigned him with his ſeale, that hée ſhould no more ſeduce the Gentiles, till a thouſand yeres were expired, and after that he muſt be loſed againe for a litle ſhew of time. And I ſaw ſeates, and they ſate vpon them, and iudgement was giuen vnto them, and the ſoules I ſawe of them which were beheaded for the teſtimonie of Jeſus. ¶ By theſe words of ỳ Reuelation hære recited, thræ ſpecial times are to be noted. Firſt, the being abroad of Satan to deceiue the world. Second, the binding vp of him. Thirdly, the loſing out of him againe, after a thouſand yeres conſumats for a time. Concerning the interpretation of which times, I ſée the common opinion of many to be deceiued, by ignorance of Hiſtories and ſtate of things done in the Church: ſuppoſing that the comming vp of Satan for a thouſand yeares, ſpoken of in the Reuelation, was ment from ỳ time of Chriſt our Lord. Wherein I graunt that ſpiritually the ſtrength & dominion of Satan, in accuſing and condemning vs for ſinne, was caſt downe at the paſſion, and by the paſſion of Chriſt our Sauiour, and locked vp not onely for a thouſand yeare, but for euer and euer. Albeit, as touching his malitious hatred and fury of that Serpent, againſt the outward bodyes of Chriſts poore Saints (which is the hæle of Chriſt) to afflict and torment the Church outwardly: that I iudge to bæ meant in the Reuelation of Saint Iohn, not to bæ reſtrayned, till the ceaſſing of thoſe terrible perſecutions of the Primitiue Church. At which time it pleaſed God to pittie the ſorrowful affliction of his poore flocke, being ſo long vnder perſecution (the ſpace of 300 yeares) and ſo to aſſwage their griefes and torments, which is meant by binding vp of Satan, worker of all thoſe miſchiefes. Vnderſtanding thereby, that for ſo much as the Diuell, Prince of this world, hadde now by Apoc. 20. 1

by

by the death of Christ the sonne of God, lost all his power and interest against the soule of man, should turne his furious rage and malice which he had to Christ, against the people of Christ. Which is ment by the hæle of the sæde. Gen. 3. 15. in tormenting their outward bodies. Which yet should not be for euer, but for a determinate time, when as it should please the Lord, to bridle the malice and snaffle the power of the olde Serpent, and giue rest vnto his Church, for the terme of a thousand yeares. Which time bæing expired, the said Serpent should be suffered lose againe for a certaine or a small time. In the bo. of Mart. fol. 493.

SATISFACTION.

What is vnderstood by this word, satisfaction.

As pertaining to satisfaction, this wise vnderstande, that he that loueth God, hath a commaundement (as S. Iohn saith in the. 4. chapter of his first Epistle ver. 21.) to loue his neighbour also. Whom if thou haue offended, thou must make him amends or satisfaction, or at the least way if thou be not able, aske him forgiuenesse, and if he will haue mercie of God, he is bounde to forgiue thée. If he will not, yet God forgiueth thée, if thou thus submit thy selfe. But to God ward Christ is a perpetuall & an euerlasting satisfaction for euermore. As oft as thou fallest through frailtie, repent and come againe, and thou art safe and welcome, as thou maist sée by the similitude of the riotous son. Lu. 15. If thou be lepen out of sanctuary, come in again. If thou be fallen from the way of truth, come thereto againe and thou art safe. If thou be gone astray, come into field againe, & the shepheard Christ shall saue thée, yea and the Angells of heauen shall reioyce at thy comming, so farre it is that any man shall beate thée, or chide thée. If any Phareisie enuie thée, grudge at thée, or rayle vpon thée, thy father shall make answere for thée, as thou sæst in the fore-rehearsed likenesse or Parable. Whosoeuer therefore is gone out of the way, by whatsoeuer chaunce it be, let him come to his Baptime againe, and vnto the profession thereof, and he shall be safe. For though that the washing of Baptime be past, yet the power thereof, that is to say, the word of God, which Baptime preacheth, lasteth for euer, and saueth euer. As Paule is past and gone, neuertheles, the Lord & Paul

preached,

preached, lasteth euer and sauoth euer, as many as come thereto, with a repenting heart and stedfast faith. Herby seest thou that when they make penaunce of repentaunce, and call it a Sacrament, and deuide it into contrition, confession, and satisfaction, they speake of their owne heads, and lye falsely.

Tindale. fol. 149.

How hurtfull the doctrine of satisfaction is.

The Schoolemen doe call satisfaction the worke of penance, enioined by the Priest after the Auricular confession And here they make much adoe, that the satisfaction be neither lesse nor lighter, then counteruaileth the waight of the sinne. This doctrine of satisfaction doth exceedingly darken the clearenesse of the grace of Christ, it doth make mens consciences either falsely assured, when they suppose that they haue satisfied: either it doth piteously torment them, when they cannot tell by what time they haue satisfied in the sight of God for one sinne, much lesse for all their sinnes. Beside that, it hath not opened one gap, but all doores, windowes and arches, etc. to the Popes market, to gape vpon pardons, and for the traffike of Priests Masses, to deliuer soules out of Purgatorie: wherefore all godly doe worthely abhorre it. The doctrine of the Gospell doth denounce vnto vs pardon of our sinnes by the bloud of Christ, by the shedding whereof, there is satisfaction made, not onely for ours, but for the sinnes of all the world. And whersoeuer this grace doth take place, that satisfaction hath nothing to doe, we could beare with them, if they said, that like as the faith in Christ, is reputed for righteousnesse to the beleeuers, according to the example of Abraham, so repentaunce is of mercie, and frankly imputed for satisfaction. As we maye perceiue it was in the prodigall sonne, whose returne and repentaunce, his father of his right fatherly clemencie, did accept for a most sufficient satisfaction, and sought nothing further of him. This meaning of satisfaction doth derogate nothing from the grace of God, but doth exceedingly aduaunce it. It maketh nothing for the gaine and iuglings of the Popes markets, but it maketh much to the quieting of our consciences. Wherefore we will sticke vnto it, and we wil leaue the trumpery wares of counterfaite satisfactions, to the Pope, and his Priests and Friers. Musculus. fol. 219.

Of two manner of satisfactions.

There are two manner of satisfactions, the one is to God, the other to my neighbour. To God cannot all the world make satisfaction for one sinne: insomuch, as if euery grasse of the ground were a man, as holy as euer was Paule or Peter, and should pray vnto God all their life long for one crime, yet could they not make satisfaction for it: but it is onely the bloude of Christ, that hath made full satisfaction vnto God for all such crimes. Heb. 7. or els were there none other remedie, but we should all perish. There is another satisfaction, which is to my neighbour whom I haue offended, whom I am bound to pacifie as we can agree, and as the Lawe of the Realme determineth betweene vs, as if I had defamed him, then am I bounde to pacifie him, and to restore him to his good name againe: If I haue murthered any man, then by the lawes of the Realme I must dye for it, to pacifie my neighbour and the Commonwealth: but yet I am sure that Rastal is not so childish, as to thinke that this ciuill satisfaction, is the very satisfaction which pacifieth Gods wrath for breaking his lawe: for if thou murther a man, and should dye an hundred times for it, yet except thou haue satisfaction in Christs bloud: and so I speake that no temporall paine was instituted of God, for the intent that we should satisfie Gods wrath thereby, &c. Frith. fol. 74.

SATVRNINVS.

Of his opinions.

Heretike

This man was of Antioch, he taught in all points as Menander did before him. He affirmed that Christ had no true body, but a phantasticall body, and that there was no resurrection. Adding moreouer, that marriage and procreation was of the Diuell. Irenæus. lib. 1. cap. 22. Eus. li. 4. cap. 6.

SAVIOVRS.

How that there is, no moe Sauiours then one.

2. Tim. 4. 16.

An aunswere to those that asketh whether Paule goe about to make manie Sauiours, doe this, and then thou shalt saue thy selfe and other. ¶ Paule maketh no moe Sauiours but God alone, for he attributeth saluation vnto the instruments whereby God worketh saluation. When as Dauid killed Golias

lias with a ſling, he that ſaith Dauids ſling killed Golias with a ſling, ſaith not there was more ſlayers of Golias beſide Dauid, for the ſling was the proper weapon, that Dauid killed Golias with. And ſo is Timothy Gods inſtrument, wherby he wrought the ſaluation of Timothy, and of them that beléeued his preaching. But if a man ſay that a launce killed Golias, the ſame man maketh another killer of Golias beſide Dauid, for the Launce was none of the weapons that Dauid killed Golias with. So he that giueth ſaluation inſtrumentally to any inſtruments, which God hath onely appointed, and vſed to worke ſaluation vnto other inſtruments then are peculiar and proper vnto God, which God neither appointed, neither at any time hath vſed, neither will allowe for his inſtruments, maketh another Sauiour beſide God. I. Veron.

Thou gaueſt them Sauiours, &c. ¶ Sauiours are héere called the Princes or Captaines, which ſaued the people from their enimies. Iudic. 3. T.M. 2. Eſd. 9. 27.

How this place following is vnderſtood.

Whoſoeuer will ſaue his lyfe ſhall loſe it. ¶ Whoſoeuer will ſaue his lyfe, that is: whoſoeuer (in this world,) regardeth ſo his lyfe, that he will not put it in icopardye for me, when the time requyreth: the ſame ſhall loſe his lyfe eternally. Tindale. Luk. 9. 24.

To bee ſaued by hope, what it meaneth.

For we are ſaued by hope. ¶ We are ſaued by hope, that is, we hope to be deliuered out of the corruption of our bodyes, into the glory that Chriſt now is in, and therefore faint not in our tribulations. Tindale. Rom. 8. 24

SAVLE.

Why he was called Paule.

Then Saule, which alſo is called Paule. ¶ Of the name of Paule doe manye diſpute: but the moſt allowed opinion is, that of the Hebrewes hée was called Saule, and after the manner of ſpeach of the Gentiles and Romanes, hée was called Paule. Act. 13. 9.

How Saule rent Samuels coate.

1. Re. 15. 27 When Saule toke Samuel by the lap of his coate and rent it, Samuel said vnto Saule: The Lord hath rent the kingdome of Israel from thee this day. Some expositours doe say, that Samuel did giue this token to Saule, that such a man should raigne in his stede, as should cut off the lap of his coate, which thing Dauid did. For Saule, when he saw the lap of his coate in Dauids hand, said vnto him, Now I know surely, that thou shalt raigne after me. Lyra.

SCAPE GOATE. ¶ *Looke.* Goate.

SCEPTER.

What the Scepter of Christ is.

Heb. 1. 8. His scepter is a scepter of righteousnesse, not onely a righteous Scepter, that is, that whatsoeuer he ordeineth it is righteous, but the scepter of righteousnes, that is, whatsoeuer is righteous, is ordeined of him: and all spirituall scepters of all kings which are not directed by him, they are crooked & broken, scepters of superstition, and scepters of Idolatry, there is none of righteousnesse, but only the scepter of Iesus Christ. The Scepter is a little wande, which Princes haue accustomed to beare in their hands, and it is a signe of their gouernment, and by a Metonimia it signifieth here ỳ gouernmẽt it selfe. Now the scepter of Christ is as his kingdome is, not a scepter of wood or mettall like other kings, for his kingdome is not of this worlde as theirs is: but his scepter the Prophet Esay in plaine words Esa. 11. 4. describeth it: He shall smite the earth (saith he) with the scepter of his mouth, & with the breath of his lips, shall kill ỳ vngodly. In which words of ỳ Prophet, we see both what is the scepter, & why it hath the name of righteousnes. The scepter is ỳ word of his mouth, ỳ is, the preaching of ỳ Gospell, not decrees nor decretalls, nor traditions of men, nor vnwritten verities: by none of al these we haue receiued the spirit of God, but onely by hearing faith preached: it therefore alone is the scepter, &c. Deering.

SCISME.

What Scisme is, and how it is defined.

Scisme is a Greeke word, lyke as Persie is, and signifieth a cutting off, a diuision or a breach, deriued from ỳ Greek word

worde Schizio, which is as much to say as to cut, to deuide, and to breake asunder. Augustine doth allow their definition, which doe define Scisme to be a new discention of some Congregation vpon a diuersitie of opinions: and Heresie, an olde worne Scisme. But seing the signification of this worde is manifest & knowen, I thinke it a plainer way to define a Scisme, to bee a cutting a sunder of the Ecclesiasticall vnitie and peace, whereby the fellowship of the faithful is deuided into two parts and opinions, and that it skilleth not whether it be new or olde, or els from whome it procæde. It was surely a Scisme that the Corinthians were deuided into two parts, and, said one: I am of Paule, and another: I am of Cephas, and another: I am of Apollo. Like as the Scisme of the kingdome of the Israelites was, when the ten Tribes were separated from Iuda and Beniamin vnder Roboam, was as well a Scisme when it came to be olde vnder the last king of that people, as when it was yet new begun vnder Roboam. So the Schismes of the Church be as well Scismes after all their auncientie of times and continuance, as they were at the first beginning, though they conuey themselues neuer so great a colour of the Catholike church, because they haue bene so long vsed and accustomed. Mus. fol. 542.

Of Scismes good and euill.

That is an euill schisme, whereby the good vnitie and concord is cut and put a sunder: and that is a good scisme, when the naughtie knot and nest was broken. The vnitie of ỹ Iewes was naught, before they heard the doctrine of Christ, & concord was broken by scisme after ỹ hearing of Christ. So we do read in Iohn. And ther was a scisme a new among ỹ Iews, because of these words & talke. For many of them saide, He hath a Diuell and is mad, why doe ye hearken vnto him? Other sayde: These be not the words of one that hath the Diuell: can a diuell open the eyes of ỹ blind. This scisme the doctrine of Christ stirred vp among the Iewes. And what godly person will say, that the vnitie & concord which went before was better then it. By the lyke scisme the whole world was deuided afterwarde, through the preaching of Christs Gospell, which diuision Christ doth expresly challenge to himselfe, saieng: I came not to send peace, but a sword, for I came to seperate, &c. This scisme came vpon good, that is to say, vpon the Gospell of saluation, and it

tendeth to good ende, that is to saye, vnto the saluation of mankinde: and it did breake vp the naughtie vnitie, which rested in the Catholike or vniuersall blindnesse of mens mindes, and it called all men vnto the true vnitie. Muscul. fol. 543.

SCORNER.

The propertie of a scorner or mocker.

Prou. 9. 8. REproue not a scorner, least he owe thee euill will. ¶ Scornful or mocking persons after Dauid Kimhi, are those which be subtill and craftie to hurt other, and which are ready to defame other, and to open and tell secrets, and so to breake concord & vnitie, & those also which make a mocke at the word of God, and despise it for foolishnesse, as in the 14.6. and. 19.25. and. 22.10.

¶ Rebuke not a scorner, &c. Meaning them that are incorrigible, which Christ calleth dogs & swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their mallice, and the small hope of profit. Geneua.

SCORPION.

The Papists compared to Scorpions.

Apoc. 9. 3. IN three respects are Heretikes, and specially the Disciples of Antichrist, & Hipocrites compared to Scorpions. First, because that lyke as a Scorpion, whereas he is milde to loke vnto, doth at length strike priuely with venomous sting: for these men pretend simplicitie before the world, and yet worke mischiefe by defaming men behinde their backes. Secondly, because that the Scorpions sting stingeth with his taile: so these men preferre temporall gaine, before spirituall graces, & wound mens consciences deadly, when they promise most to help thē. And thirdly, because that when a Scorpion stingeth with his taile, he is not felt at the first, but yet sheweth in his poyson by little and little afterward. So they that be beguiled with those Heretikes, fele not the wound at the first, but when the poyson hath rankeled through all the inward parts, then they fele thēselues stong in the end. Of these men the Apostle writeth thus:
Rom. 16. 18 They that be of that sect, serue not the Lord Iesus, but their bellies, and deceiue the hearts of the simple through faire speach & flatterie. Marl. vpon the Apoc. fol. 129.

¶ They

¶ They ſtung their conſciences with terrible dreames and viſions, and with fearfull reuelations of Purgatorie & of Hell, to builde them vp faire houſes and to lyue in wealth and pleaſure. Finally, they venomed their faith with their poyſoned councells and promiſes, & ſo toke they from them ỹ true hope in Chriſt, making merchandiſe of them, through couetouſnes & faire words. Thus cloyſtering together lyke Locuſts, they haue left nothing grœne, but they haue withered and deſtroyed. No workes might then be vſed of Gods preſcription, but ſuch as were fantaſied by them for aduauntage, as Maſſes ſounding, Chauntries building, Prieſts ſinging, Images gylting, kiſſing of reliques, praieng to dead men and ſuch lyke. And when they were once franke and full, they ſtode vp togethers proudly againſt the Lord and his word. Bale.

¶ As the Scorpions of the earth haue power. That is, ſecretly to perſecute and to ſting with their taile as Scorpions do, ſuch is the faſhion of the Hypocrites. Geneua.

As the paine that commeth of a Scorpion when hœ hath ſtong a man. ¶ For at the beginning the ſting of the conſcience ſœmeth as nothing, but except they ſone ſœke remedye, they periſh. Eſay. 2, 19. Oſe. 10, 8. Luke. 23. 30. Geneua. *Apoc 9.5.*

SCRIBE. What a Scribe is.

A Scribe was he that had the office of interpreting & aunſwering vnto the ſentences of the Prophets, as it appeareth of Herod al king the Scribes in the third chapter afore. In an other place he ſuppoſeth that they wer officers, as our Biſhops Chauncelers, Commiſſioners, Archdeacons & Officials. Tind. *Mat. 13. 52*

Euery Scribe which is taught, &c. ¶ The office of Scribes was to interpret and to expound the Law and the Prophets. He is then a Scribe taught to the Kingdome of God, that hath the ſpirit, that is to ſay, the true meaning of the Law and of the Prophets, and not onely out of the dead letter, but out of the treaſure of his heart, and with a feruent ſpirite of GOD, bringeth forth Chriſt out of the Lawe and Prophets. Sir. I. Cheeke. *Mat. 13. 52*

¶ Becauſe the Scribes office was to expound the ſcriptures, he meaneth him that doth interpret them aright and according to the ſpirit. Geneua.

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¶ As the Scorpions of the earth haue power. That is, secretly to persecute and to sting with their taile as Scorpions do, such is the fashion of the Hypocrites. Geneua.

As the paine that commeth of a Scorpion when hee hath stong a man. ¶ For at the beginning the sting of the conscience *Apoc 9.5.* sœmeth as nothing, but except they sone sœke remedye, they perish. Esay. 2, 19. Ose. 10, 8. Luke. 23. 30. Geneua.

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¶ Because the Scribes office was to expound the scriptures, he meaneth him that doth interpret them aright and according to the spirit. Geneua.

¶Euery Scribe bringeth forth of his treasure things both new and olde: new things, that is, the swete tidings of ỹ Gospell to vnbinde vs: and olde things, that is the olde Testament and Moses lawe to binde vs.

The Scribes were the Doctors of the Lawe, foolish and superstitious Glosers, maintainers of blinde customes contrarye to the truth. Epiph. de hæres.

SCRIPTVRE.

How the Scriptures are easie to be vnderstood.

Origen IT may be said, the Scriptures are hard, yet that notwithstanding, if thou read them, they shall doe thee good, for the Lord Jesus Christ, if he finde vs occupied in the scriptures, and exercised in the studie thereof, not only vouchsafeth himselfe to be refreshed and fed in vs, but also seing such a banket prepared, bringeth with him his father vnto vs. Origen. in his. 20. hom. vpon. Iosua. Northbrooke.

Hierom At the comming of Messias the people shall be lifted vp, and shall prophecie, that before lay aslæpe vnder their masters. And they shall goe vnto the mountaines of the Scriptures: & there shall they finde Mountaines, Moses and Iosua the sonne of Nun: the Mountaines of the Prophets: the Mountaines of the new Testament, the Apostles and Euangelists: and when they shall flye to such Mountaines, and shall be occupied in the reading therof, if they finde not one to teach them, yet shal their indeuour or good minde be allowed, for that they haue fledde to the Mountaines. Hierom vpon the. 3. Chap. of Nahum. I. Northbrooke.

Chrisostō It cannot be possible that he that with earnest studie and feruent desire readeth the Scriptures should euermore be forsaken: for although he want the instruction of man, yet God himselfe from aboue, entring into our hearts, lighteneth the minde, powreth his beames into our wits, openeth things that wer hidden, & becommeth vnto vs a schoolemaster of that we know not. Namely, if we will doe so much as lyeth in vs. Chrisost. in his. 36. hom. vpon Genesis. I. Northbrooke.

Cstrisostō We by our selues without a master shalbe able to vnderstand the things which are there intreated off. So that we occupie our selues in these Epistles day and night: for we doe not by the

the sharpnesse of wit and vnderstanding, pearse vnto all those things which we vnderstand. For euen they which are of more dull wits, doe by continuall studie, atteine to hard things. Euen as the cogitations and senses of man are most hard to bee knowne, yet notwithstanding our friends whom we feruently loue, and with whom we are continually conuersant, do oftentimes euen by a becke open vnto vs the cogitations and senses of their mindes, without any token of words & speach by them spoken. So shall it come to passe in these Epistles (of holy scriptures) so that a man loue them, and be continually conuersant in them. For which asketh, receiueth, and he which seeketh, findeth, vnto him that knocketh, it shall be opened. Chrisost. in his Pref. to the Rom. I.N.

The Scripture of God is lyke vnto a Pothecaries shoppe, full of medicines of sundrie sortes, that euery man may there chose a conuenient remedie for his disease. Basil vpon the first Psal. Basil. I.Northbrooke.

In the word of God is plentie for the strong man to eate, there is inough for the childe to sucke: There is also milke to drinke, wherwith the tender infants of the faithfull be nourished, and strong meats wherwith the lustie youth of them that is perfect may receiue the spirituall increasement of holy vertue. Fulgentius in his Sermon of the confessours. Fulgētius I.Northb.

Nothing can deceiue them that search the holy Scriptures, for that is the candle whereby the theefe is spied. Theophilactus of Lazarus. Theophilactus. I.N.

The Scripture is a flud wherin the little lambe may wade, and the great Elyphant may swimme. Gregorie in his Epistle to Leonard. Gregory. I.N.

The Scriptures are easie to the slaue, to the husbandman, to the childe, and to him that may seeme to be verye simple of vnderstanding. Chrisost. in his first Homil. vpon Mat. Chrisostō

How Christ and the Church are learned in the Scriptures.

In the Scriptures we haue learned Christ: In the Scriptures we haue learned the Church: These Scriptures wee haue commonlye, and why doe wee not commonlye retaine both Christ and the Church in them. August. Epist. 166. Against them that finde fault that the Scriptures be darke. Augustin.

The holy spirit hath so nobly and wholesomely tempered the holy Scriptures, that he might with the easie places of it, serue the greedy hunger of men, and with the dark places to take away the loathsomenesse. For there is no point almost found in the darknesse of it, which is not plainely spoken in some other place. Whereby (saith Musculus) it is manifest inough, that if any thing be spoken darkly in some place of the Scriptures, ỳ light of it must be sought ought of those places, where the matter is more plainly expressed, &c. Mus. fol. 151.

One place of Scripture expound an other.

Augustin. Where things are more plainely vttered in the Scriptures, there must we learne how they are to be vnderstood in darke places. August. li. 83. quest.

Chrisostō Let vs come (saith Chrisostome) to the leuell and marke of the holy Scripture, which doth expound it selfe: And by and by after, The sacred Scripture expoundeth himselfe, and suffereth not the hearer for to erre. Chrisostom in his. 2. chap. Gen. Homil. 13.

In the Scriptures are all things needfull for our saluation.

Athanasius. The holy Scriptures beeing inspired from God, are sufficient to all instructions of truth. Athanasius against the Gentiles.

Augustin. Not all things ỳ the Lord Iesus did, are written, as ỳ Euangelist witnesseth. For the Lord both did & sayd many things that are not written: but these were chosen out to be written, which seemed sufficient for the saluation of the vnbelæuers. Augustin to the Bre. in the wildernesse in his. 49. treatise vpon Iohn.

Chrisostō Whatsoeuer is required for our saluation is already conteined in the holy Scriptures. He that is ignoraunt shall finde there what he may learne. He that is stubburne and a sinner, may finde there scourges of the iudgement to come, the which he may feare. He that is troubled may finde ioyes and promises of euerlasting lyfe, through the beholding of which he may be stirred to good works. Chrisost. in his. 19. Homil. vpon Math.

Augustin. Reade the Scriptures, wherein ye shall finde fully what is to be followed and what is to be auoided, not all thinges that our Lorde Iesus did are written, &c. As before is sayd.

Au-

Auguſtine to the brethren in,&c.

For as much as Chriſt himſelfe hath not reuealed theſe things, which of vs will ſaye, they bee theſe or theſe? For who is there either ſo vaine or ſo raſh, who notwithſtanding hee ſpeaketh the truth to whome he lyſteth, and what he lyſteth, will affirme without anye teſtimonie of the Scriptures, that theſe be the things that the Lord would not then open. Auguſtine

Auguſtine in the.96.treatiſe vpon Iohn.

If there be anie thing needfull to be knowne, or not to bee knowne, we ſhall learne it by the holy Scriptures, if we ſhall need to report a falſehood, we ſhal fetch it out from thence, if to be corrected, to be chaſtened, to be exhorted or comforted, to be ſhort, if ought lacke that ought to be taught or learned, we ſhall alſo learne it out of the ſame Scriptures. Chriſoſt.

Chriſoſtō

vpon the.2.of Tim.the 3.chap.

Lyke as in a Merchaunts ſhip are carried diuerſe things neceſſarie for mans lyfe. So in the Scriptures are conteined all things needfull to ſaluation. Lyra vpon the laſt chap. of the Prouerbs.

Lyra.

How holy Scripture is to be read.

Now to the intent that the reading of holy Scripture may be to our profite, we muſt applye our ſelues to it, not onelye thankfully and reuerently, but alſo with great ſoberneſſe and pure affection, ioyning prayer therevnto alſo. For God reuealeth his myſteries out of heauen. Dan.2.18. He giueth vnderſtanding to the lyttle ones. Pſal.119.130. according alſo as Chriſt teacheth. Mat.12.25. Notwithſtanding for as much as it is not giuen to all men to read holy writ, ther is expreſſe mention made of hearing, which ingendereth faith by ỹ effectuall working of ỹ holy Ghoſt in mens harts, for fayth commeth by hearing, and hearing by the word of God. Rom.10.27.

Apoc.1.3.

How ſcripture ſhuld be read.

Marl. vpon the Apoc. fol.6.

¶ Loke. Search.

Of the ignoraunce and knowledge of Scriptures.

Ignoraunce of the Scriptures (ſayth Saint Hierome) is the mother and cauſe of errours. And in an other place he ſayth.

Hierome.

saith, the knowledge of the Scriptures is the food of euerlasting life. Hierom. in the. 23. of Math.

How by the Scriptures all doubts are tried.

Origen. Consider in what daunger they be that haue no care to read ỹ holy Scriptures, for by the same Scriptures only, the iudgement of this triall must be allowed. Origen in his. 10. boo. 16. chap. to the Rom.

Athanasius. Al doubts tried by ỹ Scriptures Origen. Neuer moue question hereof, but onely learne of the holy Scriptures. For the onely proues that ye shall there finde are sufficient to proue the Godhead of the holy God.

We must nedes call to witnesse the holy Scriptures, for our iudgements and expositions without these witnesses, they carrie no credit. Origen in his first Homely vpon Ieremy.

Hierome. We must read the Scriptures with all dilligence, and be occupied in the lawe of ỹ Lord both day & night, ỹ we may become perfect exchangers, & be able rightly to discerne what money is lawfull, and what is counterfait. Hierom. in his. 3. b. and. 5. chap. to the Ephe.

Augustin. I require the voice of the shepheard: read me this matter out of the Prophets: read me out of the Psalmes: read it out of the lawe: read it out of the Gospels: read it out of the Apostles. August. in his booke of Pastors, the. 14 chap.

Augustin. Neither will I alleadge the Councell of Nice against you: nor shall you alleadge the Councell of Arminium against me: By the authoritie of Scriptures let vs weigh matter with matter, cause with cause, reason with reason. August. contra Maxi. li. 3. chap. 14.

Chrisostō More weightie is the doctrine of the Scripture and the Prophets, then of such as be raised from the dead doe report any thing, or if an Angell descend from heauen: As for the things they talke, they be but seruants that speake them, but whatsoeuer the Scripture vttereth the Lord hath spoken it. The Lord therfore doth teach vs that we should thinke credit shuld be rather giuen vnto the Scriptures, then to all other things. Chrisost. de Lazaro concione. 4.

Chrisostō No man will giue hede to the Scriptures, for if we did consider them, we shuld not onely not fall into errours our selues, but also thereof deliuer other that are deceiued, and put them from

from perill. Chriſoſt.in Epiſt.ad Heb.Homil.8.

Let vs not bring deceitfull ballances, wherein we may weigh whatſoeuer we luſt at our owne diſcretion,ſaieng, this is heauie,this is light,but let vs bring the heauenly ballance of the holy Scripture,as from the treaſure of the Lord, & therein let vs weigh what is of more weight. Hierome cauſa.24. queſt.chap.1.non adfera. Hierome.

How Chriſt ouercommeth Satan with Scriptures.

Jeſus ſayd vnto him,it is written againe. ¶Chriſt woulde not ouercome Satan by his diuine and almighty power, but with the Scriptures and word of God,to teach vs by his own example to fight againſt Satan with the holy & ſacred Scripture,which are our heauenly armour,& the word of the ſpirit. Beza. *Mat.4.7.*

How this place following is to be vnderſtood.

Among the which ſome things are hard to be vnderſtode, &c.¶That is to ſay,among the which things, for he diſputeth not here,whether Paules Epiſtles be plaine or darke,but ſaith that amongeſt thoſe things which Paule hath written off in his Epiſtles,and Peter himſelfe in theſe two of his owne,there are ſome things which cannot be ſo eaſily vnderſtood,and therfore are of ſome drawne to their owne deſtruction: & that he ſaith to make vs more attentiue and dilligent, and not to remoue vs from reading of holy things. For to what end ſhould they haue written vaine ſpeculations? Beza. *2.Pe.3.16.*

¶As no man condempneth the brightneſſe of the Sunne, becauſe his eyes is not able to ſuſteine the clærenceſſe thereof: ſo the hardneſſe which we cannot ſomtime compaſſe or perfectly vnderſtand in the Scriptures,ought not to take away from vs the vſe of the Scriptures. Geneua.

Of them which ſay that Scripture hangeth vpon the iudgement of the Church.

I know (ſaith Caluine) that they haue commonly the saieng of Auguſtine, where he ſayth he would not beleeue the Goſpel, ſaue that the authoritie of the Church moued him therevnto. But how vntrue and cauilloufly it is alleaged for ſuch a meaning,by the whole tenour of his writing it is eaſie to perceiue. He had to doe with the Maniches which deſired to be beleeued with- Contra Epiſt.fundamentalem cap.5.

without gaine saieng, when they vaunted that they had ỹ truth on their side, but proued it not. Now Augustine asketh them what they would doe, if they did light vpon a man that would not beleeue the Gospell it selfe, with what manner of perswasion they wold drawe him to their opinion. Afterward he saith, I my selfe would not beleeue ỹ Gospel, &c. saue ỹ the authoritie of the church moued me therto: meaning ỹ he himselfe when he was a straunger from ỹ faith, could none otherwise be brought to embrace the gospell for the assured truth of God, but by this, ỹ he was ouercome by the authoritie of the Church. And what meruaile is it if a man not yet knowing Christ haue regard to men. Augustine therfore doth not there teach ỹ the faith of the godly is grounded vpon the authoritie of the Church, nor meaneth that the certeintie of the gospel hangeth theron: but simply & onely, that there should be no assuredneſſe of the gospell to ỹ Infidels, wherby they might be won to Christ: vnles ỹ consent of ỹ church did driue them vnto it. And the same meaning a little before he doth plainly confirme in this saieng. When I shal praise ỹ which I beleeue, & scorne ỹ which thou beleeuest, what thinkest thou meet for vs to iudge or do: but ỹ we forsake such men as first call vs to come & know certeine truths, after commaunded vs to beleeue things vncerteine: And that we follow them that require vs first to beleeue that which we are not yet able to see, that being made strong by beleeuing, we may attaine to vnderstand the thing that we beleeue: not men now, but God himselfe inwardly, strengthening & giuing light to our minds. These are the very words of Saint Austen. Caluin. 1. booke, chap. 7. Sect. 3.

Scripture hangeth not on the iudgment of the church

Contra Epist. fundamentalem cap. 4.

The Papists say, it must be vnderstood after the interpretation of the Church of Rome, which is false. When the Apostles bad vs trie the spirits, whether they be of God or no: meant he (trow ye) we should trie them according to the testimony of the Church of Rome? When the men of Thessalonica tried the Apostles doctrine, whether it wer true or no: Asked they ỹ iudgement of the Church of Rome? &c. Deering.

1. Ioh. 4. 1.

Act. 17. 11

Obiection.

How is the word of God and the Scriptures knowne but by the Church?

Aunswere.

The

The Church was and is a meane to bring a man more spéedely to know the scriptures and the word of God, as was the woman of Samaria a meane that the Samaritanes knew Christ: but as when they had heard him speake, they sayde. Now we know that he is Christ, not because of thy words, but because we our selues haue heard him: So after we came to the hearing and reading the Scriptures shewed vnto vs and discerned by the Church, we doe beléeue them and know them as Christs shéepe, not because the Church sayth they are the Scriptures, but because they be so, being assured therof by the same spirit which wrote and spake them. Bradford in the booke of Mar. fol. 1794.

When the Scriptures was in English. ¶ Luke. Bible.

Of the burning of Scriptures. ¶ Luke. Herode.

SEA.

Of the diuerse names giuen to this Sea.

OVer the sea of Galile. ¶ This is a lake which is called in ỹ Scripture, the sea or lake of Ginnereth (which some interpret the swéete sea) & is called of the Grécks Genezar or Genazareth. Of this Iosephus maketh mention in his third booke of the war of the Iewes & 18. chapter. S. Iohn calleth it the sea of Tiberias, because the citie of Tiberias (so called of Herode the Tetrach for the honour of Tiberius Cæsar) bounded vpon the East part of the same. Wherefore by this portion the Euangelist doth more plainly describe ỹ place whither Christ went. For the whole lake was not called the sea of Tiberias, but onely that part which lay more to the shore vpon the which Tiberias was scituate. Marl. fo. 188. *Iohn. 6.* Sea of Galile.

What the sea of Glasse signifieth.

As it were a Sea of Glasse. ¶ The Hebrues betoken all manner of gathering of waters by the name of Sea, according to this saieng: and the gatherings togethers of waters be called Seas. Ge. 1. 10. And the vessell wherein the Priests washed thémselues whẽ they went about ỹ holy ministrations, was called ỹ brasẽ sea. 3. Re. 7. 23. In this place the word sea is taken for a cõpany of much people whom ỹ spirit of God enlightneth, therfore they be clére as glasse like vnto Christall, that is to saye, they be deliuered from darknesse and rustinesse, and foule spottes *Apoc. 4. 6.* Sea of Glasse.

spottes by Christ Jesus reigning in the Church, &c. In the .7. chapter the word sea (of some) is taken for rich merchant men which traficke vpon the Seas. And in the .16. chapter, verse .3. the restlesse Sea seemeth to betoken the chiefe estates of the world, or the confusion or chaungeablenesse of the world, or els those people that dwell farre of in out Iles. Marl. to. 73.

¶ The world is compared to a Sea, because of the chaunge and vnstablenesse. Geneua.

Apoc. 15.2 And I saw as it were a glassie sea mingled with fire. ¶ The Sea of glasse mixed with fire, signifieth the wickednesse of the world, and all wicked enimies and aduersaries of the truth and doctrine of the Gospell. Sir. I. Cheeke.

¶ The glassie Sea signifieth this brittle and inconstant world mixt with fire, that is, troubles and afflictions, but the Saints of God ouercommeth them all, and sing diuine songs to God, by whose power they get the victory. Geneua.

What Iob meaneth by these two words, Sea, and Whale.

Iob. 7. 12 Am I a Sea or a Whale fish that thou kéepest me so in prison. ¶ Am I a Sea or a Whale (saith Iob) that thou shouldest set (as it were) such barres against me, and that I should be faine to haue so great lets to stop me? Iob protesteth héere before God, that there was no néede why he should be stopped with so great violence. And why so? I am not lyke a Sea (saith he) which hath néede of rampires and lets. If a Sea haue broken ouer his bankes, a thousand or two thousand men must be sent against it, there must be bringing of timber, of earth, and of stones, to make vp so great a breach. Also a Whale will not suffer himselfe to be caught without great adoe, but great forces must be vsed to holde so strong and mightie a beast. But Iob saith, I am no Sea nor Whale: how is it then that GOD procéedeth with so great violence against me? Héereby he meaneth, that the miserie which he endureth is ouer great, and that God hath no néed to punish him so. And hérein he sheweth that he had no such stay in himselfe, as he ought to haue had.

Sea and Whale.

Cal. vpon Iob. fol. 99.

SEBELLIVS.

Of his hereticall opinions.

This

This man denied Christ to be the sonne of God, and sayde that he was not the first begotten before all creatures. He denied also the vnderstanding of the holy ghost. He leaned much to the opinion of Noetus, as touching the three persons. And denied that there was a Trinitie. Epiph. heræs. 62. August. li. de. heræs. Heretike

SECOND.

Of the second time of punishing that Nahum speaketh of.

What doe ye think against the Lord? He will make an end, neither shal tribulation rise vp the second time. ¶ Which words, some of the Hebrues (as Hierome telleth) interpret of ỹ Assirians, who when they had the first time gotten ỹ victory against the kingdome of ỹ ten tribes, thought in like manner to preuaile against the kingdome of Iuda: but ỹ it should so come to passe, the Prophet denieth & saith: That after the first tribulation, the second should not follow. This exposition may indeed be borne withall. But there is an other which is more plaine, namely, to say that these things are spokē against Sennacherib, which besieged Hierusalem, vnto whom God threatened a full and through ouerthrow, I will (saith he) so blot thee out, that I shal not need to rise vp the second time against thee: one plagne shal be sufficient, thou shalt be so vehemently afflicted with it. Pet. Mar. vpon the Rom. *Nahu.* 1. 9

¶ Hee sheweth that the enterprises of the Assirians against Iuda and the Church, were against God, and therfore he wold so destroy them at once, that he should not neede to returne the second time. Geneua.

What is meant by the second death.

He that ouercommeth shall not be hurt of the second death. ¶ He that so constantly persevereth in the truth of God, ỹ neither flattering perswasiō, worldly promotion, nor cruel tormēt, can plucke his minde from it, shall neuer take harme of the second death For the death of them which truly beleeueth, is precious in the sight of the Lord their God, neither shall sinne be imputed to him that hath fayth, nor yet dampnation to them that are in Christ. Bale. *Apo.* 2. 11

Second death.

¶ The first death is the naturall death of the bodye: the

second death is the eternall death: from the which are all free, that beleeue in Iesus Christ. Iohn. 5. 24. Geneua.

SECRETNESSE.

How secrets ought not to be disclosed.

ALexander the conquerour reading a letter that came from his mother, conteining matter of weight, toke Exhestion his friend to him to read the same with him. And after he had read it, pulled out his signet, and set it to Exhestions mouth, giuing to vnderstand thereby, that he which knoweth a secret, ought to keepe his mouth close.

The Romane Fuluius opened a greate secret that Augustus had told him, vnto his wife, who beeing rebuked of the Emperour fell in dispaire. And first rebuked his wife, who made him this aunswere: You blame me (quoth she) without a cause, for sithens ye haue liued with me so long, ye ought (perdie) to haue knowne my lightnesse long or this time, and knowing of it ye should not haue credited me therwith, therefore the fault how great so euer it be, is your own, but yet will I take the punishment vpon me first, & therewithall slew her selfe incontinent, & her husband did the like after.

When one asked Metellus a Romane Captaine, what hee would doe touching such an enterprise in warre, he aunswered him on this wise: If I knew that this shirt which I haue vpon my backe were witting what I will doe, I would burne it incontinent.

When one asked Aristotle, what thing he thought hardest, he aunswered, Secrets.

SECT.

What is meant by this word Sect.

Act. 5. 17 WHich was the sect of the Saduces. ¶ The word which is vsed heere is heresie, which signifieth a choise, and so is taken for a right forme of learning, or faction, or studye, and course of lyfe, which the Latines call a Sect. At the first this word was indifferently vsed, but at length it came to be taken onely in euil part, wherupon came ỹ name of heretik, which is takē for one that goeth astray from sound & wholsome doctrine after such sort, ỹ hee setteth light by the iudgement of God and his

his Church, and continueth in his opinion, and breaketh the peace of the Church. Beza.

How many Sects are layde to Luthers charge.

Fredericus Staphilus, sheweth in his Apology that out of Luther haue sprung three diuerse heresies or Sects: The Anabaptists, the Sacramentaries, and the Confessionists, otherwise called the Protestants. And that the Anabaptists be diuided into fiue Sects: The Sacramentaries into eight, and the Confessionists into twentie. Which all be laide to Luthers charge, and for suffering the rude and rash people, to haue the Scriptures in their owne tongue.

Aunswere.

At the first preaching of the Gospell by the Apostles of Christ, and other holy Fathers, there grew vp immediatly with the same sundrie sorts of Sects, to ỹ number of 90. as they are reckoned in perticular by S. Augustine, all flowing out of one spring, all confessing one Gospell, and all knowne by the name of Christ. Besides that the very Apostles and other holy fathers hath seemed to be diuided by some discention among thẽselues, as Peter frõ S. Paule: S. Paule from Barnabas: S. Cipriane frõ Cornelius: S. Augustine from Hierome: S. Chrisostome from Epiphanius: and so forth. Now if Staphilus had ben in the primitiue church, & seene all these hot and troublesome discentions, doubtlesse as he saith now all these diuersities sprung from D. Luther, so would he then haue said, all these former diuersities and formes of heresies sprang onely from Christ, and so haue concluded as he doth now, that the rude and rash people should in no wise be suffered to read the Scripture.

SECVNDIANI.

What they were.

SEcundiani of secundus, together with Epiphanes and Isidorus, taught the lyke with Valentinus, in lyfe they were beastly, all women among them were common. They denyed the resurrection of the flesh. Epiphan. heres. 32. Heretikes

SEE OR SELING.

What is meant by seeing in this place,

Apoc.1.12 And I turned me about to ſée the voice that ſpake to me. ¶ After the Hebrue phraſe, to ſée is put for to vnderſtande, or to heare, for a voyce is not ſéene but heard. So read we in Moſes, the people ſawe the voice. Ex.20.18. vnleſſe any man had leuer to referre this saieng vnto him ý vttered the voice, as if Iohn ſhould ſay, I turned me about to ſée him that vttered this great voice, ſo as the effect ſhould be put for the cauſe. Marl. vpon the Apoc. fol.20.

How the people ſawe God.

Exo.24.10 And ſawe the God of Iſrael. ¶ They ſawe God, that is, they knew certeinly that he was there preſent, and they ſawe him as in a viſion, not in his godly nature, but as it were by a certeine reuelation. T.M.

And they ſawe the God of Iſrael. As perfectly as their infirmities could behold his maieſtie. Geneua.

How the iuſt ſhall ſee God.

Math.5.8 They which are not delighted with craft & deceit, but walke godly, purely and ſincerely among men, which alſo adioine thẽſelues with a ſincere and feruent minde vnto Chriſt, ſuch I ſay ſhall ſée God, that is, firſt they ſhall be endued with the perfect knowledge: they ſhall vnderſtand his will and minde, & laſt of all, they ſhall haue euerlaſting life, when they ſhal behold him, not in darke ſpeaking of faith, but face to face with his holye Angels. Marl. vpon Math. fo.79.

SEEDE.

How the ſeede of the righteous man is ſaid to inherit the earth.

Pſa.25.13 ANima eius in bonis demorabitur, & ſemen eius heriditabit terram. His ſoule ſhall long inioye good things, and his ſéed ſhall inherit the earth. ¶ This is not a generall warrant, that euery good man ſhall haue good children, which ſhall inioye and inherit their Fathers land. For we read in Scripture of many good Fathers, which haue had children, ſome fooliſh & ſome godly. Iſaac the holy Patriarke had to his ſonnes Iacob the vertuous, and Eſau the ſcapethrift. King Ezechias was a noble and a godly king of Iuda, whoſe ſonne Manaſſes was a murtherer of the Prophets of God, and a cruell ſhedder of innocent bloud. Salomon excelled in wiſdome, whoſe ſon & heire named Roboã

was

was a rash and a foolish man. And on the other side Amon was a wicked Idolater, but Iosias his sonne was a noble, vertuous and a most excellent king, wherefore we cannot certeinly conclude, that the words of the Prophet when he sayth: The soule of that man which feareth the Lorde shall long inioy good things, and his seede shall inherit the earth, that euery good man shall haue good children, which shall inioy and inherit their fathers land, but the meaning is this: By the vertuous or righteous mans seede, ye must not vnderstand his naturall seede, but his spirituall seede: his spirituall seede are all those which doe followe his godly steppes of liuing: All that his seed, which doe labour to liue a godly lyfe, and study with all reuerence and feare to please the Lord, all that seede shall long inioy good things, &c. Ric. Turnar.

How the field may not be sowen with mingled seede, and what it meaneth.

Let none of thy cattell gender with a contrarie kinde, neither sowe thy field with mingled seede. ¶ Cattell may not gender with a contrary kinde against the order of nature, much lesse reasonable creatures made to the Image of God, as men and women: The field may not be sowen with mirt seed, that is, our deede and words may not be mingled with hypocrisie, neither may our garments be made of lynnen & wollen, that is, we may not mingle false doctrine with true, or shew a carnall lyfe vnder pretence of religion. Tho. Mathew. *Leuit.19.19*

Thou shalt not sowe thy vineyard with diuerse kindes of seedes, &c. ¶ The tenour of this lawe is, to walke in simplicitie, and not to be curious of new inuentions. Geneua. *Deut.22.9*

SEEKE.

The meaning of this place following.

They shall seeke me early, but they shall not finde me. ¶ Because they sought not with affection to God, but for ease of their owne griefe. Geneua. *Pro.1.28*

They seeke me that hitherto haue not asked for me. ¶ Meaning the Gentiles which knewe not God, shoulde seeke after him, when he had moued their heartes with his holye spirit. Rom.10.20. Geneua. *Esay.65.1*

What it is to seeke after God.

Psal.53.2 Do seeke after God. ¶To seeke after God is, at no hād to seeke our owne in any thing, but both to doe and suffer all things to the glory of God & profit of our neighbour, to denie our selues and all ours, and become the seruants of all men, and this is the especiall point of godlynesse, against which no man striue more stifly, then the bloud thirstie and deceitfull, which thinke they seeke God, and seeke themselues. T.M.

Psal.53.2 What woulde vnderstand and seeke God. ¶Whereby he condemneth all knowledge and vnderstanding, that tendeth not to seeke God. Rom.3.10. Geneua.

SELAH.

What this word Selah signifieth.

Psal.3.2. SElah signifieth a lifting vp of the voice. It admonished the singers of the Psalmes to sing out in their highest tune, because the matter of that part of the Psalme, where that word is found, was especially to be hearkened vnto, and to be considered.

¶This word (Selah) after Rabikim, was a signe or token of lifting vp the voice, & also a monition and aduertisement to enforce the thought & minde earnestly to giue heede to the meaning of the verse, vnto which it is added. Some will that it signifie perpetually or verily. T.M.

¶Selah heere signifieth a lifting vp of the voice, to cause vs to consider the sentence as a thing of great importance. Geneua.

¶Concerning this word (Selah) the interpretours agree not among themselues. Some vpholde it to be a marke of affirmation, & to signifie as much as truely or verely, or so be it. Other take it for time without end. Howbeit forasmuch (Salal) signifieth to lift vp: the opinion of those is allowable, which thinke ỹ by this word is betokened, ỹ lifting vp of the voice in tune. Neuertheless it is to be vnderstood therwithall, that the notes of singing were applyed to the meaning of the matter. And so the tune answered the thing or the matter that it was set vnto. Caluine vpon the.3. Psal.

SEALE.

The opening the.7. Seales, and the meaning thereof.

Apoc.6.2. THe opening of the first seale, telleth the state of ỹ Church in ỹ time of ỹ preaching of Christ and of his Apostles. For the first

first beast, that is the Lion, gaue his voice, that betokeneth the preachers of Christs resurrection, and of his ascention, for then yede out a white horse, and he that sate vpon him had a Bowe in his hande, and he yede out ouercomming to be ouercome. 1. Seale. White horse.

By this white horse we vnderstand the cleane lyfe and conuersation that these preachers had, and by the bow their true teaching, pricking sorrow in mens heartes for ther sinnes without flattering. And they went out of Iewrie ỹ they commen off, ouercomming some of the Iewes, and making them to leaue the trust that they hadden in the olde law, and to beleeue in Iesus Christ, and shewen his teaching. And they wenten out to the Paynims, shewing to them that their Images were no Gods, but mens workes vnmightie to saue themselues or any other, drawing them to the beleefe of Iesus Christ, God e man.

In the opening of the second seale, ther cryed the second beast, that is a calfe, that was a beast wonted to bee slaine, and offered to God in the olde lawe. This sheweth the state of the Church in the time of Martirs, that for their stedfast preaching of Gods true lawe, shedde their bloud, that is signified by the redde horse that went out at this second opening, & this estate beganne at Nero the cursed Emperour, and dured till the time of Constantine the great, that endued the Church. For in his time many of Christs seruauntes and leaders of Gods flocke were slaine. For of 32. Bishoppes of Rome, that were betweene Peter and Siluester the first, I reade but of foure, but that they were Martirs for the lawe of Christ. 2. Seale. Calfe. Red horse

And also in the time of Diocleſian the Emperour, the persecution of the Christian men was so great, that in thirtie dayes were slaine two and twentie thousand men and women, in diuerse countries for the lawe of God. The opening of the third seale, telleth the state of the Church in time of Heretikes, that beth figured by the blacke horse, for false vnderstanding of holy writ, for that cried the third beast that is a man, for at that time was it neede to preach the mysterie of Christs incarnation and his passion against these Heretikes that seldom misse in these pointes: How Christ toke verye mankinde of our bodye, him being God as hee was before, and his mother being maide before and after. The opening of the fourth seale, telleth the state of the Church in the time 3. Seale. Blacke horse, Man.

4. Seale. Pale horse Death. of hypocrites, that beth by signified the pale horse, ỹ beth signes of penance without forth to binde the people. And he ỹ sate vpō the horse, his name was Death, for they should slay Ghostly them that they leden, and teacheth to trust vppon other thing then God: And hell followeth him, for hell receiueth thilke that those destinieth. At that time shal it nede, that the fourth beast

Eagle. that is the Eagle, make his crie that flyeth highest of foules, to reare vp Gods Gospell, & to praise that lawe aboue other, least that mens wit and their traditions ouergrow and troden downe the lawe of God, by enforming of those hypocrits, and that is the last state that is, either shall be in the Church, before the comming of the great Antichrist. The opening of

5. Seale. the fift seale telleth the state of the Church that then shall follow, and the desire that louers of Gods law, shuldeth haue after the end of this worlde, to be deliuered of this woe. The

6. Seale. opening of the firt seale, telleth the state of the Church in time of Antichrists time, the which state ye may know to be in the Church, when ye seth fulfilled that Saint Iohn prophesieth to fall on the opening of this seale, where he saith thus: After this I sawe foure Angels standing vpon foure corners of the earth, holding the foure windes of the earth, that they blowne not on the earth, ne vpon the sea, ne vpon any tree. These foure Angels be the number of all the diuels ministers that in that time shalleth in the pleasance of the Lord Antichrist, stop the foure windes, that beth the foure Gospels to be preached, and so let the breath of the grace of the holy Ghost, to fall vppon men mourning for sinne, & calling them to amendement, and to other that woulden increase in vertues, either vpon perfect men. What is there after this to fall, but that the mysterie of

7 Seale. the seauenth seale be shewed, that he come in his own person. That Iesus Christ shall sleye with the breath of his owne mouth, when the fiend shall shew the vttermost persecution that he and his seruants may doe to Christs lims, & that shall be the third warning that the world shall haue to come to the dreadfull iudgement, &c. This is drawne out of a Sermon in the booke of Martirs, preached in the yere of our Lord. 1389. and in the daies of king Henry the fourth by Richard Wymbeldon. fol. 653. The meaning of this place following.

Iohn. 6. 27. Whom God the Father hath sealed. ¶ That is, whom God

the

the father hath distinguished from all other men, by planting his owne vertue in him, as though he had sealed him with his seale, that he might be a lyuely pattern and representer of him, and that more is, installed him to this office, to reconcile vs men vnto God, and bring vs to euerlasting lyfe, which is onely proper to Christ. Beza.

¶ Sealed, that is, he hath put his marks of the Holy ghost, which testifieth with miracles what he is. Tindale.

¶ Sealed. For when he appointed him to be the Mediator, he set his marke and seale in him to be the onely one to reconcile God and man together. Geneua.

SELEVCIANI.

What the opinions of these heretikes were.

SEleuciani, or Hermiani, of one Seleucus, taught that the substaunce whereof the world was made, was not made of God, but was coeternall with God: That God maketh not the soule, but Angells of fire and spirit: that euil is somtimes of God, and sometimes of the thing it selfe: that Christ sitteth not in the flesh at the right hand of the father, but hath his seate in the Sunne: that there was no visible Paradise: that Baptime is not to be receiued by water: that there shall be no resurrection, but the dayly generation of children. Aug. li. de hær. Heretikes.

SELL.

How this place following is vnderstood.

GOe and sell all that thou hast, and giue to the poore. ¶ Go and sell all that thou hast, that is, plucke thy heart from all that thou dost possesse, and so forsake them with all thy heart, that in thy minde thou doest sell them, and be readye also indæde to sell them, if the necessitie of thy neighbour require it: the effect and trust in things possessed, must we euer renounce, or els are we not perfect. As Mat. 19. 21. Luke, 12. 33. Tindale. *Mar.* 10. 21.

¶ He hath sold all that euer he hath, that surely intendeth for the loue of Christ, to helpe the poore withall that he may. Voluntas reputatur pro facto. The will is accepted to the dæde, as is said commonly. And this saieng both of Iames and also of the Euangelist, I thinke verely belongeth to all Christen men that they should performe it, none except, neither man ne woman, as

wée vse to say, but to them as well as to any other we call religious. Lamb. in the b. of Mar. fol. 1266.

¶ This is to be noted, that Christ doth not onely commaund to sell all that we haue, but also to giue vnto the poore: because to cast away riches without any regard is not a vertue, but rather vaine ambition. Crates of Thebes is highly commended of prophane Historiographers, because he cast his money & his precious Iewells that he had into the Sea, because that he thought that without the losse of his riches he could not be safe. As though indeed it had not ben better to distribute ỹ to others, which he counted superfluous vnto himselfe, then so to haue done. Truly seing that charitie is the bond of perfection, hée that depriueth himselfe of the vse of money, deserueth no commendation at all. Therefore, the selling of the goods, is not héere commended simplye of our Sauiour Christ, but the lyberalytie in helping the poore. Marl. fol. 431.

¶ Christ héere discouereth his Hipocrisie, and caused him to féele his owne weakneſſe, not generally commaunding all to doe the lyke. Geneua.

Solde vnder sinne what it meaneth.

Rom. 7. 14 But I am carnall solde vnder sinne. ¶ Lyke as bond-men are violently thrust, hurled and turmoiled, as it pleaseth their cruel master: so are we through heaps of sins, drawen to many euill dooings, which wée doe neither lyke nor allowe. The Bible note.

SELVM.

The misery that happened vnto the Iewes, is described vnder this man.

Ier. 22. 11 AS touching Selum the sonne of Iosiah, &c. ¶ Some vnderstand héere by Selum, all the sonnes of Iosiah, & verely they were all taken prisoners with great shame, and dyed out of Hierusalem, yea out of the land of Israel, and were buried without the honour due vnto Kings. First, Iehoahaz, whom manye thinke to be specially signified by Selum, was brought into Aegypt, and there he dyed. 4. Reg. 23. 31. And his brother Eliakim which came in his steed was taken of Nabuchodonosor, & fettered & brought to Babilon, 2. Par. 36. 4. Whose successour Iehoachim

chim, was also brought to Babilon, and his mother 2w. 4.Reg. 24.25. At the last his Uncle Zedekiah through his falsehode both to God and man, betrayed the whole kingdome, and was also brought to Babylon, and there had his children slaine before his face, & his own eyes put out. 4.Re.25.7. Al this lamentable businesse should Ieremy séme to note héere in few words If any man think this Prophecie to belong onely to Iehoahaz, with him will I not striue. T.M.

SENECHDOCHE.

What kinde of figure it is.

SEnechdoche is a figure where part is vsed for the whole, and the whole for the part. Figure

SENNACHARIB.

How and wherefore his owne sonnes slewe him.

WHen the Princes of Assyria, sawe such a number of the Assyrians slaine (in one night) by the Angell of God for the great pride of Sennacherib, and his blasphemy against the God of Israel, they were sore troubled and moued against him. The King fled to Niniue, and being in great feare of his lyfe, gate him into the Temple of his God Nesrah and prayed, promising his God that if he escaped the great daunger he was in, of his Lords and Commons, that he would sacrifice both his sonnes vnto him for a Sacrifice. His sonnes now hearing of this, fell vpon their father in the Temple and slew him, and so fled into ỹ land of Armenia. They did not thus slay their father, of a desire they had to raigne after him, for then they wold not haue fled: but they slew him only to saue their own liues. Lyra. ¶This was the iust iudgement of God for his blasphemy, ỹ he should be slain before ỹ Idol, whom he preferred to ỹ liuing God, & by thē, by whom he ought of nature to haue ben defended. Ge. 4.Re.19. 37.

SENT.

How this place following is vnderstood.

HOw shall they preach except they be sent. ¶Except they be sent, that is, except the worde bée giuen them of God. Except they be sent, ye wil aske of whō? Verely of him which is the owner of the Gospel, ỹ is God: of him be they sent which preach Rom.10.15

preach Christ truly and purely, without the desire of vaine-glorie or gaines. Of the same manner doth Christ prone that hee was sent of his father, because he spake to the glory of his father not of himselfe. Iohn. 7. 17. But such as vnder the pretence of preaching the Gospell, preach mens traditions, whereby they seeke the praise of themselues, are false Apostles, and sent of Antichrist, not of Christ. Tindale.

SEARCH.

Why God is sayd to search.

Iohn. 5. 39 GOd is said to search, for that, that which men desire perfectly and exactly to know they diligently search for it: so God because he beholdeth our most hidden thoughts, is saide to search the harts, otherwise, he before he begin to search, knoweth what we haue neede of. Pet. Mar. vpon the Rom. fo. 224.

How we are commaunded of Christ to search the Scriptures.

Search the Scriptures. ¶ The Scriptures are giuen to vs from aboue, not to the ende we might haue onely in bookes, & so layed vp as our treasure, as we see many men doe: neither yet are they giuen that we might simply & slightly read them, either that by a superstitious opinion, the reading of thē might be in steede of worship and diuine seruice, as we see the Papists doe, and as the Iewes continually doe on the Sabboth dayes: but they are giuen to this ende, that they might be read with diligence, and with a minde desirous to finde out those things, which belong to true knowledge and true godlinesse. The readers of the Scriptures must be searchers, and not corrupters, wresters, dreamers or superstitious murmurers. And ỹ scriptures do not require any searching, but that which is godly, hũble, and desirous to know and imbrace one truth onely: otherwise a man may finde some which read the Scriptures, but not to search out Gods truth, but rather to hinder the same. Euen so Herode inquired out the truth out of the Scriptures, concerning the place where Christ shoulde be borne, not to the ende he might worship him, but rather to destroy him. Also ỹ Phareses said to Nichodemus, Search the Scriptures, and see how that a prophet commeth not out of Galile. They said not, & see what is written in the Scriptures concerning Christ. So lykewise

wise wicked and vngodly men doe search the Scriptures to corrupt them to their owne destruction. By this word Scripture, is vnderstood the olde Testament. For Christ did not first of all begin to be manifest in the Gospell, but hauing testimonie out of the Lawe and Prophets, he onely exhibited himselfe in the Gospell. Therefore that which Christ saith here, agreeth with that which he spake to his Disciples after his resurrection, saieng: These are the words which I spake vnto you, when I was with you, that all must needs be fulfilled, which was written of me in the Law of Moses, and in the Prophets, and in the psalmes, &c. Marl. vpon Iohn. fol. 179.

Though that miracles bare record vnto his doctrine, yet desired he no faith to be giuen, either to his doctrine or to his miracles, without record of the Scriptures. When Paule preached. Act. 17. 11. the other searched the Scriptures dayly, whether they were as he iudged them. Why shall not I likewise sée, whether it be the Scripture that thou alledgest: yea, why shal not I sée the christure and the circumstannces, and what goeth before and after, that I may know whether thine interpretation be the right sense, or whether thou iuggiest, and drawest the Scripture violently, vnto thy carnall and fleshly purpose, or whether thou be about to teach me, or to deceiue me. Tindale.

And searched the Scriptures dayly, whether those things were so. *Act. 17. 11.* ¶ In this place are all Christians taught what they ought to doe, to trye the Preachers, and other that came vnder colour to set forth true religion vnto vs, according to the saieng of Saint Paule: Trye all things, and chose out that which is good. 1. Iohn. 4. 1. Learne here, that the word is the touchstone. Sir. I. Cheeke.

¶ This was not onely to trye, if those things which they had heard wer true, but also to confirme themselues in the same, & to increase their faith. Geneua.

SERPENT.

What serpent doe signifie. Luke. Leuiathan.

Wherefore the Serpent was called Nehustan. Luke. Nehustan.

What it is to sucke the Serpents head.

He shall sucke the Serpents head. ¶ That is, he shall be subiect *Iob. 20. 16.*

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SERPENT.

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Wherefore the Serpent was called Nehustan. Loke. Nehustan.
What it is to sucke the Serpents head.

He shall sucke the Serpents head. ¶ That is, he shall be subiect *Iob. 20. 16.*

subiect to all cursednesse, and suffer all manner sorrowes. It is such a manner of speach, as is before in the. 15. 16. of drinking wickednesse. T.M.

¶ He compareth euill gotten goods to the venyme of Aspes, which Serpent is most daungerous, noting that Iobs great riches were not truly come by, and therefore God did plague him iustly for the same. Geneua.

SERVICE.

What the true seruice of God is.

Exod. 26 WE cannot know wherewith we shall serue the Lord, till we come thether. ¶ This was an outward seruice: but the true and right seruice of God is, to feare him as a Father, to loue him and kepe his commaundements, and to commit a mans selfe onely vnto him, trusting in his mercie onely, setting all thought and care vpon him, and when we haue offended, to repent, & to be sorie and knowledge our offences, & beleeue that he wil forgiue it vs, for his truth sake, as 1. Pe. 5. Psa. 37. 3. T.M

How the seruice ought to be ministred in a knowen tongue.

Obiection.

Paule went ouer many countries, as Pamphilia, Cappadocia, Phrigia, &c. But he spake not to euery man in diuers tongues, therefore some were spoken to in an vnknowen tongue, which was not their owne. Aunswere.

Fredericus Furius a Spaniard, which dedicated his booke to Cardinall Burgensis a Spaniard, telleth a quite contrary tale, for (saith he) Andrew Peters brother preached vnto the Scythi, Segdiani & Sacri in their tongue, Barthelmew to the Indians in their tongue: Iacob to the twelue Tribes in their tongue: Thomas to the Parthians in their tongue, to the Medes in their tongue, to the Persi, Hercani and Bracchi in their tongue. But put case Fredericus Furius were a tongueleſſe man, & had now yet said nothing, I weene that place of the Acts of the Apostles, wil easely choke D. Saunders, and all those barkers Louanians. The people there saye then, Non omnes qui loquuntur linguis, Galilei sunt, &c. Are not all these y speak heere, men of Galile, is it not much that euery one of vs doth heare his owne vulgar & mother tongue? We Parthians, Medes, Elamites, of Mesopotamia, of Iewry, Cappadocia, Pontus, of Asia, Phrigia, Pamphilia, and Aegypt, of Lybia, Rome, Crete & Arabia, where these men

speake

ſpeake ẏ noblenes of matters diuine in our own tongue. T.D.

Obiection.

The Catholikes affirme, that the Protestants cannot proue that in the Primitiue Church, the publique ſeruice was in the Siriacall, or Arabicke, or Aegyptian, or any other barbarous tongue.

Aunſwere.

S. Hierom deſcribing the pompe of Paulas funeral, hath theſe wordes, At hir funeral all ẏ multitude of ẏ citie of Paleſtine met together. The Pſalmes wer ſong in order, in ẏ Hebrue, Greeke, Latine and Syrian tongue. Yeere in one Citie foure ſeuerall Nations, in their common ſeruice, vſed foure ſeuerall tongues. Hierom.

Again, S. Auſten willing ẏ Prieſts to apply their ſtudy to correct ẏ errors of their latin ſpeach, addeth therto this reſon, ẏ the people vnto ẏ things they plainely vnderſtand, may ſay, Amen. Which ſẽtẽce of S. Au. ſemeth to be ſpokẽ generaly of al tõgues.

SEATE OF GOD. What the ſeate of God is.

GOds ſeat is ẏ euerlaſting ſtate of his power: ẏ rainbow ſignifieth his mercie & patient ſuffering: ẏ 24. ſeates, & the 24. Elders doe ſignifie ẏ moſt higheſt iuſtice of God, & that ẏ moſt ſpecial friends of God, both of ẏ old & new Teſtament, are incorporate vnto ẏ kingdome of God. The ſea of glaſſe may ſignifie vnto vs, the aduerſities of this life, which ſerue to the glorye of God, and the profit of the faithfull. Sir. I. Cheeke. Apo. 4. 2.

SETHIANI.

What manner of heretikes theſe were.

SEthiani wer heretiks, deriuing their pedegree of Seth ẏ ſon of Adam, whom they honored & called Chriſt. They affirmed alſo, ẏ Jeſus in ẏ beginning of ẏ world was called ſeth, but in the latter daies Chriſt Jeſus. Epipha. (hær. 39.) ſaith that he diſputeth with ſome of them in Aegypt, and that the laſt of them were in his time. Auguſt. li. de hær. Heretikes.

SEAVEN.

How the number of ſeauen is taken in Scripture.

SJohn to ẏ. 7. churches ẏ are in Aſia. ¶ The churches ẏ were at that time in Aſia, were eſtæmed to excell almoſt all the Churches of the whole world, both in multitude of people, & in holineſſe of life, according as it is to be ſeene in the Acts of the Apoſtles, and in Paules Epiſtles. Now although that by ẏ name of Aſia is ment the leſſer Aſia, which is the third part of this world, Apoc. 1. 4

worlde, yet notwithstanding by these seauen Churches, & by the seauen Bishops of them, are easily vnderstood al other Churches, and all Curates of the whole worlde. According as by the number of seauen, the Scripture doe commonly betoken a generalitie or an vniuersalitie. Lyke as in these texts, where the number of seuen is put indefinitely, or vncertainly: Vntill the barren woman haue borne seauen Children, that is to say, many children. 1. Reg. 2. 5. Also seauen women (that is to say, many women) shall take holde vpon one man. Esay. 4. 1. Marl. vpon the Apoc. fol. 7.

Pro. 24. 16 This number seauen importeth a great (and as it were) an infinite quantitie. And here ye see why it is said in ỳ Prouerbs, that the righteous falleth seauen times a day, and riseth again. True it is that some men vnderstand this to be ment of sinning: but Salomon speaketh onely of the mischaunces we fall into, for we be beaten with many roddes, one while there commeth some disease, & another time some other aduersitie. Now some man shall trouble vs, & anone another shal do vs some wrong. Ye see then the falls which godly children fall into. Some stande of holding them vp with strong hand, it seemeth that he letteth them tumble downe like little babes that haue no strength. But what? When we be so fallen, God doth alway releeue vs, and specially (as he saith in another place) he will laye his hand vnder vs, and will not suffer vs to fall ouer hard. Cal. vpon Iob. fol. 99.

Pro. 24. 16 A iust man falleth seauen times, and riseth againe. ¶ That is, he is subiect to many perills, but God delyuereth him. Geneua.

What the seauen Angells doe signifie.

Apo. 8. 2. And I saw the seauen Angells stand before God. ¶ These seauen Angells be manie Antichrists, and these mightie that do harme to the faithfull, and hinder the Gospell, but Iesus Christ standeth at the Altar, with the Oblation of his body for ỳ faithfull. Sir. I. Cheeke.

¶ And I saw saith S. Iohn seauen Angells standing before the maiestie of God, which signifieth the preachers of his word, for the seauen seuerall times of the seauen seales opening, to euery seale corresponding an Angell. For all that the preachers hath done from the beginning of the Gospell, to the time of this last

laſt ſeale opening, ſhall then appeare at once. In that day (ſaith Eſay) the Trumpet ſhalbe blowen, they that were loſt ſhal come from the Aſsyrians, the ſcattered ſtock ſhal come from Aegypt, and worſhip the Lord in Hieruſalem. Bale.

SEAVENTIE INTERPRETERS.

Of their tranſlating of the olde Teſtament out of Hebrue into Greeke.

The ſeauentie Interpreters at ỹ requeſt of Ptolomeus king of Aegypt, tranſlated the olde Teſtament out of Hebrue into Græke. 275. yere before ỹ incarnation of Chriſt. And whereas ſome hath reported and beléeued, that theſe 70. Interpreters being diuided into 70. Cellulas, that is, lyttle ſtudies or ſundry lyttle Chambers, at the Citie of Alexandria ſhould all tranſlate one way, is a lye (ſaith S. Hierom). For neither Ariſtias that was a man learned, and a Writer euermore learned at Ptolomeis hand, did neuer note no ſuch miraculous thing by them. No, nor yet Ioſephus, which being a moſt diligent Hiſtiographer, and alſo a Iewe borne, of whom it is not lyke ỹ he would haue hid the praiſe of his Countrey-men, yet did he neuer in no part of his 20. bookes that he wrote in Greke De Antiquitatibus Iudaicus, make mention of any ſuch miraculous interpretation ỹ the 70. Interpreters ſhould make. But Ariſtides & alſo Ioſephus is contented to write & to grant, ỹ the 70. Interpreters being gathered together in one large lodging or Chamber, In vna baſilica, did conferre togethers, & ſo made a volume & a worke in Græke, of the Bible, that they tranſlated out of their owne countrey ſpeach the Hebrue tongue. Thus they write of them, and this I thinke to be true, ſaith S. Hierome. This is drawen out of the Preface, which S. Hierome made to the 5. bookes of Moſes, wherin S. Hierom doth reproue the 70. Interpreters of errour, for omitting certaine text of ſcripture, which were in the Hebrue veritie, and alſo alleadged of the Euangeliſts, and for adding in their Tranſlation more then was found in the Hebrue veritie. Alſo he reproueth thoſe which ſaith there is no Hebrue veritie, nor no credite to be giuen to the Hebrue tongue: but rather to our Latine Bibles. The Preface is notable, which beginneth on this wiſe: Deſiderij mei, &c. Theſe words (Reſpice in me) which be added in our La-

tine Pſalters,are not found in the Hebrue veritie: for S. Hierom in the ſecond Apologie ỳ he wrote anſwering vnto the raylíng of Ruffinus, finding great fault with Saint Hierome for his enterpriſing to tranſlate the olde Teſtament: ſaith expreſly, that theſe words (Reſpice in me) wer added only by the 70. Interpreters,and were not in the originall text of the Hebrue veritie. Ric. Turnar.

SEVERVS.

Of his hereticall opinions.

Heretike SEuerus an Eucratite, of whom Seueriani, maintained the opinions of Tatianus, adding therevnto of his owne, reuilyng Paule, reiecting his Epiſtles, and denieng the Actes of the Apoſtles. He ſaid that a woman was of the Diuell, and that man from the girdell vpward was of God, and beneath of the diuell. Epiphan. hæreſ. 45. Euſeb. li. 4. cap. 27.

SHADOVV. ¶ Looke. Wing.

SHAME.

What ſhame is.

SHame is an affection, which ſpringeth by reaſon of ſome filthineſſe, and it may be either a feare or els a griefe: for if a man be afraid, leaſt of that which he doth or which he taketh in hand, ſhould happen any diſhoneſtie vnto him, hee is made aſhamed: as we ſee happeneth in young men, which when they are either demaunded or bidden to do any thing, they bluſh, becauſe they are afraide, leaſt they ſhoulde not aunſwere aptly, or ſhould not be very able to doe that thing which they are bidden to doe. But if an olde man or a young man be putte in remembraunce of any thing, which ſeemeth not to be well done, they bluſh becauſe of the ſorrow of the diſhoneſtie, whereinto they ſee themſelues to haue incurred. Pe. Ma. vp. the Ro. fo. 156.

How and whereof ſhame came firſt.

Gen. 3. 7 Shame came of diſobedience and breaking of the commaundement of God, for when Adam & his wife had eaten of ỳ fruit which Adam was forbidden to touch, their eyes were ſo opened, that they ſawe themſelues both naked, at the which ſight they were ſo aſhamed, that they hid themſelues from the preſence of God,

God, and founde the meanes to couer their nakednesse with Figge leaues.

SHAPE OF GOD.

What it is to be in the shape of God.

WHich being in the shape of God. ¶To be in the shape of God, is to be equall with God in all things, yea, to be a very naturall God, which thing we ought to vnderstande of Christ, which being a true naturall God, did for our saluation take vpon him the shape of a seruaunt, that is to say, vouchsafe to be borne a very naturall man, being in all things lyke vnto vs, sinne onely being excepted. Sir. I. Cheeke. *Phil. 2. 6*

If Christ being very God equall with the father, laid aside his glory and being Lord, became a seruaunt, & willyngly submitted himselfe to most shamefull death: shall we which are nothing but vile slaues, through arrogancie tread downe our brotheren, and preferre our selues. Geneua.

SHAVE. ¶*Looke.* Woman taken in warre.

Wherefore Hanon shaued the beards of Dauids Ambassadours.

AND shaued thē, & cut off their garments by ẏ halfe. ¶They shaued off the halfe of their beards to put them to shame & villanye: whereas the Ambassadours ought to haue bene honoured: and because the Iewes vsed to weare side garments and beards, they thus disfigured them, to make them odious vnto others. Geneua. ¶Lꝛke. Sion. *1. Pa. 19. 4*

SHEEPEFOLD. ¶*Looke.* One sheepefold.

SHEPHEARD.

The opening of these places following.

WHich is not the Shepheard, neither the Sheepe are his owne. ¶These wordes containe some difficultie, for if they are not shepheards in the church of Christ, whose sheepe are none of their owne, there shall be neuer a Pastour in ẏ church, but Christ onely. What meaneth then the Apostles to saye: God hath ordeyned some in the Church to bee Apostles, some Euangelists, and some Shepheardes and Teachers? *Ioh. 10. 12*

Ioh.21.15 Also Christ said to Peter, Fede my sheepe, for he is the Pastour which feedeth, and he is the teacher which teacheth. Peter therefore was a shepheard, although he fed none of his owne, but the sheepe of Christ. But let vs remember that they which are guided by the spirit of God, they count that their owne which belongeth vnto the head, not to vsurpe power vnto themselues, but faithfully to keepe that which is committed to his charge. For he which is truly ioyned vnto Christ, will neuer accompt that to be none of his owne, which hath bene so deare vnto him.

Marl. vpon Iohn. fol. 369.

Ier.50.6 Their shepheards, haue caused them to goe astray, &c. ¶ Their Gouernours and ministers by their examples, haue prouoked them to Idolatry. Geneua. ¶ Loke. Nahum.3.18.

Eze.34.2 Woe be vnto the shepheards of Israel that fede themselues: should not the shepheard fede the flocke? ¶ By the Shepheards, he meaneth the Kings and Magistrates, Priests & Prophets. Ye seke to enrich your selues by their commodities, and so spoyle their riches and substaunce. But the office & dutie of a good shepheard is, to loue and succour his flock, and not to be cruell towards them. Eze.34.4.

A good shepheard

The propertie of a good shepheard.

1.Thes.3.8 For now we liue, if we stand fast in the Lord. ¶ A good shepheard doth alwaies count the welfare and prosperous estate of Christs flock, to be his owne. For while it goeth well with the congregation, it goeth wel with him also. But if he seeth ỹ church to be in any peril or weaknes, then he is werie of his own life, he can haue no ioye. Who is weake saith S. Paule, & I am not weake, who is offended, & I burne not. This affection is not in them, that seke their owne lucre, or their owne glory. Beza.

Of the restoring of good shepheards.

Exe.34.10 For I will deliuer my sheepe from their mouths, &c. ¶ By destroieng the couetous hirelings, and restoring true shepheards, whereof we haue a signe so oft as God sendeth true preachers, which both by doctrine and lyfe, labour to fede his sheepe in the pleasaunt pastures of his word. Geneua.

Of the outward gouernment of a foolish shepheard.

Zac.11.15 Take to thee yet the instrument of a foolish shepheard. ¶ Signifieng ỹ they shall haue a certain kinde of Regiment & outward shew of gouernment: but in effect it shuld be nothing: for they

should be wolues and deuouring beasts in stæde of Shepheards.
Geneua.

Of the sword that should come of the shepheards.

Arise O sword vpon my shepheards, &c. ¶The Prophet warneth the Iewes, that before this great comfort should rise vnder Christ, there should be an horrible dissipacion among the people: for their gouernours and Pastours should be destroyed, & the people should be as scattered shæpe: and the Euangelist applyeth this to Christ, because he was ỳ head of all Pastors. Mat. 26. 31. Zac. 13. 7
Geneua.

Of foure kinde of shepheards.

One kinde there is, that both teacheth well and liueth wel, following the examples of the Prophets, Apostles, and Christ himselfe. Another kinde there is, that teacheth euill, & lyueth euill, & these pull downe the Temple of God with both hands. The third are they which teach well and lyue euill, and these, what they build with their right hand, they pull it down with the left, and are altogether lyke to the shipwright, that builded and prepared the Arke of Noe for others to be saued, perished themselues. There is also a fourth kind, that teacheth euil, and lyueth well, and these through hypocrisie doe most harme of all. For when the people doe gaze at the outward appearance of their conuersation, they are easely drawen to imbrace their doctrine, &c. 4. kind of shepherds
Hemmyng.

SHEW BREAD.

Wherefore it was called Shew bread.

Shew bread. ¶Because it was euer in the sight of the Lord. Exo. 25. 30
T.M.

Obiection.

Dauid did eate of the Shewe bread, notwithstanding it was forbidden.

Aunswere.

He was forced thereto by extremitie of famine. He neuer decreed, that it should be lawfull for all other to doe the lyke.

Obiection.

If it were necessary (as by the words of S. Hierom) ỳ they which would eate the Shewe bread should abstaine from their wiues, how much more is it necessary, that they that eate the

bodie of Chriſt dayly as the Prieſts do, ſhuld kæpe themſelues chaſt, and be altogether without wiues? If they eating of the figure doe require ſuch a cleanneſſe from women, what ſhal the veritie of the thing it ſelfe doe.

Aunſwere.

God gaue a commaundement, that when the Paſchall lambe ſhould be eaten, the Iſraelites ſhould vſe no leauened bread by the ſpace of 7. daies, and that whoſoeuer did eate or kæpe any in his houſe all that while, his ſoule ſhould periſh from among his people: now may I make mine argument after this manner: If it was neceſſarie, that they which did eate the paſchall lambe ſhould abſtaine from leauened bread, not onely when they did eate the Eaſter Lambe, but alſo whole fiue dayes after: how much more is it requiſite and neceſſary, that they which doe eate the Sacrament of the body and bloud of Chriſt, which as ye ſay was figured, ſignified and repreſented, by the Paſchall Lambe, ſhould abſtaine from leauened bread. Yea, how dare your Prieſts eate anye leauened bread at anye time, ſith that they doe eate and drinke the bodie and bloud of Chriſt almoſt euery day.

How the Lords death is ſhewed.

As often as ye ſhall eate this bread & drinke of this Cup, ye ſhall ſhew the Lords death, &c. ¶ The Lords death is not ſhewed except both parts of the Sacrament be miniſtred, & becauſe in his death the bloud was diuided from the bodie, it is neceſſary that the ſame diuiſion be repreſented in the ſupper, otherwiſe the ſupper is not a ſhewing of the Lords death. Latimer.

SHOE.

What Gods ſhooe is.

Auguſtin *Pſa.*107.9

OVer Edom will I ſtretch out my ſhoe. ¶ Edom is ỹ earth. The Apoſtles fæte be his ſhoes, for it is writte: How bewtifull are the fæte of them which bring glad tidings of peace. He ſtretched out his ſhoe vppon the earth, when he ſent them to preach to all creatures: for their ſound went into all lands, their words to the ends of the world.

SHORT LIFE.

How ſhort life is not a generall rule of Gods indignation.

It

IT is a certaine token (but no sure token) of Gods indignation, when a man is snatched away with vnripe death in his flourishing age. Then what shall we saye to the sentence written in the Booke of Sapience. 4. chapter: The iust man is snatched out of this world, that the mallice of men and wickednesse of the worlde shoulde not tourne his minde, and least lyeng should deceine his soule. And againe, The righteous man what death soeuer he be preuented withall, his soule shall go to rest. The Innocents that Herod did murther for Christs cause, & Iohn Baptist whom he did behead, are the blessed Martirs of Christ. This must nedes be graunted, ỹ sometime God taketh out of this world the righteous onely, because the world is not worthy to haue them among them, & sometime least the mallice & lewd example of men shoulde tourne their hearts to vngodlinesse. But now this taking away of righteous men out the world, is not a rule nor an order generall that God vseth with men, but it is onely Per accidens, because that troublesome times are at hand, as of famine, warres, and suth others, and in such perticular cases. It is true that Christ saide: Beati sterilis, &c. Happye are the barren and the wombes that neuer bare, &c. And yet the rule generall of all women is this: that fruite of their wombe is a blessing, & the contrary a woman to be barren, is a displeasure, & a plague more grieuous to them then pouertie or hunger. Ric. Turnar. Sap. 4. 11

SICERA.

What kinde of drinke it was.

THis Sicera (as Hierom writeth to Nepotianus) was a kinde of drinke, much like vnto wine, which was made either of Wheate, or of Apples, or of Dates, or els of other fruits.

Pet. Mar. vpon Iudic. fol. 202.

SICLE. What a Sicle is.

A Sicle (as Iosephus saith) coteined 4. drams of Athens. And a dram of Athens (as Budens gathereth in his booke de ass.) conteined 3. shillings of Towers. A shilling of Towers is ỹ halfe part of a Batse. Wherefore a dram was as much in value, as a shilling of Argentine, that is, three halfe Batses, that is foure shillings. But there were two manner of Sicles, one was

vsuall and prophane, and the other was of the Sanctuary. The holy sickle was double so much as the prophane. Wherefore Ezechiel in his.45.chapter verse.12.saith,that a prophane sickle containeth 20. halfe pence, but the sicle of the Sanctuary .40.

Pet Mar.vpon Iudic.fol.238.

¶ A Sicle was a pece of money,in value worth 4. grotes, equivalent with that which is called Stater: whereof the halfe part of this sicle is two grotes, that is to saye, the 5. part of a French Crowne as they went in Fraunce, as very exactly declareth the learned Master William Budns in his booke, De Asse.

Marl.fol.390.

¶ A Sicle after the Hebrues is an Ounce: but after ỹ Grækes and Latines, it is but the fourth part of an Ounce, and is contained.12.Geras,as in Exo.30.13.which is ten pence sterling or thereabout.

T.M.

Nu.3.47. Take 5.Sicles of euery head. ¶ Sicles were of two sorts: the one common,the other belonging to the Sanctuary,and that of the Sanctuary was double the waight of the common. The common Sicle weighed two grotes, and the Sanctuary Sicle 4.The Scripture in this place,and in the 30.of Exodus,& Ezechiel fortie and fiue,saith that the Sanctuary Sicle doth weigh 20.Geras,which the Grecians doe call Obolus,and we in English an halfe peny,when 8 grotes of our money was an ounce: and the Hebrues do think,that Obolus doth weigh the waight of 16.barly Cornes.

The Bible note.

SICHEM.

What Dauid meaneth by the deuiding of Sichem.

Psal.60.6 SIchem was the most richest and the most strongest Citie in all the Tribe of Ephraim,wherof Isboseth was king & ouer all Israel beside. The Tribe of Iuda onely except, which stucke vnto Dauid. Now where the Prophet doth prophecie,& make his bost in God,saieng:Dominus loquutus est è sanctuario suo, lætabor & diuidam Sichem.The Lord hath spoken it out of his holy place,I will reioice and diuide Sichem,is no more to say, but that Dauid should conquere Sichem and be king therof,and diuide it and lot it as Iosua did,& as all conquerours do when they conquer any countrey or lande. And as Dauid shoulde conquere Sichem, so was it saide, that he shoulde meate

out

out ỹ valley of Sucoth, for Dauid reioysing afore hand of Gods goodnesse towards him, saith: Ego vallem Socoth demetiar. It is not Isboseth that shall long continue king of Sucoth, but it is I whome the Lord hath appointed to be king of Sucoth, and as I haue now sayd of Sichem and Sucoth, so will I saye of Galaad and Manasses: Meus est Galaad, & meus est Manasses: Galaad is mine and Manasses is mine. And to know what Sucoth, Galaad, and Manasses were, ye shall vnderstande that sucoth was a vale nigh vnto the citie of Sichem in the land of Canaan. In the which vale Iacob pitched his tents, after he had met his brother Esau and was departed from him. And of his pitching his tents there, the vale had this name sucoth giuen him: for Sucoth by interpretation and turning of the word into Latine, is as much to say as Tabernacula. Galaad was the name of a little hillocke, as we read in Gen. 31. When Iacob fled away sodeinly and priuely from Laban his father in lawe, with his wiues Lea and Rachel. Then at the ende of seauen daies iourney, Laban ouertoke Iacob in mount Galaad, where he reproued him, not onely of running away deceitfully, but also of theft, which when he could not proue, Laban cooled himselfe, and so did shake hands with Iacob. And in witnes of friendship & of vnfeined reconciliation, Iacob with his owne hand set vp a stone in title and remembrannce of their true reconcilement, and commanded his men to fetch so many stones as made a great heape, which heap is called in Hebrue Galaad: Tumulum testimonij, vel aceruum testimonij. The heape of witnesse: Such Galaads hath bene sene in England, which (as old men say) wer made in token of a man murthered ther. So that euery such like hillock of stones may be called Galaad. But ỹ Galaad wherof the Prophet speaketh when he saith, Meus est Galaad, Galaad is mine, is called Iabes Galaad, which was the chiefest citie of al the tribe of Gad: And a people ỹ shewed great curtesie in the burieng of king Saule, for the which Dauid commended them highly. And these Galaadites bëing yet vnder the dominion of Isboseth, the Prophet sayth, Meus est Galaad, Galaad is mine. Also by Manasses, ye shall not vnderstand the king of Iuda, sonne to Ezechias, neither Manasses the sonne of Ioseph: but when the Prophet saith: Meus est Manasses, Manasses is mine, vnderstand ye all the land that lieth beyond Ior

dane, which Iosua gaue to the halfe tribe of Manasses, and was now also vnder the dominion of Isboseth. Ric. Turnar.

SIGGAION.

What it is.

THe Hebrue interpreters agree not among themselues vpon this word (Siggaion) for some take it for an instrument of musicke: vnto some it seemeth a note to sing a song by. Other some thinke it to be, the beginning of some common caroll, according to the time, whereof Dauids will was, to haue this psalme song: And other interpret ỹ Hebrue word to signifie delightfulnesse. In my iudgement (saith Caluine) the second opinion seemeth most allowable, namely that it was some certeine kinde of tune or song: as if a man would tearme it a Saphicke or Phalentian verse. Howbeit I force not a matter of so light importaunce. Cal. vpon the Psal.

¶ Siggaion is taken to be a beginning of a song, after whose tune this Psalme was sung. The Bible note.

SIGNE.

What a signe is.

THat is called a signe, which besides the forme which it offereth vnto ỹ eies, bringeth some other thing into our knowledge. And a signe (as Augustine writeth, and the Maister of the Sentences affirmeth) is diuided into a naturall signe, and a signe giuen. Smoke is a naturall signe of fire, and clowdes a naturall signe of raine: but a signe giuen, and appointed of the will, is diuerse, as letters, words, iestures, beckes, and many such like: And these signes may perteine to diuerse and sundrie senses, but things that are signified, are either thinges past, things present, or things to come. Pet. Mar. vpon the Rom. fol. 79.

As wel the Greeke word (Sureion) as the Latine word Signum, doth sufficiently declare, that those thinges and dwinges be called signes, which doe signifie some thing. For it cannot be a signe where there is no signification. Therefore whether ỹ the whole things do by sight ỹ vse therof signifie anie thing, and whether it be added to any thing, as some mark to be for a knowledge, it is aright called a sign. Augustine defineth a signe

in this wise: A signe is a thing, which besides the matter that it presenteth to the senses, doth make some other thing thereby to come into our thought: as when we see a foteste, we doe thinke that the beast whose steppe it is, hath passed there: And when we see smoake we knowe that there is fire: And by hearing the voice of a beast, we understand the affection of the minde: And at the sound of a trumpet, the souldiers doe know that they must either march or retire, according to the matter that the battell requireth, this sayth he. Musculus, fol. 271.

How a signe is not both the signe and the thing signified.

For euen this day we haue receiued visible foode: but the Sacrament is one thing, and the vertue of the Sacrament is another thing. Augustin. Aug. in Iohn, Tract. 26.

Againe, all doctrine is either of things or of the signes of things: but things are learned by signes. ¶ By this it appeareth, that Austens iudgement was not, that a signe could bee the same thing whereof it is a signe. Aug. de doctri. Christi, li. 2. cap. 1. Augustin.

Whatsoeuer things be such as they are called, by hauing relation to other things then they be themselues, cannot be those things whereunto they haue relation. But euery thing that is called a signe, is so by the relation that it hath to the thing that it signifieth: Ergo no signes can bee the same things that they doe signifie. And therefore the Sacrament of Christs body and bloud beeing a signe thereof cannot bee the thing it selfe. Crowley.

¶ Loke. Sacrament.

SILENCE.

What is meant by this word Silence.

AND there was silence in heauen about the space of halfe an houre. ¶ This silence shal endure but half an houre space which may be the thousand yeares that are spoken of heere afore, considering that all the age after Christ is but the last houre. And a thousand before God are but as the day before past. In the time of this sweete silence, shall Israel be receiued, the Iewes shall bee conuerted, the Heathen shall come in againe. Apoc. 8. 1.

Christ

Christ will seeke out his lost sheepe, and bring him againe to his folde, that they may appeare one flocke, lyke as they haue one Shepheard. Bale vpon the Apoc. fol. 109.

¶ Loke. Houre.

SILOH. What Siloh is.

SIloh after some is as much to saye, as sent, & after some happie, and after some it signifieth Messias, that is to saye, annointed, and that we call Christ after the Greeke word, and it is a prophesie of Christ: for after all the other Tribes were in captiuitie, and their kingdome destroied, yet the Tribe of Iuda had a ruler of the same bloud, euen vnto the comming of Christ, & about the comming of Christ, the Romanes conquered them, and the Emperour gaue the kingdome of the tribe of Iuda vnto Herode, which was a straunger euen an Edomite of the generation of Esau. Tindale.

The meaning of this place following.

Iohn. 9. 7. Goe wash thee in the pole of Siloh. ¶ He commaundeth to wash in the pole of Siloh, peraduenture to cast the Iewes in the teeth with this, that they themselues were in the fault that they felt not the present power of God. Euen as also the Prophet Esay reproueth the men in his time, for that they refused the soft running water of Siloh, and desired the strong & mighty riuers. And this also seemeth to be the cause why Elizeus commaunded Naaman the Sirian to wash in Iordane. The pole of Siloh was at the foote of mount Syon, which did not breake & spring forth continually, but onely at certeine houres, and on certeine dayes, and came through certeine holes & gutters of the hard rocke, with a great roaring noise, &c. Marl. vpon Iohn. fol. 338.

Of the soft running waters of siloh.

Esay. 8. 6. Because the people hath refused the waters of Siloh that runne softly. ¶ Which was a fountaine at the foote of mount Syon, out of ỹ which ran a small riuer through the citie: meaning that they of Iuda distrusting their owne power which was small, desired such power and riches as they sawe in Syria and Israel. Geneua.

¶ Loke. Water.

How that by siloh Christ is meant.

The

The Scepter shall not depart from Iuda, &c. vntill Siloh come. ¶Which is Christ the Messias, the giuer of all prosperitie, who shall call the Gentiles to saluation. Geneua. Ge.49.10.

¶The Scepter shall not be taken away from Iuda, till Siloh come, that is to say, the sæde of a woman, which is Christ the Lord. Hemmyng.

Of the tower of Siloh.

Vpon whom the tower of siloh fell. ¶To wit, in the place or riuer: for siloh was a small riuer, from which the conduits of the citie came, whereof Iohn.9.7. Esay.8.6. and therefore it was a tower or castle built vpon the Conduit side, which fell downe sodeinly and killed some. Beza. Luke.13.4

SILVER.

What it is to turne siluer into drosse.

THy siluer is turned into drosse, &c. ¶To turne siluer into drosse, & to mixe wine with water, is to depraue the heauenly word of God, and to corrupt the pure iudgement thereof for couetous sake, which thing was vsed in Paules time, as ye may see.2.Cor.4.2. much more now be ye sure. T.M. Esa.1.22.

¶Whatsoeuer was pure in thée before, is now corrupt, though thou haue an outward shew. Geneua.

What a siluerling is.

And found it fiftie thousand siluerlings. ¶These siluerlings, which we now call pence, the Iewes call sicles, and are worth ten pence sterling a pæce, which summe mounteth to, of our money, about.2000. Marks. Act.19.19.

SIMON MAGVS.

Of his hereticall opinions, and of his end.

SImon Magus the sorcerer being a samaritane of the village Gitton, was baptised by Philip the Deacon in Samaria, he would haue bought of Peter the gift of the holy Ghost. Of him rose the word simonie. Act.8. Euse.li.2.cap.1. He came to Rome in the time of Claudius, he called himselfe a God, hée was honoured there with a picture, hauing this superscription, Simoni Deo sancto. He had to his yoke mate one Helen, whō Ireneus calleth Selen, a witch and a common harlot, whome hée called the principall vnderstanding. Euse.li.2.chap.12,13,14. He

sayd

layd vnto the Samaritanes that he was the Father vnto the Iewes, that he was the sonne descended from heauen, vnto the Gentiles, that he was the holy Ghost. Ireneus. li. 1. cap. 20. Epipha. li. 1. Tom. 2. heræs. 21. Peter foiled him in Samaria, where for shame he fled, and leauing Samaria and Iudea, he sayled from East to West, thinking to liue at his hearts ease, & came to Rome vnder Claudius, where Peter also being sent no doubt by the holy Ghost met him. Euse. Eccle. hist. li. 2. chapter. 14. 15. Peter had much to doe with him in the presence of Nero, as Anton. Chron. writeth. He had three conflicts with him. In the end Symon seeing himselfe foyled, and his witchcraft preuailing not at all, told them he would leaue their Citie and flye vp into the heauens whence he came: wherefore vppon a certeine daye appointed, he climed vp into the high Capitoll, whence he toke his flight by the meanes of his witchcraft, and the spirits which bore him in the ayre, the people at the sight hereof were amazed. But Peter fell downe and prayed vnto God that his witchcraft might be reuealed vnto the world. He had no sooner prayed, but downe commeth Symon Magus, and brused himselfe in peces, so that thereby he dyed miserablye. Abdias Babylon. Apost. hist. li. 1. Aegisip. li. 3. chap. 2. Epiphan. li. Tom. 2. heræs. 21. Anto. Chron. Part. 1. Tit. 6. cap. 4.

Of Simon Chananeus the Apostle.

Symon called Chananeus, which was brother to Iude and
Mat. 10. 4 to Iames the younger, which all were the sonnes of Marye Cleopha and of Alpheus, was Bishoppe of Hierusalem after Iames, and was crucified in a Citie of Aegypt, in the time of Traianus the Emperour, as Dorotheus recordeth, but Abdias writeth that he with his brother Iude, were both slaine by a tumult of the people in Suanier, a Citie of Persidis. In the booke of Mar. fol. 52.

SIMPLE.

Who are simple.

He is simple that is without craft or deceit, and continueth in beleeuing and executing of Gods will. Iacob was called a simple man. Gen. 25. 27.

SINAGOGVE.

What a Sinagogue is.

ACcording to the Greeke worde it is called a Sinagogue, and to the Latine worde, a place for the people to assemble together, to heare diuine matters: by the which name also, the places for the assembly of the ecclesiasticall persons are called. *Mat. 4.23*

Marl. vpon Math.

Sinagogues are thought of certeine to be conuenient places of resort, erected in the streets or market place. To other, it seemeth to be an ecclesiasticall place of resort, whereunto the people come to heare the worde of God. *Math. 6.2*

Marl.

SINGING.

The meaning of these two places following.

BE not filled with wine wherein is wantonnesse, but be yée filled with the spirit, speaking to your selues in Psalmes, hymns, & spiritual songs, singing in your hearts, giuing thanks alwayes vnto God for all things, in the name of our Lord Iesus Christ. ¶ To Wine. ỳ Apostle setteth the spirit as contrary, and forbiddeth the pleasure of the senses, when in stéd of wine he will haue Christians filled with the spirit, for in Wine (as he sayth) is wantonnesse, but in the spirit is both a true & perfect ioy. Dronkards speake more then inough, but yet foolish and vaine things: Speake ye saith he, but yet spirituall things, and that not onely in voice, but also in heart, for the voice soundeth in vaine, where the minde is not affected, they which be filled with wine, doe speak foolish, filthy, and blasphemous things, but giue ye thanks to God alwaies (I say) and for all things. *Ephe. 5.18*

Let the worde of the Lord abound plenteously in you, teach & admonish ye one another, in Psalmes, Hymnes, and spirituall songs, singing in your hearts with grace. ¶ By these wordes Paule expresseth two thinges, first that our songs be the worde of God, which must abounde plenteously in vs, and they must not serue onely to giuing of thankes, but also to teach and admonish. And then it is added with grace, which is thus to vnderstande, as though he shoulde haue sayde aptlye and properlye both to the senses and to measures, and also vnto the voices. Let them not sing rude and rusticall *Coll. 3.16*

things,

things, neither let it be immoderatly, as doe the Tauerne hunters. To the Corinthians, where he intreateth of an holy assembly, the same Apostle writeth after this manner. When ye assēble together according as euery one of you hath a Psalme, or hath doctrine, or hath tongue, or hath reuelation, or hath interpretation, let all things bee done vnto edifieng. By which wordes is declared that singers of songes and Psalmes, had their place in the Church. Pet. Mart. vpon Iudic. fol. 102. 103.

Who brought singing first into the West Church.

Saint Austen in his booke of Confessions testifieth that singing in the west Church happened in the time of Ambrose. For when that holy man together with the people, watched euen in the Church, least he should haue beene betraied vnto the Arrians, he brought in singing to auoide tediousnesse, and to driue away the time.

Ambrose.

The iudgement of diuerse learned men concerning singing.

Franciscus Petrarcha in his booke De remedijs vtriusque fortunæ, declareth that S. Athanasius did vtterly forbid singing to be vsed in the Church at seruice time, because (saith hee) he would put away all lightnesse and vanitie, which by the reason of singing doth oftentimes arise in the mindes, both of the singers and of the hearers.

Franciscus Petrarcha

We ought (saith S. Hierome) to sing, to make melodye, and to praise the Lord rather in minde, then in voice. And this it is that is sayd: Singing and making melodie to the Lord in your hearts. Let young men, sayth he, heare these things, yea, let the heare whose office it is to sing in the Church, that they must sing to God, not in the voice, but in the hart: neither must their throate be annointed after the manner of game plaiers with swæte ointments, that in the church singing more fit for game-players should be heard: but in feare, in worke, in knowledge of the Scriptures ought they to sing in the Lord. Let the voice of the singer so sing, that not the voice of him ỹ singeth, but the wordes that are read may delight.

Hiero. in Epist. ad Eph. ca. 5

It is without doubt sayth Saint Ambrose, a great incredelitie and vnfaithfulnesse to thinke thus of the power of God, that

S. Am. li. de Cain & Abel.

that thou canst not be heard, except thou crieſt out: Let thy worke cry: let thy faith cry: let thy minde cry: let thy paſſions & ſufferings cry: let thy bloud as ý blond of holy Abel cry: whereof God ſaid to Cain: the voice of thy brothers bloud crieth vnto me. For he heareth in ſecret, which maketh cleane in ſecret. We cannot heare man except he ſpeaketh vnto vs, but vnto God, not words but thoughts doe ſpeake.

Durand. Guilhelmus Durandus ſaith, that the vſe of ſinging was ordeined for carnall and fleſhly men, and not for ſpirituall & godly minded men. Rat. Di. Off.

Grego. in regi. part. 3. cap. 44. Saint Gregory did greatly diſalow certeine deacons of Rome in his time, which when they ought by their office to haue giuẽ their mindes to the preaching of the Goſpell and the prouiſion for the poore, ſet all their pleaſure on pleaſaunt ſinging, not caring how they liued afore God, ſo that with their voices they might pleaſe the world. He was therefore compelled to make a decrée, that all ſuch as be in the holy miniſtrie ſhould from thence forth, vnder the paine of excommunication giue their mindes no more to ſinging, but applye themſelues to the ſtudies of the holy Scriptures, and the reading of the Goſpell.

Chri. Ho. 44. de. loã. et Paul. Feſto. S. Iohn Chriſoſtome ſaith on this manner: It is the dutie of a deuout minde to pray to God, not with the voice, or with the ſound of the voice, but with the deuotion of the minde, and with the faith of the heart. Againe he ſayth, the crieng of the voice is not the worke in praier vnto God, whome we knowe that he beholdeth the ſecrets of the heart: but the crieng of faith & the deuotion of a godly & pure minde. Therfore the beſt way to pray, is to pray with hart, minde, ſpirit, ſoule & inward mã.

Eraſ. Rot. in Anno. 1 Cor. cap. 14. Eraſmus Roterodamus expreſſeth his minde concerning the curious manner of ſinging vſed in Churches, on this wiſe, and ſaith: Why doth the Church doubt to follow ſo worthy an authour (Paule)? Yea, how dare it be bolde, to deſcent from him? What other thing is heard in Monaſtaries, in Colledges, in Temples almoſt generally, then a confuſed noiſe of voices, but in the time of Paule there was no ſinging, but ſaieng onely. Singing was with great difficultie receiued of them of the latter time: and yet ſuch ſinging as was none other thing then a diſtinct and plaine pronunciation, euen ſuch as wee

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haue yet among vs, when we sound the Lords praier in the holy Canon: And the tongue wherin these things were sung, the common people did then vnderstand, and aunswered, Amen. Now what other thing doth the common people heare then voyces signifieng nothing? And such for the most parte is the pronunciation, that not so much as the wordes or voices are heard, onely the sound beateth the eares.

When plaine song, prick-song, and descant, were brought into the Church.

Plain-sōg

Pope Gelasius, Pope Gregory the first, S. Ambrose, with other, brought in first of all the plaine song into the Churches. Antonius. Guil. Durand.

Prick-sōg Descant. Organs

Pope Vitalian being a lustie singer and a fresh couragious Musition himselfe, brought into the Church pricke song, Descant, and all kinde of swéete and pleasaunt melodie, and because nothing should want to delight, the vaine, foolish, and idle eares of fond and fantasticall men, he ioyned the Organs to the curious musikell. Thus was Paules preaching and Peters praieng turned into vaine singing and childish plaieng, vnto the great losse of time, and to the vtter vndoing of christen mens soules, which liue not by singing and piping, but by euery word *Math.* 4 that commeth out of the mouth of God. In the yeare, &c. 653. Theo. Basil in his. b. of Reliques.

¶ Luke. Musicke.

SINGLE LIFE.

What the fruites of single lyfe among the Priests are.

Origen

NOt onely they doe not that they teach, but also cruelly & without mercy they lay their iniūctions vpon others, not cōsidering each mans abilitie. Such be they that forbidde men to marry: And from that thing that is lawfully to be done, driue & force men to an vnreasonable purity. They binde & lay on heauie burdens, and cause men to fall vnder them. And often time we see them that teach such things to doe contrary to their owne saieings. They teach chastitie, and yet kepe no chastitie. They doe all things for the commendation of men and vaineglory, that they may be seene and noted of the people. And commonly they be such as loue the highest places at feasts and ban-

bankets, and to be saluted and honoured in the market places, & of the people to be called Rabby, that will be called Bishops Priests, and Deacons. Origen in Mat. tract. 24.

They refuse marriage, but not lust or pleasure. For they esteeme not chastitie, but hypocrisie: and yet the same hypocrisie, they will haue called chastitie. Epiphan. contra Origen. heræs. 42. Epihanius

Chrisostome writeth of the vowed and chast women in his time, saieng: we may say (saith he) that marriage is a great deale better (then such virginitie) hereafter, it were better ther were no virgins at all. The name (of virginitie) continueth still, but virginitie it selfe in their bodies is quite gone. They liue more in pleasure, then harlots in the stewes. Ther is often and dayly running for midwiues to virgins houses. This manner of virginitie of women amongest men, is more reproued of all men, then fornication it selfe. Chrisostō

False Prophets, false Apostles, and false Priests sprang vp, which vnder a counterfait religion deceiued the people, the most part of them vnder the honest name of chastitie, commit whoredome, adultery, incest, commonly and without punishment. Auentinus in Hildibrando

The Bishops & Priests of this time, how do they endeuour to kepe, either in heart or in body the holynesse of chastitie, without which no man shall see God: They are giuen ouer into a reprobate minde, and doe those things that are not conuenient: for it were shame to vtter what these Bishops do in secret. Againe he saith: abstaining from the remedy of marriage, afterward they flow ouer into all kinde of wickednesse. Againe, such notorious filthynesse of lecherie there is in manye partes of the world, not onely in the inferiour Clarkes, but also in Priests, yea, in the greatest Prelates, which thing is horrible to be heard. Bar. de conuers. ad cleri. chap. 19. in ope. triperti. li. 3. cha. 7. Barnard

Huldericus the Bishop of Augusta in Germany, wrote sharply against Pope Nicholas in this wise: I haue founde thy decrees touching the single lyfe of Priests, to be voyde of discreation, thou seest that many followers of thy counsell willing vnder a feined colour of continet life, rather to please man then God, commit hainous actes: in the end he concludeth thus: by Hulderi. Epi. Aug.

such discipline of discretion as you know best, rote this Phareisaicall doctrine out of Gods folde.

Pauermitanus extra de cle. coniug. cum olim

I beleeue it were a good lawe, and for the wealth and safety of soules, that such as cannot liue chast, may contract matrimonie. For we learne by experience, that of the law of continence or single lyfe, the contrarie effect hath followed: for as much as now a daies they liue not spiritually nor be cleane & chast, but with their great sinnes are defiled with vnlawfull copulation, whereas with their owne wiues they should liue chastly. Therefore the Church ought to doe as the skilfull Phisition vseth to doe, who if he see by experience that his medicine hurteth, rather then doth good, taketh it cleane away. And would to God the same waye were taken with all positiue constitutions.

SINNE.

The definition of sinne.

Augustin

Saint Augustine in his 2. booke De consensu Euangelistarum saith: Sinne is the transgression of the law. Ad simpliciatum li. 1. Sin is an inordinatenesse or peruersenesse of man, that is, a turning from the more excellent creator, & a turning to ỹ inferiour creatures. De fide contra Manichæus. cap. 8. he saith: What is it else to sinne but to erre in the precepts of truth, or in the truth it selfe. Again Contra Faustũ Manicheũ li. 22. ca. 27. Sin is a deed, a word or a wish against ỹ law of God. The same Augustine De duobus animabus contra Manichæus, ca. 11 saith: Sin is a will to reteine or obteine ỹ which iustice forbiddeth, & is not free to abstaine. And in Retract. li. 1. cap. 5. he saith: That will is a motion of the minde with copulation, either not to lose or else to obteine some one thing or other. All which definitions as I do not vtterly reiect (saith Bullinger) so do I wish this to be considered & thought of with the rest: Sin is the naturall corruption of mankind, & the action which ariseth of it contrary to ỹ law of God, whose wrath, that is both death, & sundry punishments it bringeth vpon vs. Bullinger. fo. 478.

What sinne is.

Sin in ỹ scripture is not called ỹ outward worke only committed by the body, but all the whole businesse, & whatsoeuer accompanieth

panieth, moueth or stirreth vnto the outward dæde, and that whence the woɔks spɔing, as vnbelæfe, pɔonenesse & readinesse vnto the dæde in ỳ ground of the heart, with all his powers, affections, and appetites, wherwith we can but sin. So that we say ỳ a man thē sinneth, when he is carried away headlong into sinne, altogether as much as he is, of that poison, inclination & coɔrupt nature, wherein he was conceiued and boɔne: foɔ there is none outward sinne committed, except a man be carried away altogether, with life, soule, heart, body, lust & minde therevnto. The Scripture loketh singularly vnto the hart, & vnto ỳ race & oɔiginall fountaine of all sin, which is vnbelæfe in ỳ bottome of the heart: foɔ as faith onely iustifieth and bɔingeth the spirit and lust vnto outward good woɔks: euen so vnbelæfe onely damneth, & kæpeth out the spirit, & pɔoucketh the flesh, & stirreth vp lust vnto euil outward woɔks, as it foɔtuned to Adam & Eue in Paradise. Ge. 3. Foɔ this cause Chɔist calleth sin, vnbelæfe, and that notably in the. 16. of Iohn. The spirit (saith hæ) shall rebuke the woɔld of sinne, because they belæue not in me. Wherefoɔe then befoɔe all good woɔkes, there must nædes bee fayth in the heart, whence they spɔing. And befoɔe all bad dæds and bad fruits, there must nædes be vnbelæfe in ỳ heart, as in the roote, fountaine, pith, and strength of all sinne, which vnbelæfe is called the head of the Serpent, and of the olde dɔagon, which the womans sæde Chɔist, must tread vnder foote, as it was pɔomised to Adam. Tindale in his Pro. to the Rom.

Sinne in Scripture is called vnbelefe

How euery sinne is mortall.

That euery sinne is moɔtall in that it is sinne, is euident by the woɔds of God himselfe (who can best iudge in this matter.) In the. 18. of Ezechiel, verse. 4. saieng thus: The soule that sinneth shall dye, hære is no exception oɔ difference made of sinne, but any sinne in that it is sinne is deadly: as Saint Paule sayth. Rom 6. 23. Foɔ the reward of sinne is death. Hære also you sæ that Saint Paule maketh no difference of sinne, but that Mors, death, is the reward of sinne generally without exception. And Saint Iohn sayth: Euerie one that committeth sinne, the same also committeth iniquitie, and sinne is iniquitie. Hære also you sæ that Saint Iohn sayth, (making no difference of sinne) that sinne in that it is sinne, it is iniquitie,

without exception. Christ sayth, that out of the heart proceedeth euill thoughts, murthers, adulteryes, &c. And againe hee sayth, That whosoeuer beholdeth an other mans wife, to lust after her, hath already committed adulterye with her in his heart. And Saint Iohn following his maister lyke a good scholler, saith thus: Omnis qui odit, &c. Whosoeuer hateth his brother is a murtherer. So it is euident by the sacred Scriptures that all sinnes without exception are mortall and deadly.

Mat. 15. 19

Mat. 5. 28

1. *Ioh.* 3. 15

I. Geugh.

The Doctours saieng in this matter.

Cipri. in his ser. de Ieiun.

There were also before Christ worthy men, both Prophets and Priests, but yet conceiued and borne in sin. Neither were they free from originall and actuall sinne. And there was found in them all, either ignorance or insufficiencie, in which they going astray haue sinned, and haue needed the mercye of God. By the which beeing taught and instructed haue giuen thanks to God, & haue confessed themselues to haue lacked much of the full measure of righteousnesse & trusting in God, haue not presumed to ascribe vnto themselues any societie or righteousnes of their owne.

Lactãtius

No man can be without sinne, so long as he is laden with the garment of the flesh, the weaknesse whereof is three manner of waies brought in thraldome and subiection of sin, to wit, by deeds, thoughts, & by words. Lact. in his. 6. b. de ver. cul. ca. 13.

Hierome.

We may so long as we dwell in the tabernacle of this body, & are compassed about with fraile flesh, measurably rule our affections and passions, but cut them off quite, we cannot by any meanes. Hierom. in his Epist. ad Algasis.

Augustin

It is to be demaunded, if the nature of man be good, which none dare be so bold to deny but Manicheus & Marcion. How then is it good if it be not possible for it to be without euill? For that all sinne is euill, who doubteth: we answere both that the nature of man is good, &c. See the place. August. de. per. iust. li.

Gregory.

Wherevpon S. Gregory saith, he that gathereth vertue together without humility, is as one that beareth dust into ẏ wind. For like as dust with a mightie blast of winde is scattered abroade, so euery good thing without humilitie is with ẏ winde of vaineglorie dispearsed asunder. And also it is much better to be an humble sinner thē to be a righteous man & arrogant.

Which

Which thing is plainly set forth by the Lord, as the Publican and Pharesie are brought in for example: as a certeine wise man saith: Better is in wicked dædes an humble confession, then in good dædes a proud boasting. Gregory de donis spiri. sanct. cap. 2.

How God ordeined sinne, and yet is not the Authour of sinne.

To ordeine a thing & to be the proper cause, authour & worker of a thing is not all one, as by these examples following. God is not ỹ authour of sinne.

He that setteth his wine abroad in the Sunne to make vineger, ordeined it to be made vineger, and yet he is not the proper cause of vineger, but the nature of the wine and the hotte Sunne beames.

He that in Spaine cutteth downe grapes in the Summer, & layeth them in a Sunny place, ordeineth them to be made raisons, and yet he is not the proper cause of raisons, but the nature of the grapes, and the heate of the Sunne.

Finally to bring a plaine rusticall example, he ỹ hangeth vp Swines flesh in a chimney, ordeineth it to be made Bacon, and yet he is not the proper cause of Bacon, but the nature of the flesh and smoake. Wherefore sith it is euident ỹ it is not euer all one to ordeine a thing & to be the proper cause & authour of a thing, we may boldly say the scripture bearing plaine record, and S. Austen and sundry other most excellent writers holdeth vp their hands to the same, that God ordeineth sinne, & yet is not the authour of sinne. Traheron.

The cause of sinne is not to be layed vnto God.

God compelleth no man to doe euil, but euery man willingly sinneth, wherefore the cause of sinne is not to be laied on him. For seeing he procreateth not in vs wicked desires, he ought not to beare the blame if wicked actions doe spring out of a corrupt roote of wicked affections: yea, the goodnesse of God is rather to be acknowledged which is present, and so gouerneth the wicked affections that they cannot burst forth nor bee hurtfull nor troublesome to any, but when he hath appointed to chasten some, and to call them backe to repentaunce, or to punish them. Pet. Mart. vpon Iudic. fol. 167. Cause of sinne.

How all sinne is both deadly and venial.

We say that all sinne in that it is sinne is deadly. And yet we say againe, that there is not any one sin, but that the same is both deadly and veniall. Deadly if the offender repent not, veniall, if the same be vnfeinedly repented, and by mercie craued at the hands of God in the bloud of Christ. For the same God that sayd in Ezechiel, Anima, &c. The soule that sinneth shall dye, sayth also in the same Chapter: And when the wicked man turneth away from his wickednesse, that he hath done, & doth the thing which is equall and right, he shall saue his soule aliue. Heere you see like as all sin, in that it is sinne, is deadly: So againe all sinne in that it is vnfeinedly repented, is also veniall. I. Gough.

Veniall sin

How sinne is not of Gods creation in man.

Whereas sinne is in mans nature, it is not of Gods putting in by creation, but by reason that Satan did spread his naughtinesse farther abroad at such time as man was beguiled by his wilinesse, to disapoint the benefit of God, &c. Cal. vpon Iob, fol. 16.

How sinne entered into the world.

Rom. 5. 12. As by one man sinne entered into the world, and death by the meanes of sinne, &c. ¶ Sinne is heere taken for the naturall inclination or readinesse to sinne, which some doe call (right well) the originall corruption of man, which though it bee hid in mans heart, and declare not it selfe vnto the manifest works of wickednesse, yet it is able to condemne all men, onely they being excepted whom faith in Iesus Christ doth saue. This originall corruption doth manifest it selfe first by wicked and vncleane thoughts: Second by consenting vnto the concupisence or thoughts: Thirdly by committing the deede or fact. Sir. I. Cheeke.

Hovv sin entered.

But sin is not imputed so long as ther is no law. ¶ Though man imputeth not sinne where there is no lawe, yet it followeth not, that God which from the beginning hath written in mens hearts the lawe of nature, doth impute no sinne. For sith that death (which is the punishment of sinne) did reigne ouer all men euen from Adam, it is euident that sinne was imputed. Sir. I. Cheeke.

How Christ is called sinne.

Augustin Whereas Christ is called sinne, it might be vnderstood sayth Saint

Saint Augustin that he was the sacrifice for sinne. For Christ was without sinne, as S. Paule saith: He hath made him sinne for vs, which knew no sinne. And againe, God sent his Sonne, in the similitude of sinfull flesh, and not in sinfull flesh. 2. Cor. 5. 21 Rom. 8. 3

How no man can pardon sinnes, but Christ.

Sonne, be of good chere, thy sinnes be forgiuen thee. ¶ The same moued the Scribes, that sinne should be pardoned by a man, for they regarded and beheld nothing in Iesus Christ, but manhood, and that the lawe could not release that, which was pardoned of him, for onely faith iustifieth: and afterwarde the Lord beheld inwardly their murmuring and said, that it was easie for the Sonne of man to pardon sinnes in earth, but nevertheles, none can pardon sinnes but God only: wherfore he that doth pardon them is God, for none can pardon but God. Hil. vpon S. Mathew in the 9. Canon. Mat. 9. 2

To sinne against the Holy ghost, what it is.

But whosoeuer shall speak against the Holy ghost, &c. ¶ To perseuer and continue in sinne of infidelitie, to kicke against the manifest and knowen truth, and so to dye without repentaunce with a dispaire of the mercie of God in Iesus Christ, is to sinne against the Holy ghost. Sir. I. Cheeke. Mat. 12. 32

Sinne against the Holy ghost.

But whosoeuer, &c. ¶ That is, he that striueth against the truth which he knoweth, and against his owne conscience, cannot retourne to repentaunce, for he sinneth against the Holye ghost. Geneua.

He resisteth the Holy ghost, which openly repugneth against the veritie of God, and by despite enforceth himselfe as much as he can to ouerthrow it. Now a man may sinne willyngly, & yet be not in wil to warre against God, or to blaspheme his holy word. Caluine.

It is named the sinne of the Holy ghost, not against the godhead of the Holy ghost: for the same God is also father & sonne: nor against the person of the Holy ghost, for it is no greater then the person of the Father and of the Sonne: but it is to sinne against the graces of the spirite within vs, and so to sinne against them, that we contemne and despise them, treade them vnder feete, accompt them prophane, and maliciously cary them away to all wantonnesse. This then is sinne against the Holy ghost. In a continuall Apostacie, and generall falling from God,

to sinne against thine owne conscience, so that thou despise the graces of God, which he had giuen thee, to the setting forth of his praise, and turne them to the contempt of his maiestie and glorie. By the example of Satan, and the Angels that fell from heauen: by Cain that slew his brother: by the Scribes & Pha-
Iulianus. resies against Christ, and Iulianus the Emperour: and that is written before, it appeareth that the sinne of the Holy ghost is a generall Apostacie from God, with wilfull malitious vnrepentaunt heart, to persecute the truth vnto the ende. As manie
The feare as doe feare at the remembrance of this sinne, they are as farre from it as the East is from the West, for this sinne is a mocking and scoffing of the Sonne of God, it is not a weeping and mourning. Deering.

When couetousnesse findeth aduauntage in seruing falshod, it riseth vp in an obstinate mallice against the truth, and seeketh all meanes to resist it, this is sinne against the Holy ghost. As
Balaam (by example) Balaam the false prophet, though he wist that God loued Israel and had blessed them, & promised them great things and that he would fulfill his promise, yet for couetousnesse and desire of honour, fell into such mallice against the truth of God, that he sought how to resist and to curse the people.

Christ saith, It shall neuer be forgiuen here, nor in ỹ world to come: that is, that as the sinne shall be punished with euerlasting damnation, in the life to come: euen so shal it not escape vengeaunce here, as thou seest in Iudas, Pharao, and in Balaam, and in all other Tyrants, which against their consciences resisted the open truth of God.

The cause why it shall not be forgiuen is, for that the offender cannot repent, but is vtterly shut out from repentaunce, & hath his heart hardened: for if he were able to repent, he shuld be pardoned, because that by repentaunce and faith, all things are washed away.

Wherefore the Holy ghost will rebuke the world of sinne,
Ioh. 16. 10 Of sinne, because they beleeue not in me. ¶ Vnbeleefe is that sinne that condemneth the world, by the world, vnderstand the
the world rebuked of sinne wicked, reproued and vnfaithfull, and not all the creatures that be in the world, and faith is the righteousnes of beleeuers. This thing because the world and naturall reson will not know, but will be iustified & saued by their owne works, is euen it, wher-

of

of the Holy ghost shall rebuke the world, and shew that it shall be iustly condemned. Tindale.

Of sinne, &c. His enimies which contemned him, and put him to death, shall be convict by their owne conscience, for that they did not beleeue in him. Act. 2. 27. And shall knowe that without Jesus Christ, there is nothing but sinne. Geneua.

How sinne is taken in this place following.

And by sinne condemned sinne in the flesh. ¶ Sinne is heare taken for a sinne offering, after the vse of the Hebrue tongue. Tindale. *Rom. 8. 4.*

God through the sacrifice of sin, which Christ his onely sonne offered vpon the Crosse in his flesh, and abolished sinne, which raigned in our mortal bodies. The Bible note.

Of sinne vnto death, how it is declared.

There is a sinne vnto death, and for it I say not that thou shouldest pray. ¶ Whatsoeuer sinne we see in the world, let vs pray and not dispaire, for God is the God of mercie. But for the sinne to death, which is resisting grace, & fighting against mertie, & open blaspheming of the Holy ghost, affirming ỹ Christs miracles are done in Belzabub, and his doctrine to be of the diuell, I thinke no Christen man, if he perceiue it, can otherwise pray, then as Paule prayed for Alexander the Coppersmith, the 2. to Timothy, the last, that God would rewarde him according to his workes. They that goe backe againe after they knowe the truth, and giue themselues willingly to sinne, for to follow it, and persecute the doctrine of truth by profession to maintain falshod, for their glory and vauntage, are remediles, as ye may see. Heb. 6. and 10. Balaam so sinned, the false Prophets in ỹ olde Testament so sinned, the Pharesies so sinned, Alexander so sinned: and now many so sinne, following their pride & couetousnesse. Tindale. *1. Ioh. 5. 16* Sinne vnto death.

¶ What this sinne vnto death is, our Sauiour Christ doeth sufficiently declare, saieng: If ye will not beleeue, ye shall dye in your owne sinnes. So that this sinne vnto death, is nothing els but a wilfull & obstinate infidelitie, this sinne no man that is borne of God doth commit, though of fraitenesse we be subiect to sinne, as long as we liue. Sir. I. Cheeke.

If we sinne willingly after we haue receiued ỹ knowledge of the truth. ¶ This is the sinne, whereof is spoken. Mat. 12. 31. that *Heb. 10. 26*

is

is the sinne of blasphemie against the Holy ghost, which sinne Iohn calleth, the sinne vnto death. 1. Iohn. 5. 16.

To sinne willingly.

¶ They sinne willingly, which of set purpose and malice, doth withhold the truth in vnrighteousnesse and lying, which know that in all the world ther is no other Sacrifice for sinne, but that onely Omnisufficient sacrifice of Christs death, and yet they will not commit themselues vnto it, but rather despise it, and abide still obstinately in their wickednesse and sinnes, vnto such remaineth a most horrible and dreadfull iudgement.

Sir. I. Cheeke.

Heb. 6. 4

For it is not possible that they which were once lightened, & haue tasted. ¶ This text denieth not impossibilitie of mercie in God, but the impossibilitie of repentaunce in such men as malitiously forsake the truth, blaspheme Christ, & take part against the Holy ghost. For the truth is, that with the Lord ther is mercie & plenteous redemption. Psa. 130. 7. So that whosoeuer calleth vpon his name shalbe saued. Ioel. 2. 31. Ro. 10. 13. Now, they that forsake ỹ truth, blaspheming Christ, & taking part against the Holy ghost, cannot repent. For if sinners would conuert & call vpon God, they should be sure of remission.

Tindale.

Mat. 12. 31

Christ himselfe said vnto the Phareses, Euery blasphemie shall be forgiuen, but the blasphemie against the Holy ghost, (which Iohn calleth a sinne vnto death) shall neuer be forgiuen, but is guiltie vnto euerlasting damnation. What sinne or blasphemie is this? Verely that declareth S. Marke, saieng: They said he had an vncleane spirite, that was the sinne vnto death euerlasting, that was the sinne that should neuer be forgiuen. He proueth so euidently vnto them, that his miracles wer done by the spirit of God, that they could not denie it: and yet of an hard and obstinate hart, euen knowing the contrary, they said that he had a Diuell within him. These Phareses dyed not forthwith, but lyued peraduenture many yeares after. Notwithstanding if all the Apostles had praied for these Phareses while they were yet liuing, for all that their sinne shoulde not haue bene forgiuen them. And truth is, that after they dyed in impatiencie and desperation, which was the fruit of their sin, but not the sinne it selfe. Now see ye the meaning of this text, and what the sinne vnto death or against the Holy ghost is. If any man perceiue his brother to sinne a sinne not vnto death,

that

that is, not against the Holy ghost, let him aske & he shall giue him life, that is, let him pray vnto God for his brother, and his sinne shall be forgiuen him. But if he see his brother sinne a sinne vnto death, that is against the Holy ghost, let him neuer pray for him, for it boteth not, and so is not the text vnderstood of prayer after this lyke (as Master Moore imagineth) but euen of prayer for our brother which is lyuing with vs. I. Frith.

How our sinne is made Christs sinne.

Longe a salute mea. ¶ Seeing that this is most true that S. Paule saith of Christ that he neuer did sinne, neither was there any guile or deceipt found in his mouth: how then can these words be verified in the person of Christ: Longe á salute mea, verba delictorum meorum. The words of my sinnes, or my sinfull words are farre from my health. Merely they cannot be applyed to Christ for his owne person. Neuertheless after the minde of S. Austen, these words are therefore spoken by Christ the head, because they be only verified in Christs members. So that the Prophet maketh Christ in this place to speake in his owne person, that thing which is verified of vs that be sinners, for whose sake he suffered his death & passion, that in this place is so lyuely touched. Yea, this is S. Austens saiengs, & these be his words: Christ did wel say: My sinful words are far from my health, not for any of his owne sinne: Sed nostra delicta sua delicta fecit, vt suam iustitiam nostram iustitiam faceret: But he hath made our sinnes to be his sinnes, that he might make his righteousnesse to be our righteousnesse. That is, he is contented to be reputed and deemed as a sinner, because that in his vniust suffering, he might iustly saue sinners that beleeue in him. The most part of the learned Expositours be of this minde. Ric. Turnar. *Psal. 22. 2* Our sinne made Christe sinne.

How sinne is forgiuen in Baptime.

Saint Austen saith, that all sinne is forgiuen in Baptime, not that it should not be at all, but that it should not be reckoned for sinne. Sinne in Baptime forgiuen

Sinne offering what was ment thereby.

They that offered a sinne offering, must lay their hand vpon it, meaning that they themselues had deserued that death, & also that they did consecrate it to God, therby to be sanctified. Sinne offering

Sold vnder sinne. ¶ Loke, Solde.

SION. What Sion is.

*Psa.*129.5 AS many as haue euill will at Sion. ¶ Sion in the Scripture signifieth the whole Church and Congregation of God, and euery faithfull soule, that hath his whole intent, affection & desire towards God. T.M.

What the daughters of Sion signifieth.

*Esay.*3.17 Therefore shall the Lord shaue the heads of the daughters of Sion. ¶ To shaue the heads of women, is to make them confounded and ashamed, for it is a shame for a woman to be shauen. 1. Cor. 11.5. So that the Prophet hereby signifieth by a borrowed speach, that the Lord shall make the daughters of Sion, (by which vnderstand the women of Iewrie) confounded and ashamed, and bring them to extreme aduersitie and pouertie, and euen to naught. Iosephus maketh mention, that Hierusalem which was the chiefe Citie thereof, was once so famished, that a certaine woman of the Citie eate hir owne childe. Albeit some vnderstand euen here also by the daughters of Sion, ỹ townes villages and castells of Sion, as it doth indeed oftentimes in the Scripture.

Because the daughters of Sion, are hautie, &c. ¶ He meaneth the people, because of the pride and arrogancie of their women, which gaue themselues to all wantonnes, & dissolution. Geneu.

SIR.

How men of countenaunce may be called Sir.

*Ioh.*12.21 SIr, we would faine see Iesus. ¶ These Greekes call Philip, Sir, and he refuseth not the same. It was the custome of those Countries, to call men of wealth and countenaunce by that name. Whereupon also Mary Magdalen called Christ at the Sepulcher after he was risen (Sir) when as notwithstanding she toke him to be a gardener. The Apostles did not gainsay this custome, neither were they scrupulous in the same, as we see the Anabaptists to be. Mar. vpon Iohn. fol. 434.

SIRTES. What the Sirtes were.

LEast we should haue fallen into the Sirtes. ¶ Sirtes are perilous sundry places in the Sea about the coasts of Affrica, of the nature of Whirlepooles. Tindale.

SISTER.

SISTER.

How Abraham made his wife to say, she was his sister.

SAy, I pray thee, that thou art my Sister. ¶ By this we maye learne not to vse vnlawful meanes, nor to put other in danger to saue our selues. Read ver. 20. Albeit it may appeare that Abraham feared not so much death, as that if he should dye without issue, Gods promise, should not haue taken place, wherein appeared a weake faith. Geneua. ¶ Luke. Abraham. *Gen. 12. 13*

SIT.

What it is to sit in the Temple of God.

SHall sit as God in the Temple of God. ¶ To sit in the Temple of God, is to rule in the consciences, & to commaund, wher God onely hath place, & ought onely to raigne, which is as much as to be exalted aboue God. Tindale. *2. The. 2. 4*

Who sitteth in the Temple of God.

Compare the commaundements of God, with the constitutions of men, and you shall easely vnderstand, that the Bishop of Rome, whom they call the Pope, to sit in the Temple of God as God, and to be exalted aboue all that is called God. It is written, The Temple of the Lord is holy, which is you. Therfore the conscience of man is the Temple of the Holy ghost, in which Temple I will proue the Pope to sit as God, and to bee exalted aboue all that is called God. For whoso contemneth the Decalogue of the table of the commaundements of God, there is but a small punishment for him, neither is that punishment to death: but contrariwise, he ỹ shal contemn or violate (speaking to Frier Brusiard) ỹ constitutions, which you cal ỹ sanctions of men, is coũted by all mens iudgmẽts, guiltie of death. What is this, but ỹ high bishop of Rome, to sit & to raign in ỹ temple of God, ỹ is, in mans conscięce, as God. Bil. in the b. of M. 1140

What it is to sit on the right hand of God.

Sit thou on my right hand, &c. ¶ To sit on ỹ right hand is, to haue ỹ same glory of the godly maiestie ỹ he hath, to rule & gouern as largly as he doth. Ephe. 1. 20. whom he set on his right hand in heauenly things aboue all rule, &c. That is, made him equall with himselfe, and ruler ouer all things. T. M. *Psa. 110. 1.*

What it is to sit in the dust.

Thou

Esay.47.1 Thou shalt sit in the dust. ¶To sit in the dust, is to bee brought low, to be poorely araied & decked, to sit without pompe and to fall from hir estate and degree. As is said, Ionas.3.6. The Prophet heere describeth the destruction of Babylon, vnder the figure of a proud Queene, which was deliciously and dainetely brought vp,, and after fell into extreame pouertie, miserie and wretchednesse. T.M.

Why they sate not downe at the eating of Passeouer. ¶Luke. Passeouer.

SIXE TROVBLES.

What it is to deliuer out of vi. troubles.

Iob.5.19. He shall deliuer thee in vi. troubles. ¶We had nede to minde well this lesson, that is to wit, that God wil deliuer vs out of vi. troubles: as if it had ben said, we must not trust in God onely for a daye or two, or onely for one push: but forasmuch as our lyfe is full of many miseries, so ỹ we be not soner crept out of one aduersitie, but there commeth another fresh in the necke of it, & so we be tormented with miseries out of number. Therefore, insomuch as we haue a continuall battell, and should be ouerthrowen incontinently, if God were not at hand to helpe vs: we must beleeue for a certaintie, that he will not faile vs. Some expound this text more precisely, as though it were said, that God will deliuer vs from miseries all ỹ time of our life, and in the ende make vs to passe out of all, by taking vs out of this world. For lyke as the world was made in vi. daies, so also mans life is willingly comprehended in that number, & then commeth rest, whē God strippeth vs out of this mortall body: for ye see how he then maketh an ende of all our labours, griefes and battells. But let it suffice vs to haue the plain meaning of this text, which is, that although we be tolled with many miseries during this present lyfe: God will continually make vs way out of them, & bring as to a good hauen.

Cal. vpon Iob. fol. 99.

This sentence propounded after the manner of a Prophecie (in the 5. chap. of Iob) signifieth all one with that of Paul. 1. Cor. 10.13. God is faithfull which shall not suffer you to be tempted aboue your strength, but shall in the middes of the temptation, make a waye to escape out. Eliphas meaneth, he hath verelye

wrapt

wrapt thée in many miseries, but when the seuenth commeth, & when it shall seeme to him, that the offence is sufficiently punished, and that thou hast left thine impatiencie (for that layeth he to Iob (though vniustly) then will he prosper thée with so great health, that thou shalt after leade thy lyfe most fortunate.

T. M.

¶ Alluding (the fire troubles) to the fire daies of Gods first worke, and the seuenth daye he rested: meaning that of all thy cares and troubles, God wil delyuer thée, and bring thée to rest, as in the seuenth day. The Bible note.

¶ He will send trouble vpon trouble, that his children maye not for one time, but cõtinually trust in him, but they shal haue a comfortable issue, euen in the greatest and the last, which is heere called the seuenth. Geneua.

What time of the daye the sixt houre was. ¶ Luke. Houre.

SLEEPE.

How sleepe is taken in Scripture.

THe maide is not dead but sleepeth. ¶ Sleepe in the scripture is taken oftentimes to dye: neither is it so saide of the good onely, but also of the wicked. It is said of steuen, when he had thus spoken, he fell asleepe, and of Lazarus, Our friend, Lazarus is asleepe, but I goe that I may awake him. Moreouer it is written, Of the which some remaine as yet, other some are asleepe. Also of wicked Ieroboam it is said, And he slept with his Fathers. Both the wicked and the vngodly sleepe vnto the Lord and shall be raised of him: but this is onely beleeued of the godly, which know ỹ God is not the God of the dead, but of the liuing, & that all things liue vnto him. Heerupon ỹ Christians with a singular faith calleth ỹ place of ỹ burial, Coimeterion, which is in Latin Dormitorũ, & as much to say in English properly, a sleeping place, which commonly we now call, a Sepulcher, a Tombe, or a graue. But heere in this place Christ taketh it otherwise. For Christ maketh a speciall difference betweene sleepe and death, to the ende he might bring hope of life: as if he should haue said. She is not so dead, that she sleepeth in death, for ye shall see hir arise by and by, whome ye thinke to be dead. Matt. vpon Mat. fol. 191.

Mat. 9.24
Act. 7.60
Ioh. 11.11
1. *Cor.* 15.6
3. *Reg.* 14 20.

Concerning them which are fallen asleepe. ¶ To sleepe in this

1. *The.* 4.13

this place, is taken to dye, because of the sure hope of the resurrection. For we are not so sure to rise againe when we laye our selues downe to sléepe, as we are sure by the worde of God, that our naturall bodies shall be raised againe, and this sléepe ought onely to be applied to the body, and not vnto the soule, which is immortall. S.I. Checke.

Mat.13.25 But while men slept. ¶ This sléepe signifieth the negligence that men haue of God, which commeth by the carefulnesse of riches and pleasures of this worlde. Tindale.

Mat.26 45. Sléepe henceforth and take your rest. ¶ This is an Ironie, which is one thing spoken, & another ment. And héere in bidding them sléepe, he signifieth that it had bene more méete for them, to haue gone about other businesse, then to fall a sléepting at this time. Tindale.

¶ He speaketh this in a contrary sense, meaning they shuld anone be well wakened. Geneua.

What Dauid ment by this sleepe.

Psa.13.4. That I sléepe not in death, &c. ¶ That is, that I sléepe not the sléepe of death, that I dye not and be ouercome of mine enimies, and therefore followeth it, least mine enimies say, they haue preuailed against me. T.M.

The meaning of this place following.

Dan.12.2 And many sléeping in the earth, shall be vp waked, &c. ¶ To dye is not els, but after labour & wearinesse of body, to go to bed and sléepe, and so to rise vp early more fresh and lustie, by which vprising he describeth our resurrection. By sléep is vnderstood, the rest of our bodies in our graues (for our soules sléep not but be receiued into the handes of our Father in heauen blessed with Christ in the fruition of his presence) & by the rising vp againin the morning is vnderstood ỹ resurrection of our deadbodies vnto life eternal, our soules ioyned againe to them. Melan. vp. Da.

¶ Meaning all shall rise at the generall resurrection, which thing he héere meaneth because the faithfull shoulde haue euer their respect to that, for in the earth there shall be no sure comfort. Geneua.

How God is said to sleepe.

Augustin God is said to sléepe, when Christ laye dead in his graue, whose death is called a swéete sléepe of Ieremie: or els when he is slowe to helpe his elect out of trouble, as in the Psa.44.23.

Arise

Arise, wherefore dost thou sleepe O Lord.

SLIME. What Slime was.

SLime was their mortar. ¶ That slime was a fatnes ỹ issued out of ỹ earth like vnto tarre, & thou maist call it Cement and if thou wilt. In the 14. Chap. verse 10. ye shall read of Slime pits. *Gen.* 11.3

SMYRNA. What Smyrna was.

AND vnto Smyrna. ¶ This was the famous Citie of all Ionia by the record of Plinie, in his 5. Booke and 29. Chapter, and of Strabo in his 14. Booke. This word Smyrna, soundeth as much as Myrrhe. Marl. fol. 19. *Apoc.* 1.11

SNARE.

What the snare signifieth.

FRom the snare of the hunter. ¶ The snare heere signifieth al naughtie doctrine, whether it be taken of the Scripture euil expounded, or of the euill inuentions of men. As in the Psa. 69. 22. and 119. 110. T.M. *Psa.* 91.3

That is, Gods helpe is most redy for vs, whether Satan assaile vs secretly, which he calleth a snare, or openly, which is heere ment by the pestilence. Geneua.

The meaning of this place following.

Let their Table be made a snare to take themselues withal. ¶ That is, let their opinion and doctrine be the cause of their stiffenesse and destruction, as it is come to the Iewes. Ro. 11.9. The Hebrue Paraphrast saith thus, Let such a dinner be sette before them, whereunto they may be so bound, that they cannot escape. The Scripture is a snare vnto the vngodly, wherewith they be trapped, although they be neuer so wel learned, for only the spirituall perceiueth the meaning. On the other side, vnto the godly, though they haue neuer so little learning, it is the Riuer of the water of life. Iohn. 7.38. T.M. *Psa.* 69.22

¶ The Iewes carry about in their hands the bookes of Moses, and vnderstand them not: they read the Prophecies, & denie that in thē is promised. But whereunto maketh this, some man will say? They are blindfolded, they are snared, they be bowed downe and become deafe. Eras. in his Paraphrase.

SNOVV.

Of the ingendring of snow.

When God couereth the whole earth with snow, whence taketh he so great quantitie of waters? Truly men will it is ingendered in the middle roomth of the ayer, which is colde, & that when a great quantitie of vapours be drawen vp thether, at length the same commeth together and fræseth, and thereof ingendereth the snow: and if the same stuffe be more harder bound, then is hayle ingendered, because ẏ thing is become more fast and substantiall, &c. Cal. vpon Iob. fol. 704.

Snow is a Cloud congeled by great cold, before it be perfectly resolued frō vapors into water. Snow is white, not of ẏ proper colour, but by receiuing the light into it, in so many smal parts, as in some, or the white of an Egge beaten. Snow is often vpon high Hills, lyeth long there, because their tops are colde, as they be neare to the middle region of the ayer. For oftentimes it rayneth in the valley, when it snoweth on the Hills. Snowe melting on the high hills, and after frosen againe, becommeth so hard, that it is a stone, and is called Christall. Sleet is generated euen as Snow, but of lesse colde, or els beginneth to melte in the falling. Snow causeth things growing to be fruitfull, & increase, because the colde driueth heate into the rootes, and so cherisheth the plants. W. Fulee.

SOLD.

What it is to be sold vnder sinne.

Rom. 7. 14 But I am carnall, sold vnder sinne. ¶ Lyke as bond-men are violently thrust, hurled & turmoiled as it pleaseth their cruell master: so are we through heapes of sinnes, drawen to many euill doings, which we neither doe lyke nor allow. The Bible note. ¶ Read. 3. Reg. 21, 20, of Achab,

SONNE OF MAN.

What is ment by the Sonne of man.

Ioh. 5. 27 Because he is the Sonne of man. ¶ To be the Sonne of man according to the phrase of Scripture is nothing els, then to be a very man, euen as that he is said to be the Sonne of God, is meant that he is very God. The meaning of Christ is, that

that he came forth vnto men adorned with such power, that hée might communicate and bestow that vpon them, which he had receiued of his father. And in that he is man, he was ordeined by the Father to be the Authour of lyfe, least we shoulde séeke him a farre off. For Christ hath not receiued any thing, whereof he himselfe stode in néede, but rather to make vs rich with his abundaunt treasure. The summe and meaning is, that in the man Christ, the same is reueled vnto vs, which was hidden in God: and the life which men before could not attaine vnto, is now at hand. Also it is worthy to be noted, ý when he might haue said, because he is man, he chose rather to saye, because hée is the Sonne of man. Lst this serue our faith against those that teach, that Christ toke flesh not of the Virgin Mary, ý is to say of the séede of Abraham (which the whole Scripture teacheth) but that he brought the same with him from Heauen. But Christ héere plainely, calleth himselfe the Sonne of man, not man onely. Marl. vpon Iohn. fol. 168.

But the Sonne of man hath not whereon to rest his head. *Mat. 8. 20*

¶ Christ calleth himselfe the Sonne of man, that is very natural man, shewing in that his humilitie & goodnesse, which humbled himselfe to the death of the Crosse, for our saluation. Tindale.

Whosoeuer speaketh a word against the Sonne of man, &c. *Luke. 12. 10*

¶ To speake a word against the Sonne of man, is to be offen- with the humanitie or manhode of Iesus Christ, for his humble and lowe degrée, as were manye of the Iewes. Tindale.

Behold one lyke the Sonne of man came in the cloudes. *Dan. 7. 13.*

¶ Which is ment of Christ, who had not yet taken vpon him mans nature, neither was the Sonne of Dauid according to the flesh as he was afterward: but appeared then in a figure, and that in the Cloudes: that is, being seperate from the common sort of men by manifest signes of his Diuinitie. Geneua.

How the sonne is punished for the fathers fault.

He shall dye the death, and his blood shall be vpon him. *Eze. 18. 13*

¶ He sheweth how the sonne is punished for his fathers fault, that is, if he be wicked as his Father was, & doeth not repent, he shall be punished as his father was, or els not. Geneua.

SONNE OF GOD.

How Christ is proued to be the Sonne of God.

Phi.2.7 THou art my sonne, this daye haue I begotten thée. ¶That is, this daye haue I declared that thou art my naturall son, meaning especially the time, in which he made him knowen in the world by his wonderfull workes, as S. Paule ment when he said: God was made manifest in the flesh, noting the working of the spirit, working in his birth, life, death, resurrection, & ascension: so this daye noteth no perticular time, but al times in generall, wherein God hath shewed his power in Christ, as especially in the time he liued among vs, &c. Deering.

Of the Sonne of Gods deliuering vp his kingdome vnto his father.

1.Co.15.24 Then commeth the ende, when he hath delivered vp the kingdome to God the father, when he hath put downe all rule authoritie and power: for he must raigne till he haue put all his enimies vnder his fæte: but where he saith all things are put vnder him, it is manifest, that he is excepted which did put all things vnder him: when all things are subdued vnto him, then shall the sonne also himselfe be subiect vnto him that put all things vnder him, that God may be all in all. ¶S. Paule in this place doth the Corinthians to wit, that then shall the ende come, that all things shall be subdued vnto Jesus Christ: and Christ his Sonne shall delyuer vnto his Father his kingdome, that is the Church, the whole number of ẏ elect, which he hath by his death redæmed. Then also Christ ẏ son himselfe shall be subiect vnto the father, touching the dispensation of his flesh, & in his members the Saints, by which it is meaned, that then the mysterie of Christ shall cease, the preaching of the Gospell shall be left, and no longer any such in the euerlasting kingdom of God & the saints, shalbe as was in ẏ militant Church, when the world was subiect vnto the preaching of the Gospell. For wher no sin nor disease is, ther nædeth no remission or medicine. And this subiection of ẏ Saints, shalbe ẏ most frę kingdom vnto them, for then Jesus Christ, very God & man, shalbe al in al: God in God, & raigning in all things: creature in creatures, & to God subiect as a creature, &c. Merely touching the dispensation of the flesh, and the misterie now in force and vse, Christ shalbe subiect

subiect to his father: but being true God, and consubstanciall sonne of God the Father, hath, and shal euerlastingly haue, one & indiuisible raigne & kingdome with the father. I. Proctor.

¶ Now Christ shall surrender the kingdome that was giuen vnto him, that we may cleaue perfectly vnto God, howbeit he shall not by that meanes vtterly giue vp his kingdom, whereof as the Scripture teacheth there is no ende, but he shall as it were conuay it from his manhod to his Godhead. For then we shall haue an open entrie, and frée accesse to the diuine maiestie, where now our weakneſſe will not suffer vs to approch. Christ then shall this waye bée subiect to his father, for then the vale shall be taken away, and the office of his mediation shall some way cease, and we shall sée God face to face raigning in his glory, without any countring or meane. And where S. Paul saith, that God may be all in all, some think he speaketh so, because we shall haue than without any meane, many commodities, which God now ministreth vnto vs by creatures. For maintenance of our lyfe, we shal then haue no néed of bread and drinke, &c. Neither for edifieng shall we haue any néede of the Sacraments of the Church, nor the outward word of the Scripture, nor Ecclesiasticall offices, for God by himself shall be all in all. Other teach the meaning of those wordes to be, that the flesh shall couet no more the spirit, but God shal possesse euery part of vs, and raigne in vs fully & perfectly, which thing in this life is only begun. B. Traher. ¶ Lorke. Subiection.

How the sonne of God is equall to his father.

Thought it no robbery to be equall with God. ¶ If the sonne be equall to the father, then is ther of necessitie an equalitie, which Arrius that Heretike denieth. And if the sonne bée compared with the father, then is there a distinction of persons, which Sebellius that heretike denieth. Beza. *Phil. 2. 6*

Who are the sonnes of God.

The sonnes of God are the sonnes of Seth, which hadde instructed and nourished them in the feare of God. The sonnes of men are the sonnes of Cain, instructed of him to all wickednesse. Tindale. *Gen. 6.*

The sonnes of God séeing the daughters of men that they were faire. ¶ S. Austen saith, that those which are ther called the sonnes of God, were in very déede men, namely, comming *Gen. 6. 2*

of the ſtocke of Seth. For when they worſhipped God truly & ſincerely, and called vpon him holily and purely being adorned with his fauour and grace, they are called by the Scriptures, the ſons of God. But when at the length they began to burne in filthie luſts, with thoſe women which came of the ſtocke of Cain, and by that meanes fell into fellowſhip with the vngodly, taking them to their wiues, and cleauing alſo to ſuperſtitious and wicked worſhippings, they were chaunged from the ſonnes of God, not onely into men, but alſo into fleſh. And this will I ſay by the waye, Aquila tranſlating theſe wordes out of Hebrue, They were not (ſaith he) the ſonnes of God, but the ſonnes of Gods: for the cauſe ſo called (as I ſuppoſe) becauſe their progenitours were holy men, but their Children miſerably fell from God and godlineſſe, by inordinate loue of women. And Simmachus tranſlateth it, the ſonnes of the naughtie, &c.

Pet. Mar. vpon Iudic. fol. 16.

¶ By the ſonnes of God are vnderſtood thoſe that deſcended from Seth, which wer inſtruct in the true knowledge and worſhip of God, as in manye places both in the olde Teſtament and in the new, the faithfull are called the ſonnes of God. And by the daughters of men are vnderſtoode the women that came of the generation of Cain, which were giuen to all vngodlyneſſe, and with them Seth commaunded his children by ẏ will of GOD, that they ſhould make no contract of marriage, as the Lord commaunded the Children of Iſrael, to make no marriage with the women of the Cananites. Lyra.

¶ The Sonnes of the godlye, ioyned themſelues with the Daughters of the wicked, without all feare of God.

Geneua.

How we are borne the ſonnes of God.

Iohn. 1. 13 Which are borne, not of bloud, &c. ¶ Theſe wordes pertaine to the deſcription of them which beleeue in the name of Chriſt, and doe receiue the right of the adoption of the ſonnes of God, they which are ſuch are not borne of fleſh & bloud, but of God: fleſh & bloud begetteth not the children of God. That which is of the fleſh is fleſh, & that which is of ẏ ſpirit is ſpirit. By theſe wordes the Euangeliſt meaneth nothing els, but the carnall birth. For he maketh a compariſon of the generation of the fleſh and the ſpirit, reiecting the one and allowing the other, &c.

They

They which beléeue in Christ, being before vncleane Gentiles, are not borne the sonnes of God out of the wombe, or by flesh and bloud, but are brought thereunto by the workmanship of the holy Ghost. And although properly he hath respect vnto the Iewes, which were proud in the flesh, yet notwithstanding of this place, a generall doctrine maye be gathered, namely, that whereas we are counted the sonnes of God, it commeth not by the propertie of our nature, neither of our selues, but because the Lord hath begotten vs of his owne frée will & singular loue. Marl. vpon Iohn. fol. 19.

That we should be called the sonnes of God. ¶ Being made the sons of God in Christ, he sheweth what qualities we must haue to be discerned from bastards. Geneua. 1. *Iohn.* 3. 1.

SOPHIST.

What a Sophist was at the beginning, and what it is now.

SOphists at the first beginning were men that professed to be teachers of wisdome and eloquence. And the name of Sophists was had in honour and price, and they were of the same estimation and of the verie same facultie & science that afterward wer called Rhetores, that is, Rethoritians, yea, & also Logitians. For when the Sophists fell to cauilling, brawling, and trifling, by little and little the estimation decayed. So that or the time that Socrates lined in, a Sophist was a name of contempt and hatred, and so it is yet still at this day. Vdal.

SORROVV.

Of godly sorrow, and worldly sorrow.

FOR godly sorrow causeth repentaunce vnto saluation. 2. *Cor.* 7. 10.
¶ Godly sorrow is, when we are not terrified with the feare of punishment, but because we féele we haue offended God our most mercifull Father: Contrarye to this, there is an other sorrow that onely feareth punishment, or when a men is vexed for the losse of some worldly goods: the fruite of the first is repentaunce, the fruite of the second is desperation, vnlesse the Lord helpe spædely. Beza.
¶ Ther be two manner of sorrowes. The one commeth of God and engendereth repentaunce vnto life. The other commeth of

the flesh, and bredeth desperation vnto death. We haue examples of both, in Cain and Dauid, in Iudas and Peter, for they all sorrowed, but the sorrow of Cain and Iudas was fleshly & carnall, and therfore being without godly comfort, it did driue them to desperation. Whereas Dauid and Peter in their godly sorrow, did flye vnto the father of mercie with a true repentaunt heart, and were receiued againe into the fauour of God.

Sir. I. Cheeke.

¶ Whose heart Gods spirit doth teach, he is sorrie for his sinnes, committed against so mercifull a God, & these are the fruites of his repentaunce, as witnesse Dauids and Peters teares. Other which are sorrie for their sinnes onely for feare of punishment and Gods vengeance, fall into desperation. As Cain, Saule, Iudas, Achitophel, &c.

Geneua.

How Christ ouercame the sorrowes of death.

And loosed the sorrowes of death. ¶ The death that was full of sorrowe both of body and minde. Therfore when death appeared conquerour and victour ouer those sorrows, Christ is rightly sayd to haue ouercome those sorrowes of death, when as being dead, he ouercame death to liue for euer with his father.

Apoc. 2. 24

Beza.

¶ Both as touching the paine and also the horrour of Gods wrath and curse.

Geneua.

SOVLDIER.

What the profession of a souldier is.

TO professe a souldier is of it selfe (saith Erasmus) to confesse the puddle and sinke of all mischiefe.

The meaning of this place following.

Thou therfore suffer affliction as a good soldier of Iesus Christ. No man that warreth entangleth himselfe with the affaires of this lyfe, because he woulde please him that hath chosen him to be a souldier. ¶ The latter sentence is generall and perteyneth to all men. The meaning is this: Whosoeuer would be a souldier vnto Christ, must leaue all worldly things and follow him. And what Saint Paule meaneth by the affaires of this lyfe: Heare Maister Caluines iudgement: by the affaires of this life, the Apostles vnderstandeth the care of gouer-

2. Tim. 2. 34.

ning

ning his family and other ordinary businesse. He also applieth the place on this wise: Now this comparison (saith he) is to be applied to the present purpose, that whosoeuer will playe the warrier vnder Christ, leauing all worldly matters and impediments, must giue himselfe wholy vnto him.

SOVLE.

The diuerse taking of this word Soule.

The soules of them that were put to death, &c. ¶ The worde soule is put somtime for the life, because the soule is ỳ cause of lyfe, and because the life consisteth in the soule, as in ỳ Psal. 119.109. and in Iob.16.4. Also it is taken for will, minde, or desire, because it is the seate of the will and desire. In which sense the soule of Ionathas is sayd to be linked to the soule of Dauid. 1.Re.18.1. And the soule of Sichem is saide to haue cleued to Dina the daughter of Iacob. Ge.24.8. And Luke saith, that the multitude that beléeued were of one heart and of one soule. Act.4.32. Many times it is taken for the whole liuing man: as when it is saide, that threescore & fiftéene soules went with Iacob into Aegypt. Ge.46.27. Also the soule that sinneth, the same shall dye. Eze.18.20. And the soule that steppeth aside to witches and southlayers, shall dye the death. &c. Leuit.20.6. And again, eight soules wer saued by water. 1.Pet.3.20. Somtime it is taken for the breath which men doe breath in & out, wherein consisteth ỳ liuely moning of the body, like as when it is said, perplexity hath caught hold of me, although my whole soule be still within me. 2.Reg.1.9. And his soule is in him. Act.20.10. Also let the soule of the child returne into his bowels. 3.Reg.17.21. And like as in the Latin phrase of speach, they be commonly wont to say, that the soule is puffed or breathed out, so also doth the scripture say, that the soule passeth or goeth out: as it is said in Rachel: And as her soule was passing or going out, (for she was then vieng) she called the child Benony. Gen.35.18. But most often the soule is taken for the immortall spirit of man, lyke as it is sayd: feare not them that kill the bodye, but cannot kill the soule. Math.10.28. In this sense doth Iohn say here, that he sawe the soules of them that were put to death, &c. Marl. vpon the Apoc. fol.96.

Apoc.6.9.
Life.
Will.
Minde.
Desire.
the whole man.
Breath.
Spirit immortall.

¶ The

¶The soules of the Saintes are vnder the Altar, which is Christ, meaning that they are in safe custodye in the heauens. Geneua.

How Christs soule was heauie.

Mat.26. 38. My soule is heauie euen vnto death. ¶Here we learne that Christ did not onely take an humane body vpon him, but also an humane soule. So that he was both a perfect man, and perfect God, else if the Godhead had ben vnto him in stéd of his soule, he could not haue bene heauy. Sir. I. Checke.

Of Christs soule descending into hell.

Act.2.31. That his soule should not be left in hell. ¶Saint Augustine writing of the presence of God vnto Dardanus. 2. chap. alleadgeth this saieng of the Apostle, and thereby goeth about to proue that the soule of Christ went downe in very déed to hell, but that he suffered nothing there. Other doe affirme that it is sayd by a figuratiue manner of speaking, that he went downe to hell because that the merit of his death and passion was profitable to them that after died in the faith of Abraham. Some againe by the word Inferi, doe vnderstand the graue. I would wish we should alwaies studie to vnitie and peace, and leaue these vnfruitfull questions. Sir. I. Checke.

¶Loke Christs descending into hell.

Psa.16.10 Thou shalt not leaue my soule in hell. ¶That is, thou shalt not forsake me, that my soule shall dye: and that followeth, neither shalt thou suffer thy Saint to see corruption: signifieth thou shalt not suffer my body to abide in the graue, and so to corrupt. So doth Peter expound this place of Christ. Act. 2.27 and Paule. Act. 13.37: T.M.

¶This is chiefly spoken of Christ, by whose resurrection all his members haue immortalitie. Geneua.

Wherein the soule of man and beast do differ.

Differéce of soules. In man, the soule by which he knoweth, iudgeth and hath discreation, is called liuing. The soule of beasts haue none other faculties, but to giue moning vnto their bodies. Caluine.

Of the apparition of soules.

Chri. vpō his. 29. Homi. vpon the 8. of Mathew. The soules that is departed from the body cannot wander in this countries or regiōs, for the soules of the righteous are in the handes of God, and also the soules of sinners are straight waies after their departure led away, it is made manifest by the

the rich man and Lazarus. Chriſoſtome in his.29.Homil. vpon the.8.of Mathew. I.M.

But the Lord doth ſay in an other place,this day will I fetch againe thy ſoule from thée. Therefore the ſoule after it is once gone from the body, cannot wander hære among vs, and not without a good cauſe. For if they that go in a iourney, if they chaunce to come into ſome vnknowne country, cannot tell whither to goe except they haue a guide, how much more ſhall the ſoule being departed from the bodie when ſhe entereth into life and way,that is altogether new vnto her,bæ vncerteine and ignorant whither ſhe may goe, except ſhæ gette a guide.

It may be proued by many places of Scripture,that ỳ ſoules of the righteous men,doe not wander hære after their death. For Stephen ſayth: Lord receiue my ſpirit: And Paule did deſire to be loſed, and to be with Chriſt. The Scripture alſo doth ſay of the Patriarke,and he was layd to his Fathers,being dead in a good age. And that the ſoules of ſinners cannot abide there, neither heare the rich what he ſayth, marke and weigh what he doth aſke and not obteine. If the ſoules of men might be conuerſant hære,he would haue come himſelfe,as his deſire was,and certified his bretheren of the torments of hell, By the which place of the ſcripture this is alſo moſt manifeſt and plaine,that the ſoules after they be gone out of their bodyes,are lead into a certein place,from whence they come not againe at their owne will and pleaſure,but doe tarry there for the dreadfull day of iudgement.

God forbid that we ſhould beléeue that the ſoule of any Saint, much leſſe of a Prophet haue ben fetched vp by the diuel,being taught that Satan himſelfe is tranſformed into an Angell of light,much more into a man of light, and that he ſhall alſo affirme himſelfe to be God,and worke wonderfull ſignes for to ſubuert euen the very elect if it were poſſible. Tertulian in his booke of the ſoule.

But although the vertue of God hath called againe certein ſoules into their bodyes,for to teach vs that he might doe it by his owne right:it ſhall not therefore be communicated or graunted vnto the confidence and boldneſſe of Magitians or Sorcerers,and vnto the deceitfulneſſe of dreames, and lyeng Poets:but when in the example of the reſurrection,the vertue

or

or power of God doth bring againe the very soules into the bodies, it is shewed with a whole & full truth, and which can be touched and handled, that is a shape and forme of veritie, or that is a true and vnfeined shape or forme: so that thou maist iudge that all fetching vp & appearing of the dead without bodies, are meere illusions and deceitfulnesse.

Theophi. There be such now a dayes which are wont to say: Who hath seene what is done in hell, who euer came to bring vs word? But let them heare what Abraham sayth: for if we doe not beleeue the Scriptures, we wold not beleeue them neither that should come from hell. The Iewes haue well declared the same, which because that they beleeued not the Scriptures, would in no wise beleeue them that were raised againe from the dead, but wold haue slaine Lazarus that was raised againe. And although many were raised againe from death, after that Christ was crucified, yet did they not let to persecute the Apostles most cruelly afterward. Theophilact. vpon the 16. of Luke. I.N.

Augustin. The spirit of Samuel which the woman Sorcerer rayled vp to Saule, was not the soule of Samuel, but the diuell which appeared in Samuels lykenesse, for to deceiue saule. Aug. to. simpl. 3. quest.

Of soules departed.

Augustin. S. Austen writeth that the soules of the Saints be in the secret receptacles, vntill they shall receiue the crowne of glorie in the day of iudgement. Againe, in an Epistle he wrote to Saint Hierome, A soule (saith he) after bodely death shall haue rest, and than after that shall take her body, that she may haue glory.

S. Barnard S. Barnard saith: the sweetnesse which the soules of the Saints haue at this present is great, but it is not yet perfect: for it shall be made perfect, when they shall sit on seates as Iudges: When they haue put of their bodies, they be forthwith brought into rest, but not into the glorie of the kingdome. He saith farther, that there be three estates of the soule: The first is in the body as in a tabernacle: the second after death as in a porch of the temple: the third in heauen with his glorified body.

3. estates of ỹ soule

The meaning of this place following.

And

And shall winne his soule for a prayе. ¶That is, shall escape daunger. It is all one with that which goeth before, he shall saue his lyfe, his soule, that is, his life shall be vnto him as a prayе, because he should vtterly haue lost it, if hee had biden in Hierusalem: and by flieng to the Chaldees he should winne it, euen as a man winneth a prayе in battell. T.M. *Iere. 21.9.*

How Satan hath no power of the soule of the godly.

God hath giuen Satan leaue to punish Iob, he sayth to him, beholde, thou maist worke thy spite vpon his substaunce, but touch not his person. And againe after he hath destroyed all his goods, he sayth: Thou maist toutch his person, but thou shalt not come neere his soule. Whereth againe we see how God reserueth alwayes the soule of Iob, so that Satan can no more but torment him in his goods, and in his mortall lyfe, and in his honour, for he had not the power to enter into his soule to seduce him, and to make him to burst out into impatience. Caluine. fol. 22. *Iob. 1.12.*

How the soules departed know not what is done in earth.

If the soules of the dead departed (sayth Saint Austen) were present at the affaires of the liuing, then would they speake vnto vs, when we see them in our sleepe, and to omit others, my tender mother would forsake me neuer a night, which followed by sea & by land, to the end she might liue together with me. God forbid she should become cruell in the happier life, so that (if ought at any time greiue my heart) she comfort not her sorrowfull sonne, whom she loued entirely, whome she would neuer see sadde. But in good sooth, that which the sacred Psalme soundeth out is true: My Father and my Mother hath forsaken me, but the Lord takes me vp: if our Fathers haue forsaken vs, how are they present at our cares & businesse? If our parents be not present, what other of the departed bee there which know what we doe, or what we suffer? The Prophet Esay sayth: Abraham hath bene ignorant of vs, and Israel hath not knowne vs. God of his great goodnesse promised Iosias that he should dye, & be gathered vnto his people least ỹ he should see the plagues which he threatned should happē to ỹ place & people.

Chrisostome

Chrisostome writeth that the diuels vseth to say to the liuing, Anima talis ego sum, I am such a mans soule, to the ende he may deceiue him. Chrisost. Mat. chap. 8.

Cipriane. Cipriane saith: The wicked spirits doe hide themselues in pictures and Images consecrated, they inspire the mindes of the Prophets: they holden the heart strings & intrailes: they gouerne the flieng of birds: they sort lots: they sift out Oracles: they mingle alwayes falsehood and truth togethers, they distemper the health, for they deceiue and are deceiued: They trouble the lyfe: they disquiet the slæpe: and cræping into the bodyes, they fray the secrets of the minde: they bring the limbs out of fashion: they distemper the health: they vexe with diseases, that they may compell the poore silly wretches to the worshipping of them, that being filled with the sauour from the altars and burnt bowels of beasts, losing the thing which they bound. They may sæme to cure, for this is their curing and healing, when they cease to hurt. Cipriane de Idol. vanitate.

SOVND.

Why Caluine doth vse this word Sound, and not perfect.

Iob. 1. 1. He was a sound man. ¶ This word sound in the Scripture is taken for a plainenesse, when there is no point of fayning, counterfeiting or hypocrisie in a man, but that he sheweth himselfe the same outwardly that he is inwardly, and specially when he hath no starting holes to shift himselfe from God, but taketh open his heart, and all his thoughts and affections, so that he desireth nothing but to consecrate and dedicate himself wholy vnto God. The same word also hath ben translated, perfect, as well by the Græcks as by the Latines. But forasmuch as the word perfect hath afterward bene misconstrued: it is better for vs to vse the word sound, for many ignoraunt persons not knowing how the sayd perfection is to be taken, haue thought thus: Behold here a man that is called perfect, and therefore it followeth that it is possible for vs to haue perfection in our selues, euen during the time we walke in this present lyfe, but they deface the grace of God, whereof we haue nede continually. For euen they that haue liued

liued moſt vprightly, muſt haue recourſe to Gods mercye, and except their ſinnes be forgiuen them, and that God vpholde them, they muſt nedes all periſh. So then, although that they which haue vſed this word perfect haue meant well, yet notwithſtanding forasmuch as there hath bene ſome that haue wraſt it to a contrarye ſenſe (as I haue ſayde) let vs kéepe ſtill this worde Sounde. Caluine vpon Iob, fol. 3.

SOVVE.

What it is to ſowe in the fleſh, and to ſowe in the ſpirit.

TO ſow in the fleſh is to prouide for the néedes of this preſent lyfe, without regard of the lyfe to come. It is to bée all for a mans owne ſelfe, to fede his owne paunch onely, and to beſtowe nothing to the maintenaunce of the ſpirituall functions. And to ſowe in the fleſh is to followe the fruites of the fleſh, and to pamper the fleſhly luſts. And to ſowe in the ſpirit is to looke more to heauen, then to the earth. And to frame a mans lyfe, as he may ſéeke alwayes, the kingdome of God. Wée ſowe in the ſpirit, when wée doe and ſuffer all thing in this lyfe, to the end we may be wel at eaſe in the lyfe to come. Marl. vpon the Apoc. fol. 307. *Apoc. 22. 2*

For he that ſoweth in the fleſh, &c. ¶ Yée proueth that the miniſters muſt be nouriſhed: for if men onelye prouide for worldly thinges, without reſpect of the lyfe euerlaſting, then they procure to themſelues death, and mocke God, who hath giuen them his miniſters to teach them heauenly thinges. Geneua. *Gal. 6. 7.*

SPETTLE.

Of the clay that Chriſt made with his Spettle.

HE ſpat on the ground and made clay of the ſpettle, & anointed the eyes of the blinde with the clay. ¶ This was not for any vertue that was in the earth, in the ſpettle, or in the clay to make one ſée, but it only pleaſed him to vſe theſe ſignes and meanes. Geneua. *Iohn. 9. 6.*

How Spettle was abuſed in Baptime.

Iohn.9.6. The spettle whereby they doe not lighten but defile and betraye the infant, they take out of the miraculous fact of Christ, where he did strike ouer the eies of him that was borne blind with the spettle and clay, and opened them. This miracle the Apostles did see, but for all that none of them stroke their spettle in the eies of them that should be baptised, Musculus. fol. 291.

SPIDERS WEB.

What it is to weave the Spiders web.

Esay.59.5 AND weaue the Spiders web. ¶ To weaue the Spiders web, is to goe about vaine and trifling thinges which are of no value, although they seeme neuer so excellent to the doers. T.M.

SPIRIT.

How this word spirit is vnderstood.

Iohn.4.24 GOD is a spirit. ¶ This word spirit is to be taken here, as it is set against that commaundement which is called carnall. Heb. 7.16. as the commaundement is considered in it selfe: And so he speaketh of (truth) not as we set it against a lye, but as we take it in respect of the outward ceremonies of the lawe, which did onely shadow that which Christ performed in deede. Beza.

¶ God being of a spirituall nature, requireth a spirituall seruice, and agreeable to the nature. Geneua.

How the spirit of God maketh intercession for vs.

Rom.8.26 But the spirit maketh great intercession for vs, &c. ¶ The right forme & affection of praier, commeth by the holy Ghost, who maketh intercession for vs, not that he prayeth & mourneth, but that he so stirreth our hearts, that we lift them vp to heauen earnestly and feruently which is the true praier. The Bible note.

Who is of the spirit of truth, and who is not.

Iohn.14.17 Euen the spirit of truth, &c. ¶ The spirit (which Christ did promise) shal teach onely theis things, which Christ had taught before: whosoeuer therfore doth teach any other doctrine besides Christs doctrine, he is not of the spirit of truth, but of the spirit of leasing. Sir I. Checke.

Of

Of the ſpirit that Chriſt promiſed to ſend.

The ſpirit, ſaith he, which I will ſend from my father, ſhall lead you into all truth, but how? Becauſe (ſaith he) he ſhall put you in minds of all thoſe things that I haue told you. Ther he giueth warning that there is nothing more to be looked for of his ſpirit, but that he ſhould enlighten our minds to perceiue the truth of his doctrine. Therfore Chriſoſtome (Sermo de ſanc. & adon ſpi. Iohn 12. lect. 10.) ſaith excellently well. Many (ſaith he) do boaſt of the holy ſpirit: but they which ſpeak their owne, do falſely pretend that they haue him. As Chriſt teſtified that he ſpake not of himſelfe: becauſe he ſpake out of ỹ lawe & the Prophets. So if any thing beſide the Goſpell, be thruſt in vnder the title of the ſpirit, let vs not beleeue it, becauſe as Chriſt is the fulfilling of the lawe and Prophets, ſo is ỹ ſpirit of the Goſpell. Calvin his Inſt. 4. b. cap. 8. Sect. 13. *Iohn. 16. 13.*

Why the holy Ghoſt is called the ſpirit of truth.

Why is the ſpirit of truth. He is called the ſpirit of truth not onely becauſe he is true, but becauſe he maketh the men in to whom he entereth true, whereas all that they doe without the ſpirit, is none other thing but lyes. Tindale. *Iohn. 14. 17.*

So called becauſe he worketh in vs the truth. Genua.

Of the ſpirit of ſouthſaieng.

A certeine damoſell poſſeſſed with the ſpirit of ſouthſaieng met vs. Which could tell things paſt, & geſſe at things to come, which knowledge in many things God permitteth to the diuell, to this end (as Auſten writeth) that he might the more mightely deceiue thoſe that woulde beleeue him. The Bible note. *Act. 16. 16.*

Of the ſpirit of the Prophets.

For the ſpirits of the Prophets are in the power of ỹ Prophets. Here he ſpeaketh not of the holy Ghoſt, in whoſe power all men ought to be, but of the ſeuerall gifts of the ſpirit, which are now in the power of them that haue them, that they may alwaies without contention vſe them to ỹ edifieng of the Church of Chriſt. ſir I. Cheke. *1. Cor. 14. 32.*

Spirits of the Prophets, ỹ is the doctrine that they doe bring, as being put in minde by the ſpirit of God. The Bible note.

Or learning which Gods ſpirit moueth them to vtter. Ge.

Of the ſpirits in priſon.

And preached vnto the spirits in prison. ¶ It is vnknowne to
1. Pe. 3. 19 vs where this prison was, for the holy Scripture speaketh nothing of it: In the Gospell it is called the bosome of Abraham. It is sufficient for vs to know and beleeue that all the soules of the Saintes or faythfull, which dyed since the beginning of
Spirits in prison. ỳ world, are saued by the bloud of Christ, howbeit the Gospell was sundrie wayes preached vnto the dead. For vnto the holy Patriarkes deliueraunce and saluation, vnto the vnfaythfull, deserued dampnation was preached. Sir. I. Cheeke.

¶ Christ being from the beginning head and gouernour of his Church, came in the dayes of Noe, not in the bodye which he then had not, but in the spirit: and preached by the mouth of Noe, for the space of an hundred and twentie yeares to the disobedient, which would not repent, and therfore are now in prison, reserued to the last iudgement. Geneua.

How to serue God in the spirit.

Spirit. To serue God in the spirit, is to honour God with a true affection, proceeding from a pure and cleane heart, and not by Images, or other visible and corruptible things, or else by shewes and outward ceremonies. Pet. Viret.

SPIRITVALL.

Who they be that be spirituall.

1. Cor. 2. 11 ALL. be spirituall men which are lead by Gods spirit, & hee who hath more abundaunce of Gods spirit, is more spirituall. Of a lyke manner S. Paule speaking to the married sorte in Rome, as wel as to ỳ rest, said: Vos non estis in carne, sed in
Rom. 8. 9. spiritu, You be not in the flesh but in the spirit: And Saint
John. 1. 12. Iohn in his first Chapter nameth all to be spirituall that beleeue in Christ, for flesh and bloud is not able to bring forth such a child. And if the outward admission were able to make a man spirituall, then should Iudas and such lyke, who had the outward election (yet inwardly folowed ỳ spirit of the flesh & of the Diuell) be worthely called spirituall. But our Sauiour Christ reasoning with Nichodemus maketh a plaine proofe by euident demonstration, that onely such as be endued with Gods spirit, be worthy of the name spirituall, and that such as bee not borne of Gods spirit, bee not spirituall but carnall.

And

And in the same place the Lord hath giuen a generall resolution, that no man can enter into the kingdome of heauen, vnles he become a spirituall man and be borne a newe, not onely of water, but also of the holy Ghost. Ponet.fol.34.

For the spirituall iudgeth all things. ¶Who is that spirituall? Not such as we now call men of holy Church, but all that haue the true interpretation of the law in their hearts: The right faith of Christ & the true intēt of workes, which God biddeth vs to worke. He is spirituall and iudgeth all things, & is iudged of no man. Tindale. 1.Cor.2.15

The naturall man perceiueth not the things of the spirit of God, &c. but he that is spirituall discusseth all things. ¶Paule doth call him spirituall which is renued by the spirit of God, and beeing gouerned by the same spirit, doth examine and trye all things with the true touchstone of Gods word, which is set forth vnto vs by the inspiration of the same spirit that hee is inclined withall, but he himself (that is to say the spirit) is iudged of no man. Heere also the naturall man is taken for him, which being without the spirit of God, is lead by his naturall affections. Sir.I.Checke. 1.Cor.2.14

Of the spirituall house. ¶Luke. Stone.

Of the spirituall eating of Christs body.

As the body of Christ is seene, so is it touched: and as it is touched, so is it eaten. But it is not seene with bodily eies, it is not touched with bodily fingers. Augustin.

S.Ambrose saith: Fide tangitur Christus, &c. By faith Christ is touched: By faith Christ is seene, therfore the body of Christ is not eaten with the bodily mouth, but only by faith, which is the spirituall mouth of the soule. Ambr.in Luke.li.6 cap.8.

SPITTING.

What is meant by spitting in her face.

IF her Father had spit in her face, should she not be ashamed 7. dayes. ¶To spit in her face, is to punish her, and to cause her to see her office. The Lord is a father & punisheth his chosen, not to dampne them, but to correct & feare them, and to driue them to earnest repentance. After 7. daies was she receiued againe into ỹ hoast. So after repentance had, must we be receiued into the congregation. T.M. Nu.12.14

SPRINKLING.

What is meant by the sprinkling of bloud.

1.Pe.1,2 AND sprinkling of the bloud of Jesus Christ. ¶Here S. Peter seemeth to haue had a respect vnto the olde ceremony of bloud sprinkling. For euen as it was not inough then, ỹ the sacrifice should be offered and the bloud therof, vnlesse the people had ben sprinkled with ỹ same: So now at this present it shall profit vs nothing that Christs bloud is shed, vnlesse our conscience be cleansed & purified therewith, which thing is done by the ministring of ỹ holy Ghost, who doth sprinkle our consciences with Christs bloud, to wash them with all. S.I.C.

STAFFE.

What it is to goe with a Staffe.

Gen.32,10 FOr with my staffe came I ouer this Iordane. ¶To go with a staffe is a manner of speaking of the Hebrewes, which signifieth nothing els but to go simply, barely, & without any riches or strength. As in Mar.6,8. T.M.

What the staffe of Gods mouth signifieth.

Esay.11.2 With the staffe of his mouth shall he slay the wicked. ¶With the staffe of his mouth, &c. That is, with the word of preaching, not with barnesse will I destroye Antichrist, 2. Thessa.2.8.

¶All these properties can agrée to none but onely vnto Christ: for it is he that onely toucheth the hearts of the faithfull, and mortifieth their concupiscences. And to the wicked he is the sauour of death, and to them that shall perish: So that all the world shall be smitten with this rod, which is his word. Geneua.

What the staffe of bread signifieth.

Leu.26.26 When I shall breake the staffe of your bread. ¶That is, the strength whereby the lyfe is sustained: or the force and strength wherewith it should nourish. As Eze.4.16, and.5.16,

STAINED CLOTHES. ¶Looke Edom.

STARRE.

What the starre was that appeared to the Mages.

The

THe Starre that appeared to ỹ Mages, differed from other common starrs, three manner of waies: first in place, for ỹ it was set in the lowest part of the aire to guid the trauailers the better and surer on the way. Second in mouing, for ỹ it is moued not circle wise, but went right forward as a guid to them, as the cloud and piller of fire was a guid vnto the children of Israel at their going out of Aegypt. Thirdly in brightnesse, for that it shined not onely in the night as other Starres did, but gaue light also euen in ỹ broad daie. Wherefore it was no naturall starre, but out of all doubt (as Epiphanius saith) it was an Angell of God, in the shape of a starre. Hemmyng. *Matth. 2. 2.*

How the Moone and Starres are vncleane in Gods sight.

And the starres are vncleane in his sight. ¶ If God shew his power, the Moone and starrs cannot haue their light, which is giuen them, much lesse can man haue any excellencie but of God. Geneua. *Iob. 25. 5.*

The seauen starres called Pleiades.

Wilt thou binder the swéet influence of the seauen Starrs. ¶ Which starrs arise when the Sun is in Taurus, which is the spring time, and bring floures. Geneua. *Iob. 38. 31*

How the instructers of the people shall shine as Starrs.

And they that turne many to righteousnesse shall shine as the starres for euer & euer. ¶ He chiefly meaneth the ministers of Gods word, & next all the faithfull which instruct ỹ ignorant and bring them to the true knowledge of God. Geneua. *Dan. 12. 3*

How Starres presage nothing.

Starres presage nothing, for if we should say, they presage good vnto vs, then would we thinke that good commeth naturally vnto vs, and not through the benefit of God. If they should presage euill, then might it be said that it commeth vnto vs by the naturall influence, and not by the secrets of God.

STEWARD.

Of the vniust Steward.

And the Lord commended ỹ vniust steward. ¶ This parable doth not approue the stewards naughtie dealing, for it was very theft: but Parables are set forth to shew a thing couertly, and as it were vnder a figure to represent the truth, though *Luk. 16. 8.*

it appeare not throughly with the matter it selfe: So that Christ meaneth by this parable to teach vs, ỹ worldly men are more hædy in their affaires of this world, then the children of God are carefull for euerlasting lyfe. Beza.

God, who doth here represent the maister of the house, doth rather commend the prouigall wast of his goods, & the liberall giuing of the same to the poore, then the straite kæping and hoording of them. Geneua.

¶ He speaketh after the common sort, not that such vntruth is praise worthy, but because it is thought wisdome in the eies of the world. The Bible note.

STOIKES. What they were.

Act.17.18 The Stoikes were a kinde of learned men, which (wanting the knowledge of God) affirmed that mans whole felicitie and happinesse did consist in the qualities and vertues of the minde. The Bible note.

What certeine of their opinions were.

Among other dampnable and false opinions the Stoiks had, this was one: They did place such power in the Starres, and in their oppositions, that impossible (they affirmed) it was to chaunge or auoid that which by their constellation & influence was appointed to come. Insomuch that they held that Iupiter himself (whom they called the great and supreame God) could neither alter nor stop the operation of the starres, and the effects that should follow therevpon. And so they affirmed that the mutation of kingdomes, the honours of some, the deiection of others, and finally that both vice and vertue wer altogether in the power of the starres. Against this pestilent opinion straightly and learnedly disputeth S. Austen in diuerse places, but chiefly in his first booke of that work, intituled, Of the Citie of God, affirming that onely by the prouidence of God are kingdomes erected, mainteined and chaunged, that starres haue no power neither to encline man to vertue nor to vice: That such blasphemies ought to bee expelled from the eares of all men. Knox in his booke of Predest, fol. 19.

STONE.

Of

Of the stone that Iosua pitched vp.

IT hath heard all the words of ỹ Lord. ¶ It hath heard, &c. *Ios.24.27.*
That is, it signifieth that ye haue heard. It left not to bee a stone, nor was so transformed that it had eares, or the sense of hearing, but should put them in remembraunce, what couenant they had made there, and stirre them to the performance thereof, such phrases are familiar to the Hebrues. T.M.

Of the stumbling stone, and who shall stumble thereat.

And stone to stumble at. ¶ Some read, and as the Rocke to *Esa.8.14.*
fall vpon, to the two houses of Israel: a snare and net to the inhabitaunts of Hierusalem. And they expound ỹ sentence thus: The Lord will be vnto the houses of Israel, that is, to the house of Iuda and to the house of the ten Tribes, partly a sanctificng, (by which vnderstand health and felicitie) and partly a stone to stumble at. So that some of both the houses shall be sanctified, & some shall stumble, but ỹ chiefely they of Hierusalem shal be snared. Who shalbe sanctified, and who shal stumble & fall, both S. Peter cléerly expound. 1. Pet. 2. 6. saieng, Vnto you therefore which beléeue, he is precious, but vnto them which beléeue not, the stone which the builders refused, the same is made ỹ head stone in the corner, and a stone to stumble at. T.M.

What stones in this place signifieth.

Thy seruaunt hath a loue to hir stones. ¶ Stones héere sig- *Psa.102.14.*
nifie the men vpon whom the Church is edified as. 1. Pet. 2. 5. And ye as liuing Stones are made a spirituall house, &c. T.M.

¶ The more that the Church is in misery, the more ought the faithfull to loue and pittie it. Geneua.

Of the stone cut out of the mountaine.

Whereas thou sawest that the stone that was cut out of the *Dan.2.45.*
mountaine, &c. ¶ Meaning Christ, who was sent of God, and not set vp by man, whose kingdom at ỹ beginning should be smal, and without beautie to mans iudgement, but should at length grow and fill the whole earth, which he calleth a great Mountaine. As ver. 35. And this kingdom which is not only referred to the person of Christ, but also to ỹ whole body of his Church, and to euery member thereof, shall be eternall: for the spirite that is in them is lyfe eternall. Rom. 8. 10.

Who is the corner stone.

Mat. 21. 42 The stone which the builders refused, &c. ¶ Christ is called the head stone in the corner, not only because that he beareth vp the whole building (that is to say, the Congregation) but because that he doth ioyne two wals together in one, that is to say the Iewes and the Gentiles. Sir. I. Cheeke.

Corner stone

Psa. 118 22. The same stone which the builders refused, &c. ¶ The stone is Christ, and the builders such teachers, as taught that he was vnprofitable. Mat. 22. such builders remaine yet, and shall do to the worlds ende. T. M.

Who is the stone full of eyes.

Zac. 3. 9 For the stone that I haue laide before Iosua, vppon one stone shall be 7. eyes. ¶ He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him. Cha. 4. 10.

Stone full of eyes

STRAIGHT GATE.

What the straight gate doth signifie.

Mat. 7. 13 Enter in at the straight gate. ¶ The straight gate is the true knowledge and vnderstanding of the law, and of the true intent of workes, which whosoeuer vnderstandeth, the same shal be driuen to Christ to fetch of his fulnesse, and to take him for his righteousnesse, and fulfilling of the lawe altogether at the beginning, and as oft as we fall afterward, and for more then the thousand part of our fulfilling of the law, and righteousnes of our best workes all our life long, for except the righteousnes of Christ be knit to the best dædes we doe, it will be too short to reach to heauen. Tindale.

¶ We must ouercome and mortifie our affections, if we wil be true disciples of Christ. Geneua.

Striue to enter in at the straight gate. ¶ We must indeuour and cut of all impediments which may let vs. Geneua.

Luk. 13. 24

¶ Luke. Narrow way.

SVBIECTION.

Of Christs subiection to his father.

Then shall the Sonne also himselfe be subiect. ¶ Not because the Sonne was not subiect to his Father before, but because his

his body, that is to say the Church, which is heere in distresse, and not yet wholly partakers of his glory, is not yet fully perfect and also because the bodies of the Saints, which bee in the graues shall not be glorified vnto the resurrection: but Christ, as he is God, hath vs subiect to him as his father hath: but as he is Priest, he is subiect to his father with vs. August. b. 1, chap. 2, of the Trinitie. Beza. ¶ Loke Sonne.

SVCOTH. ¶ *Looke* Sichem.

SVPERSTITION.

What superstition is, and how it is defined.

Superstition is a superfluous religiõ, what waies soeuer it be superfluous: whether it be of the superfluitie of ẏ things honoured, or of the things vsed for Religion, or for the manner in Religion. This doubtlesse is vnderstood by the name of superstition, from whence soeuer the name hath his beginning. Augu. de ciuitat. dei Cap. 30

Whatsoeuer thou do to please the Almightie, if it be not commaunded in his word, it is superfluous superstition.

Superstition of Angells. ¶ Loke. Angell.

SVNNE.

The meaning of this place of Mathew.

The Sunne shall be darkned, &c. ¶ By the Sunne, Christ (which is the sonne of righteousnes) is to be vnderstood. This Sunne hath bene darkned with the cloudes of mens traditions. Therefore the Moone which is the Church, and hath hir light of the Sunne, must nædes begin to lose hir light, yea, and also the starres, that is to say, the Teachers and Ministers, shal fall from heauen, that is to say, from the heauenly doctrine and word of God. Sir. I. Cheeke. *Ma.* 24, 29.

What it is to regard the rising of the Sunne.

Did I euer greatly regard the rising of the Sunne, &c. ¶ To regard the rising of the Sunne, & the going downe of ẏ Moone, is to be glorious in prosperitie, & to vse ẏ things of this world to pleasure. Ie. 25. 10. For on them that be in prosperitie, is the sun counted to shine, & the Moone to go down pretiously and pleasantly: and on the contrary part, to them that be in tribulation, are both the Sunne & the Moone, counted cloudie and darke. T. M. *Iob.* 31. 6

¶ If

¶ If I was proud of my worldly prosperitie & felicitie, which is meant by the shining of the Sunne, and brightnesse of the Mone. Geneua.

SVPPER OF THE LORD.

Wherefore the Supper was ordeined.

The Supper of the Lord is ordeined, first to confirme vs, and as it were to seale vs in the same remission of sinnes, the which we obtaine by faith in the death and passion of Jesus Christ, and the true and spirituall Communion that we haue by the same, with all giftes and graces of the same. The second is, to yelde thankes vnto him, & to giue testimonie of our faith towards him, and of our charitie which we haue towards our brethren, and of the vnion with the Church. The third, to represent to vs by the bread and wine, which are ther distributed, the whole and perfect spiritual nouritour, which we haue by the meanes of the body, flesh and bloud of Jesus Christ, to the end, we may be spiritually nourished into eternall life, according to our benefit which we haue already receiued by our regeneration, whereof the Baptime is to vs as a Sacrament, in ỹ which we haue in the Supper, as it were a gage of our resurrection, the which we doe beleeue and waite for. There euen as ỹ bread and wine be giuen vnto vs visibly and bodely, euen so are ỹ body and bloud of Jesus, giuen vnto vs indeede, but inuisible and spiritually, by the meanes of faith, and by the vertue of the holy ghost, for he is the meane by which we haue true communion and true vnion with Jesus Christ, and all his Church, the which is his body, whereof all true Christians be members. Pet. Viret.

Why the Supper of the Lord was called a Sacrifice.

The Supper of the Lord was not called a sacrifice because Christ shuld be offered in it, but because he offereth & presenteth himselfe vnto vs, and that we doe through faith receiue him, and giue him thankes for the great benefite that we haue receiued, by the merites of his death and passion & bloud shedding, confessing and professing, that we holde none other for our Sauiour but him, and that we doe accept & knowledge none other sacrifice but his onely, for this cause was the Lordes Supper

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called Eucharistia, which word doth signifie thankes giuing. Thus doth S. Austen and all other Doctors of the Church expound it. Veron. in his b. of Purg.

The Doctors mindes vpon the Supper of the Lord.

If ye should see the Sonne of man ascend vp where he was before. ¶ What is this? By that he resolueth those whom hee hath knowen: of that he manifested the thing, whereby they haue offended, for they did thinke that he would giue vnto them his body: but he saith that he will ascende vp into Heauen all whole, saieng: When ye shall see the Sonne of man ascende where he was before, at ẏ least you shall see then that hee doth not giue his body in the same manner, as ye thinke & iudge: at the least you shall then vnderstand, that his grace is not consumed by morsells, &c. Aug. vpon S. Iohn, in the 27. treatise vpon the 6. Chapter. Ioh. 6. 62

If faith be in vs, Christ is in vs. For what other thing saith the Apostle: Christ dwelling in your hearts by faith, but that through the faith which thou hast of Christ, Christ is in thy heart. August. in his 49. treatise vppon Saint Iohn, 14. Chapter. Augustin.

After he had ended the solemnitie of the auncient Passeouer, the which he made in remembrance of the auncient deliuerance out of Aegypt: he passeth forth to the new solemnitie, ẏ which the church desireth to celebrate in remembrance of hir redemption, to the end that putting the Sacrament of his flesh and of his bloud vnder the lykenesse of bread and wine, in stede of flesh and of the bloud, he sheweth himself to be him, vnto whom the Lord hath sworne and will not repent, Thou art a Priest for euer, &c. It followeth after, because the bread doeth fortifie the flesh, and that the wine causeth the bloud in the flesh, the bread is referred mystically to the body of Christ, and the wine to his bloud. Bede vpon the 22. Chapter of Saint Luke. Bede. Note.

Let vs not staye heere belowe on the bread and wine which are set on the Lords Table, but let vs lift vp our spirits on high through faith. Let vs consider that the Lambe of God which taketh away the sinnes of the world, is in that holy Table, which is not offered in sacrifice by the Priestes, after the manner of beasts, The coun cel of Nice Col. 3. 1. Cor. 6.

¶ If I was proud of my worldly prosperitie & felicitie, which is meant by the shining of the Sunne, and brightnesse of the Mone. Geneua.

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beasts. And in taking his precious body and his bloud, let vs beleeue that they are, the signes and tokens of our resurrection. And for the same cause, we eate not much but a lyttle, to ỹ end we may know ỹ the same is not ordeined for to fill our bellyes withall, but for to serue to sanctitie and holinesse, &c.

¶ Loke. Bread. Body. Bloud. Figure. Signe. Sacrament. Sacrifice.

How the Lords death is Shewed in the supper.

Latimer in conferring with Ridley.

As often as ye shall eate this bread, and drinke of this Cup, ye shall shew the Lords death, &c. ¶ The Lords death is not shewed, except both parts of the Sacrament be ministred, and because in his death the bloud was diuided from the body, it is necessary, that the same diuision be represented in the Supper, otherwise the Supper is not a shewing of the Lords death.

Latimer.

The meaning of this place of Iohn.

Iohn. 13. 2 And when the Supper was done. There be some which thinke that it ought to be thus reade. And Supper beeing prepared, for it may be doubted whether these things were done after the supper or in supper time. It is very likely, that supper was not fully ended, that is to say, that the Table was not yet taken away, seeing it followeth by and by, that the Lord toke a morsell of bread and offered the same to Iudas. Marl. vppon Iohn. fol. 456.

SVPREMACIE.

Proues against the supremacie.

Councel. In the Councel of Carthage, it is said thus: The Bishop of Rome himselfe may not be called vniuersall Bishop. Dist. 99. Prima sedes.

Gregory. S. Gregory saith thus: Nullus decessorum meorum, &c. None of my predecessors Bishops of Rome, euer consented to vse this vngodly name, no Bishop of Rome euer toke vpon him this name of singularitie, we the Bishops of Rome will not receiue this honor being offered vnto vs. Greg. li. 4. Epist. 32. and. 36.

Hesychius Where pride and hypocrisie beareth sway, there humilitie can haue no place. Hesychius sen. li. 4. dist. 7.

Chrisostomo Chrisostome saith: Quicunq; desiderauerit, &c. Whosoeuer desireth Primatum in earth, in heauen he shall finde confusion. Neither shall he be counted among the seruants of Christ, that will once intreate of Primacie. Iewel. fol. 118. & 119.

SVRE.

SVRE.

How we are ſure of our ſaluation.

¶ Luke. Saluation.

SVRPLESSE.

From whence the wearing of Surpleſſes came.

NIcholaus Leonicenus ſaith: Iſidis Sacerdotes in Aegypto, &c. The Prieſts of the Goodeſſe Iſis in Aegypt, vſed to weare linnen Surpleſſes, and euermore had their heads ſhauen: which thing ſæmeth to haue bene deriued from them vnto our time, from hand to hand. For they that among vs miniſter Gods ſeruice, and ſerue the holy Altars, are forbidden to ſuffer the haire of their heads or their beards to grow, and in their diuine ſeruice vſe lynnen garments. Nicholaus Leonicenus in varia hiſtoria, li. 2. ca. 21.

SVSPENTION.

What Suſpention is.

SVſpention is the cenſure of the Elderſhippe, whereby one is for a time depriued of the Communion of the Sacraments. Often this ſorte are forbidden, which as yet make profeſſion of religion. And in olde time among the Iewes the vncircumciſed whether they were ſtraungers or Iewes. Exo. 12. 48, 49. Thus with vs they were by the ſame reaſon to bée debarred for a time, which haue not embraced true religion, or embracing make no profeſſion thereof. They alſo are put backe, which profeſſing religion commit any haynous crime: for thus in times paſt the vncleane, although not with greateſt pollution, were put of for a time, as namelye thoſe that were vncleane by touching of a dead bodye. Num. 8. which after the ſame manner ought to bée obſerued with vs. Neither it is doubtfull, but when as Chriſt hath warned, that he againſt whome a brother is offended ſhoulde not offer his gifte vntill hée were reconciled, if hée doe it not of his owne frée will, if the offence be knowne, ought to be by the authoritie of the Senate, compelled therevnto.

SVVEA-

SWEARING.

Why the Iewes were suffered to sweare by the name of God.

IN the olde lawe, the Iewes (in an earnest, iust & weighty cause) were permitted to sweare in the name of God, but not by all manner of creatures, least they dwelling among the Heathen, and accustoming their othes, should by continuance of time, fall into the filthy worshipping of their Idolls, forgetting God. Sweare by his name (saith Moses Deut. 6.13.) and sæ that ye walke not after strange Gods of the Nations ỹ you remaine among. So that ye neither make mention (saith Iosua 23.7.) nor yet sweare by the names of their Gods.

Who sweareth aright.

They sweare iustly (being required of the Magistrates) which minding fraud nor deceit, witnesseth onely the truth. Which sæketh no partialitie, but the right, not themselues, but ỹ glory of God, the profit of their neighbour, and the Common-wealth of Gods people.

What swearing is lawfull.

Deut. 10 20. And sweare by his name, &c. ¶ To sweare that which is true in a cause of faith, either to the honour of God or profit of thy neighbour is lawfull, and then will Moses that the oth bæ made in ỹ name of God. By which he meaneth, that if we must nædes sweare, we referre the oth to God onely, although thou sweare by a booke, or other thing, as Paul did by his conscience. Rom. 9.1. T.M.

Deut. 6.13 And shall sweare by his name. ¶ We must feare God, serue him, and confesse his name, which is done by swearing lawfully. Geneua.

To sweare by the Lord, and to the Lord, are two things.

2. Par. 15 14. And they sweare to the Lord, &c. ¶ To sweare vnto the Lord, is to giue thy selfe wholly to him with a pure hart, which thing true worshippers do, as is said of Dauid. Psal. 132.2. But to sweare by the Lord, is to call on the name of the Lord as a witnesse and Iudge, as it is said. Iosua. 2.12. T.M.

Mat. 5.33 Thou shalt not forsweare thy selfe. ¶ As we are forbidden to take the name of God in vaine, or to sweare by any manner thing,

thing, giuing the honour and glory vnto creatures, that ought to be ascribed onely to God the Creator, so when we are called before Magistrates, we may lawfully take an Oth, and sweare the Lord liueth. Exo. 32. 8. 9. 10. 11. Deut. 6. 13. Heb. 4. 3. Rut. 1. 17 1. Reg. 20. 3. Sir. I. Cheeke.

All priuate swearing is forbidden.

Sweare not at all (saith Christ) but let your communication be yea, yea, nay, nay. ¶ He saith twice yea, and twice nay, that is yea in heart, and yea in mouth, nay in heart and nay in mouth. And if men when you meane truly, will not beleeue you by your yea and nay, let them take heede (saith S. Basil) for they shall tast the paine that belongeth to the vnbeleeuers, therfore it is both foolish and damnable, when a man cannot be beleeued by yea and nay without an oth, because he wold be beleeued to sweare. The Gospell (saith S. Hierom) permitteth no manner of priuate swearing, because the whole language of a Christian, should be so faithfull, true and perfect, that euery sentence thereof shall be able to stand for an oth. *Mat. 5. 34* Priuate swearing. Basill. Hierom.

How customable swearing is daungerous.

Of customable swearing commeth the damnable vice of periurie. If a man shall vse commonly to sweare, he cannot chuse but many times damnably to forsweare himselfe. That a man hath in custome, he shall doe at all times, but he shall not at all times refraine it. Customable swear.

The Lord (saith Moses) will not hold him guiltlesse, that taketh his name in vaine. Deut. 5. 11. Exo. 20. 7.

A man that vseth much swearing, saith Iesus Sirach, shall bee full of iniquitie, and neuer shall the plague depart from his house. *Eccl. 23. 11*

All theeues and swearers are vnder one curse of God, saith Zachary. *Zach. 5. 3.*

Stoned was he by the law, that blasphemed the name of the Lord in Israel. *Leu. 24. 11*

The Doctors against swearing.

Tell vnto me my friend (saith Iohn Chrisostom) what doest thou profite by thy swearing? If thine aduersary shuld thinke thee to sweare aright, he would neuer compell thee to it, but because he thinketh thee thereby to become a periurer, therefore enforceth he thee to an oth. Seldome hath the priuate oth a good Chrisost. ho 44. in Ma

conclusion. But happely thou wilt say, I cannot sell my wares vnlesse I doe sweare, or my debter beleeueth me not, vnlesse I make him an oth. Whereunto I answere, rather be content to haue thy wares vnsolde, and to lose thy money, then thy saluation in Christ. Reason faithfully with conscience, and let thy soule be more deare vnto thee, then thy corruptible substaunce. For though thou lose part of thy substance, yet maist thou liue, but if thou lose God, thou canst not liue. A greater reward shalt thou haue, for losing of it in the feare of God, then if thou hadst giuen it in almes, for that is done in paine for the loue of the Lord, requireth a more worthy crowne, then that is done without paine. Moreouer I counsell thee as my friend (saith Chrisostome) if thou be a true Christian, that thou neuer compell any other man to sweare. For whether he sweareth right or wrong, thou art not without daunger afore God, considering that Christ (whose seruaunt thou oughtest to be) hath giuen thee a sore commaundement to the contrary. Beside that, though his oth were true, yet is not thy conscience cleere from periury, for so much as the matter being doubtfull vnto thee, thou puttest him to the daunger thereof. And if it were false, then hast thou enforced him to periury, and so for lacke of Christen charitie, lost both his soule and thine owne, for whom Christ suffered his death.

Augustin. Worse is he (saith S. Austen) then an homicide, that compelleth a man to sweare, whome he knoweth to forsweare himselfe. For the homicide slayeth but the body, whereas he slayeth the soule, yea, two soules rather. That is to say, his soule whom he compelleth to sweare, & his own soule for so compelling him.

S. Greg. in ho. quadā. Christ hath forbidden swearing (saith S. Gregory) that we should the more easely auoide all manner of occasion to periury, he that feareth God without an oth confesseth the veritie, he that feareth him not, will not with an oth confesse him.

Chrisostō. Take heed (saith Chrisostome) you that be reckened for spirituall men, very swift are ye to offer the sacred Gospell vnto him that sweare, whereas ye ought to teach the contrary.

Origen. If a man may not (saith Origen) in euery light matter sweare, no more may they that haue authoritie for euery light matter compell a man to sweare. How can you be cleane from periurie that ministreth the occasion? May he that beareth fire to the

burning

burning of an house, be free from the burning of it? Or he from the slaughter of a man, that bringeth the weapon wherewith he is slaine? Nay surely. But he that giueth occasion to periury, must needes be a partner of the same. Withdraw the fire & ther shalbe no burning, conueigh away the sword, & there shalbe no murther committed: sequester swering, & ther shalbe no periury.

Oft swearing (saith Isidore) bringeth man to an vse, & that vse leadeth to a custome, which bringeth in periurie. No neede hath ỳ veritie of an oth, where the promise is faithful and sure. Isidorus, li. 2. sob loquorum. Isidore

Lawes made against swearing.

King Henry the 5. made an Acte within his own Pallaice, that if he were a Duke ỳ did sweare, he shuld forfet for euery time xl.s. If he wer a Lord or Baron xx.s. A Knight or Esquire x.s. A Yeoman iii.s. iiii.d. And if he were a Page, Lackey or Slaue, to be scourged naked with a rod or els a whip. Henry the. 5.

K. Edmund made this law, ỳ they which wer proued once falsly forsworne shuld for euer be seperated from Gods congregation. King Edmund

Donald a king of Scots made this Act within his land, that all periurers & cõmon swearers shuld haue their lips seared wt a burning hot yron. Which law S. Lodowike king of Fraunce put once in execution at Paris vpon a Citizen there, for blaspheming the name of Christ, to ỳ example of other, & so caused it to be proclaimed throughout his realme for a general punishmẽt.

Philip Earle of Flaunders made this Constitution within his Earledome. An. Dom. 1178. that he that did forsweare himselfe, should lose his lyfe and goods.

How the Pharisies had corrupted swearing.

As to hate in thine hart, or to couet another mans wife was no sin with ỳ pharisies, no more was it to hide one thing in his hart, & to speak another wt his mouth, to deceiue a mans neighbor, if it wer not bond by an oth. And though Moses say. Le. 19. lye not, nor deceiue any man his neighbor, yet they interpreted it but good coũsell, if a man desired to be perfect, but no precept to bind vnder pain of sin. And so by ỳ meanes not only they that spake true, but also they ỳ lied to deceiue, wer cõpelled to swere & to cõfirm their words wt oths, if they wold be belæued. Tinda. Swearing corrupted

Of the concealing of swearing.

If a soule sinne, & heare the voice of swearing, & is a witnes *Leui. 5. i.*

whether he hath ſeene or knowen it, if he doe not vtter it, he ſhall beare his ſinne. ¶ This is diuerſly expounded, becauſe the Hebrue word hath a double ſignificatiõ, this is ẏ ſenſe as ſome thinketh: If a Iudge do miniſter an oth to any priuate man to declare ẏ truth of any thing ẏ he hath ſeene & do it not, he ſinneth Other this. If any man ſee his neighbour commit any ſin which is by the law of God execrable or deteſtable, and did conceale it, and not open it as much as in him did lye, he did ſinne. Some other take it thus: All ſuch as did heare any man curſe, banne and abuſe the name of God, and did not open it vnto the Magiſtrate, did ſinne: the firſt ſenſe is beſt lyked. The Bi. note.

SWEATING.

The cauſe of ſweating.

WE will perchance ſay, that the Sunne is hot: yea, but how is the ſweate ingendered? It is becauſe the body is then looſened, & the ſame looſening doe ſo open the body, that ẏ moyſture cannot tarry within. Againe, when it is cold weather, the pores are ſhut vp, & the moiſture ſhrinketh inward, to nouriſh a mans lyfe, whereas ẏ contrary is done by heate. Again ẏ heat ingendereth feeblenes, and that feeblenes maketh humeurs to melt. And ſo ye ſee the cauſe of ſweating. Ca. vp. Iob. fol. 686.

SWEETE.

What is meant by ſweete odours.

Leui. 1. 9 AN offering of ſweete odours vnto the Lord. ¶ This ſweete odour is the Sacrifice of faith and of pure affection, in which God is delighted, as a man is delighted in the good ſauour of meates, as it is ſaide of Noe. Gen. 8. 21. T. M.

How all vice at the firſt is ſweete.

Iob. 20. 12 When wickednes was ſweete in his mouth. ¶ As poyſon that is ſweete in the mouth, bringeth deſtruction when it commeth into the bodye: ſo all vices at the firſt is pleaſaunt, but afterward, God turneth it to deſtruction. Geneua.

SWINE.

What manner of people is heere meant by Swine.

NEither caſt ye pearles before ſwine, &c. The ſwine are they, which for all they haue receiued the pure goſpell of Chriſt, will

will yet continue ſtill in ſinne, and roll themſelues in the puddle & mire of their olde filthie conuerſation, and both before the ignorant and alſo the weake, vſe the vttermoſt of their libertie, interpreting it after the largeſt faſhion, and moſt fauour of the fleſh, as it were the Popes pardon, and therewith make the truth euill ſpoken off, that thouſands which els might haue ben eaſely won, will now not once heare thereof, and ſtirre vp cruell perſecution, which els would be much eaſier, yea, and ſometime none at all. And yet will thoſe Swine, when it commeth to the point, abide no perſecution at all, but offer themſelues willingly euen at the firſt chop to deme, or they be ſcarcely apposed of their doctrine. Therefore lay forth the law of God before them, & cal them to repentance, & if thou ſee no hope of mending in them, ceaſe there, & go no farther, for they be ſwine. Tin.

The meaning of theſe places following.

Which eate ſwines fleſh. ¶ Which was contrary to Gods commaundement. Leuit. 11. 7. Deut. 14. 8. Geneua. *Eſa. 65. 4*

Eating ſwines fleſh and ſuch abhommination, &c. ¶ Whereby are ment them that did malitiouſly tranſgreſſe the law by eating beaſtes forbidden, euen to the Mouſe, which abhorreth Nature. Geneua. *Eſa. 66. 17*

SWORD.

To whom the ſword belongeth to puniſh.

All they that take the ſword, ſhall periſh with the ſword. ¶ This ought not to be vnderſtood of Magiſtrates, which haue receiued of God authoritie to ſtrike with the ſword ſuch as be euill doers, but of priuate perſons, ỳ goe about to reuenge themſelues. Sir. I. Cheeke. *Ma. 26. 52*

¶ The exerciſing of the ſword, is forbidden to priuate perſons. He (meaning Peter) would haue hindered by his vndiſcreet zeale the workes of God. Geneua.

Who ſo ſheddeth mans bloud, by man ſhal his bloud be ſhed. ¶ Not onely by the Magiſtrate, but oftentimes God raiſeth vp one murtherer to kill another. Iohn. 18. 10. Apo. 13. 10. *Gen. 9. 6*

What is meant by the two ſwords.

Behold, heere are two ſwords. ¶ They were yet ſo rude, that they thought to haue reſiſted with material weapons, whereas Chriſt warneth them of a ſpirituall fight, wherin as well their *Luk. 22. 38*

lyse as faith, should be in daunger. Geneua.

Ma.26.52 Put vp thy swoꝛd into thy sheath: euery one that taketh the swoꝛd, doth perish by the swoꝛd. ¶ Heare it is vtterly foꝛbidden all priuate reuengment, but that that is done openly by authoritie of the publike Magistrate is neuer found fault withal: but that was priuate and extraoꝛdinary vengeaunce, that the Apostle Peter was about to haue taken, considering ỹ he was called to be a Preacher of the woꝛd of God, not to be a Iudge, a Captaine oꝛ a man of warre. And against priuate & extraoꝛdinarie reuengment is ỹ sentence rightly pronounced: Euery one that taketh the swoꝛd, shall perish by the swoꝛd. Bull, fol. 196.

Table.

What is ment by the Table that Dauid speaketh of.

Psa.23.4 Thou hast prepared in my sight a table among them that trouble me. ¶ S. Hierome saith, that the Prophet meaneth by the table that he speaketh of heere, the Scripture wherein is founde meate, meete foꝛ such as are past their infancie in Christ, & nede not any longer to be fedde with milke. His woꝛds are these in English: Thou hast prepared a table, &c. that I should not be nourished with milke like a child, but with sound meate: that is, that cudding of holy scriptures with a spirituall toth, I might be able to resist the froward. Againe, he saith: Thou hast prepared a table in my presence, against those ỹ trouble me. A table, ỹ is ỹ holy scripture. Euen as after labour, there is found on the Table comfoꝛt and refection: so also ỹ holy men, haue by ỹ meanes of ỹ table, ỹ is, ỹ holy scripture, consolation & refection, ỹ is to say, faith, hope & charitie, against those that trouble me. The persecuters of ỹ church which are diuels, Iewes & heretikes: we do in ỹ holy scriptures, finde consolation & comfoꝛt against all these. Hier. in Psa. 23.4. ¶ Albeit his enimies sought to destroy him, yet God deliuereth him, & dealeth most liberally with him, in despite of them. Ge.

Augu. in Psa. 23.4 ¶ S. Austen saith thus: Thou hast prepared in my presence a table, that I shal not now be nourished with milke as a little childe, but being made strong against them that trouble me, I maye receiue greater meate.

¶ Lyra

¶Lyra expounding this verse after the letter, thus: Thou hast prepared a table in my presence against those, &c. that is to say, Saule & his complices. And morally he saith, it may be expounded thus: In my presence thou hast prepared a table, that is, a refreshing consolation against them that trouble me with their temptations, and euill men with iniuries. Lyra in Psa. 23. 4.

The meaning of this place following.

Let their table be a snare before them. ¶He desireth God to execute his iudgments against the reprobate, which cannot by any meanes be turned. Geneua. Psa. 69. 22

TABERNACLE.

Wherefore the Tabernacle was ordeined and made so beautifull.

THe Tabernacle was ordeined to the intent they might haue a place appointed them to do their sacrifice openly in ỹ sight of the people, and namely ỹ Priests which waited thereon, that it might be seene that they did all things according to Gods word, & not after ỹ Idolatry of their owne imaginations. And the costlines of ỹ Tabernacle, & the beautie also pertaining thereunto, ỹ they should see nothing among the Heathen, but ỹ they should see things more beautifull at home, because they should not be moued to follow them. Tindale. fol. 9.

Wherefore it was called the Tabernacle of the congregation.

In ỹ Tabernacle of ỹ congregation. ¶In ỹ Tabernacle of the congregation, so called, because ỹ Israel resorted, & was gathered together ther, at a certain & appointed time: or because that God resorted thether to speake with Moses & his successours, as before in the 25. Cha. ver. 22. Nu. 7. 89. Some doe translate: In the Tabernacle of tournaunt: but the olde Interpreter, In the Tabernacle of witnesse. The Bible note. Exo. 27. 21

How the Tabernacle was diuided.

There was a Tabernacle made before, &c. ¶There was but one Tabernacle, which was diuided into two partes with a vale, being like to our Churches, where a partition is made betweene the quere & the body of ỹ Church. This I haue added (saith D. Chee.) because ỹ we shuld not think ỹ the fathers of ỹ old Testament had two tabernacles. It were meete sith that at Christs death, the vale of the Temple was rent in two, that Heb. 9. 2

there shuld be no partition at all in the Temples of the Christians. Sir.I. Cheeke.

Wherefore it was called the Tabernacle of witnesse.

Exo.27.21 In the Tabernacle of witnesse. ¶It is called the Tabernacle of witnesse, because therein was contained the couenant and witnesse where vnto that God would that the Children of Israel should trust. T.M.

Of the Tabernacle of Dauid.

And would build againe the Tabernacle of Dauid. ¶The Prophet in this place prophecied of Christs comming in ẏ flesh, which should build againe the Tabernacle of Dauid, which figured Gods Church, but then vtterly defaced and brought to ruine, by the Pharisaicall & Iewish superstitions. The Bi. note.

¶The Tabernacle of Dauid, that is, the Church, whereof the Temple was a figure. Geneua.

Of the feast of Tabernacles, ¶Looke, Feast.

TABITHA.

What the word doth meane and signifie.

Ac.9.36 TAbitha, which by interpretation is Dorcas. ¶Tabitha is called Dorcas. Dorcas signifieth a Roe bucke, and beast of sharp sight. Such a one was Tabitha in this effect, that she being on earth farre from heauen, did behold heauenly things and drew neere vnto heauen with godly workes. The Bible note.

TACIANVS. Of his heroticall opinions.

Heretike TAcian an horrible Heretike was famous, which before time was a Christian & disciple of Iustine the Martir. This man taught ẏ matrimonie was no better then whordome & adultery. He forbad also diuers kindes of meates. Cooper.

TALENT. What a Talent is.

A Talent of siluer: the French interpreter following Budaeus, doth translate fiue hundred crownes, which after the rate of 14. grotes ẏ crowne amounteth to ẏ sum of 100. pounds. Vd.

Exo.25.39 Of a talent of fine golde. ¶This was the talent waight of the Temple, and waied 120. pound. Geneua.

2.Reg.12 30. Which weyed a talent of gold. ¶That is three score pound after the waight of the common talent. Geneua.

And

And found it the weight of a talent of gold. ¶ Which mounteth about the value of. 7000. and 70. crownes, which is about three score pound weight. Geneua. 1. Par. 20. 2

And set from thence foure hundred & twenty talents of gold. ¶ In the. 2. Par. 8. 18. is made mention of thirtie more, which seeme to haue bene employed for their wages. Geneua. 3. Re. 9. 20.

Of the pound or talent which the noble man left with his seruants.

The money, pound or talent which Christ left with his seruants to occupie till he came, signifieth nothing els but a frãk and free gift giuen of God to euerie one of vs, to be vsed and exercised to the glorie of his holy name, and profit of his faithfull congregation. We haue nothing as sayth the Apostle, but that wee haue receiued, as saith the Apostle. 1. Cor. 4. 7. What hast thou that thou hast not receiued. And againe, Iames. 1. 17. Euery good gift, and euery perfect gift is from aboue, &c. Wee be commaunded to occupie our Lords money, and not to hide it and sleepe our Maisters businesse, as did the sluggish seruant which suffered tares to bee sowen among the corne, and also the foolish virgins that fell on sleepe, and let their lamps burne out. Theo. Basil. Luk. 19. 13.

TAPERS. ¶ *Looke. Candles.*

TAVGHT OF GOD.

How this place is to be vnderstood.

AND they shall bee all taught of God. ¶ This instruction of God, is the inward illumination of the heart. Notwithstanding, we may not hereby take occasion to contemne vocal predication, and external hearing. For God verily teacheth, but yet by externall meanes: for sayth commeth by hearing: he giueth his good spirit, but yet by the preaching of the Gospell, he giueth increase, but yet by the planting of Paule, and by the watering of Apollo. Wherfore God teacheth, man ministreth, and faith receiueth doctrine. God giueth his spirit, the Apostle ministreth, the beleeuer receiueth: And so those things are ministred and distributed by the seruice of the Apostles, whereof God is the authour himselfe. This place (All) ought to bee restrained to Gods elect, which onely are the naturall sonnes Iohn. 6. 45.

of the Church. Marl. fol. 201.

Esa. 54. 13. And all thy children shall be taught of the Lord. ¶ By the hearing of his word, and inward moving of his spirit. Gene,

TELL NO MAN.

How these two places following are vnderstood.

Mar. 7. 36 AND he commaunded them that they should tell no man. ¶ In this place we are taught, when we do any good deed, y we should not hunt and hauke after the praise of men. They therefore that doe beare so earnestly spread abroad the benefits and power of God, sinne not against Christs wordes. For in other places he requireth thankfulnesse of vs, & that we should alwayes set forth the bountcous liberalitie of our heauenly father. Theophilactus.

Mar. 9. 9. Charged them that they should tell no man what they had seene. ¶ Christ forbiddeth the Apostles to tell forth the vision, afore his rising againe from death, least when men shoulde see him to be crucified, of whom so excellent and glorious things were spoken, they should therewith be offended, hauing his Apostles in diriſion for telling of such things. Sir. I. Cheeke.

TEMPERAVNCE.

What Temperaunce is.

Gal. 5. 23. TEmperaunce is a sobrietie or modestie of the whole life of man, which Paule setteth against the flesh. He would therefore that Christians should liue soberly and chastly, that they shoulde be no adulterers, no fornicatours, no wantons. And if they cannot liue chastly, he would haue them to marrie. Also that they should not be couetous, nor quarrellers, that they should not be giuen to drunkennesse or surfetting, but that they shoulde abstaine from all those things. Luther, fol. 262.

TEMPLES.

Wherefore Temples or Churches are ordeined.

Mat. 21. 13 MY house shall bee called the house of prayer, but yee haue made it a denne of theeues. ¶ For this finall cause or end, are y temples of christians ordeined, that they may haue some conuenient places to assemble themselues together, for to offer

with

with one accord their Sacrifices of prayers and thanksgiuing vnto God, for to preach and heare Gods word, and for to minister the Sacraments duely and rightly: but if there be hypocrisie, superstition, and false doctrine, the people are robbed and spoyled, and the Temples made dennes of theeues.

Sir. I. Cheeke.

Is this house become a denne of theeues. ¶ As theeues hid in holes and dennes thinke themselues safe: So when you are in my Temple, you thinke to be couered with the holynes therof, and that I cannot see your wickednesse. *Iere. 7. 11.*

Geneua.

How God dwelleth not in Temples made with hands.

Where shall now the house stand that ye will builde vnto me, &c. ¶ As who should say: whereto make ye me a Temple of mans handy worke, which rule the whole world, hetherto haue I suffered the temple, to keepe you Iewes in a certeine manner of instruction and obedience: and chose you one place for your seruice, to the intent ye should not fall to the Idols of the Gentiles, but now will I haue all Idols banished, and for Iewry, will I challenge vnto me the whole world, for one people all the dwellers on the earth, which shall bee my worshippers in the spirit and truth. Iohn. 4. 23. I will not be superstitiously worshipped with sacrifices and ceremonies in the temple, but with righteousnesse, with fayth, and with the spirit. The same song that the Prophet heere singeth in the latter end of his Prophesie, sung he before in the beginning euen in the first chapter. Let the Christians note these two Chapters, (I meane the first and the last) well, and then shall they perceiue how greatly God abhorreth such hypocritish works done without faith, although they seeme & appeare outwardly to be most godly. *Esay. 66. 1*

T. M.

¶ My maiestie is so great, that it filleth both heauen and earth, and therfore cannot bee included in a temple like an Idoll, condemning hereby their vaine confidence, which trusted in the temple and sacrifices.

Geneua.

The most highest dwelleth not in temples made with hands. *Act. 7. 48.*

¶ He reproueth the grose dulnesse of the people, which abused the power of God, in that they would haue contained it within the temple.

Geneua.

How

How long the temple was a building, and what Christ meant by the temple.

When the Iewes asked of Christ what meruailous signe he would worke, to perswade them that he might doe such as he did, he said: Destroy this Temple (meaning his body) and in three daies I will build it vp again. Then they vnderstanding he had meant the Temple of lime and stone, sayd: Forty yeare was this Temple a building, and wilt thou build it in three dayes. Here we see how the Temple was a building forty yeares, not meaning that they were continually working on the same so long (for sometimes it was forbidden and stopped by the kings that ruled after Cyrus) but that there were so many yeares from the beginning of that worke, vnto the finishing of the same. For in the second yeare of king Cyrus they layde the foundation, and in the second yeare of Darius (the sonne of Assuerus and Ester) they were willed by Aggeus the Prophet, to take in hand their worke againe, which they finished in the first yeare of the same Darius. So that from ẏ second yeare of Cyrus vnto the .6. yeare of Darius, were .46. yeares, wherein they were a building.

The meaning of this place follwing.

I will worship towards the holy Temple, &c. ¶ Both the temple and ceremoniall seruice at Christs comming wer abolished, so that now God will be worshipped onely in spirit and truth. Geneua.

Of them that trusted in the outward seruice of the Temple.

Iere. 7. 4. Trust not in lyeng words, saieng: The Temple of the Lord, the Temple of the Lord, &c. ¶ Beleeue not the false Prophets, which say that for the temples sake & the sacrifice there, the Lord will preserue you, and so nourish you in your sinne and vaine confidence (for in the next verse after) God sheweth on what condition he made his promise to this temple: ẏ they should be an holy people vnto him, as he would be a faithfull God vnto them. Geneua.

How Churches or Temples are not to be builded to Saints.

S. Austen. Saint Austen in his booke De imitat. Dei sayth plainely, we build no Temple vnto our Martirs. And againe in his first booke

booke against Maximinus, a Bishop of the Arrians, if we shuld (saith he) build a Church of timber & stones vnto some excellent holy Angell, shoulde we not be accursed by the truth of Christ and the Church of God? Therefore if we should commit sacrilege in making a temple to euery creature whatsoeuer: how may it be that God is not true vnto whome wee make no Temple, but wee our selues are a Temple for him.

Bullinger.fol.1127.

How the Pope doth sit in the temple of God, as God.

Compare the commaundements of God with the constitutions of men, and you shall easily vnderstand ỹ the Bishop of Rome, whom they call the Pope, to sit in the temple of God as God, and to bee extolled aboue all that is named God. It is written: The Temple of the Lorde is holy, which is you. Therfore the conscience of man is the temple of the holy Ghost, in which Temple I will proue the Pope to sit as God, and to be exalted aboue all that is called God. For who so contemneth the Decalogue, or the Table of the ten commandements of God, there is but a smal punishment for him, neither is that punishment to death: but contrariwise he that shall contemne or violate (speaking to Frier Brusiard) the constitutions which you call the sanctions of men, is counted by all mens iudgements guiltie of death, what is this but the Bishop of Rome, to sit and to reigne in the Temple of God, that is, in mans conscience as God. Bilney in the booke of Mar.fol.1140. Bilney. 1. Cor. 3. 17.

TEMPTATION.

What Temptation is.

TEmptation is nothing else, but to take proofe or triall of any thing, wherefore the end of temptation is rightly called knowledge: And they which will passe ouer a water, doe trie out the shallowe places to know the depth of the water: wounds also are tried of Surgions, to feele the deepenesse of them: In tempting therefore, knowledge is sought. But God needeth not that new and fresh knowledge, for such is his nature that he knoweth all things most perfectly. But when he tempteth, he onely doth it to leade men to the knowledge of those things which they ought to knowe. Wherefore when he some-

sometime tempteth good and holy men, hee bringeth into lyght and maketh open the fayth, obedience, strength, and godlynesse, which before laye hidde in their heartes, that they which see the same things, might glorifie God the author of them. And that they which are so tempted, when they haue gotten the victorye, may giue thankes and desire of him, that euen as he hath done now, so he would vouchsafe to helpe them continually in temptations. Pet. Mar. vpon Iudic. fol. 33.

How temptation generally is not euill.

All temptations or tryall is not euill: For God tempted his seruauntes: One friende is tempted of an other: The childe is tried by the Father: the wife by her husband: the seruaunt by his Maister, not that they might bee hurt by tryall, but rather that they might thereby bee profited. The Diuell also tempteth, wherevpon also hee is called a temptor in the Scripture. Also enimies vse to tempt, not to profite thereby, but to hurt and destroye. This kinde of temptation is wicked. Therefore the Lorde hath exhorted
Mat. 10. 16 vs. to beware of those which tempt with an euill minde, when hee willeth vs not onely to bee innocent as Doues, but also wise as Serpents. Marlo. vpon Iohn. fol. 283.

The Israelites are rebuked of Moses for tempting the Lord.

Exo. 17. 2. Wherefore do ye tempt the Lord. ¶ Why distrust you God: Why loke ye not for succour of him, without murmuring against God. Geneua.

How God tempteth no man to euill.

God tempteth not vnto euill. ¶ Almightye GOD
Iames. 1. 13 hath euer tempted and proued his elect by trouble and persecution, and by nurturing them with outwarde plagues, neuertheless he doth it not vnto euill, but for good, namelye, because he loueth them, and will haue their fayth exercised. Thus tempted hee Abraham, Genesis. 22. 1. and the Israelites, Deut. 8. 2. As for temptation, that we praye

in

in our Pater noster, to bee deliuered from it, is the lust and concupiscence of our flesh, whereby we are entised vnto euill. Tindale.

¶This worde to Tempt is taken two manner of wayes, first it betokeneth to entice a man to euill, after this sayeng we saye, that God tempted no man. For as GOD is of his owne nature good, and canne in no wise be entised to euill, so doth hee moue or entice no man to sinne, which he himselfe doth detest and abhorre. Heere we learne, that if we sinne, we ought not to putte the fault in God, but in our owne selues. Secondly, this worde to Tempt, is taken for to proue: As when wee saye: God tempted Abraham. Gen.22.1. And that hee did tempt the Israelites. Deut.8.2. that is to saye, did proue Abraham, and tryed the Israelites, whether they loued him or not. Sir.I. Cheeke.

Of the Pharesies and Saduces tempting of Christ.

Then came the Pharesies and Saduces to tempt him. *Mat.16.1*

¶To trye whether hee coulde doe that which they desired, but their purpose was naught, for they thought to finde some thing in him by that meanes, wherevpon they might haue iust occasion to reprehende him. Or distrust and curiositye moued them so to doe, for by such meanes also is God sayde to bee tempted, that is to saye prouoked to anger, as though men would striue with him. Beza.

¶They tempt God, either by their incredulitie or curiositie. Geneua.

How Christ is tempted of the Diuell.

To bee tempted of the Diuell. ¶To the ende hee ouercomming these temptations might gette the victorye for vs. *Math.4.1* Geneua.

Christ is by and by after Baptime tempted, which thing we must looke for. Yea, the more we shall encrease in fayth and vertuous liuing, the more strongly will Satan assault vs. S.r.I.Cheeke.

When

When the diuell had ended his temptations, he departed
Luke.4.13 from him for a season. ¶ If at any time we ouercome Satan through the grace giuen vs of God, let vs not therefore bee proude, or thinke that we are not without perill, but rather let vs be circumspect and warie, for Satan wil come vpon vs againe, as he did vpon Christ, whome (after hee had beene ouercome by him,) he tempted many wayes by his limmes.

Sir. I. Cheeke.

It is not inough twice or thrice to resist Satan, for he neuer ceaseth to tempt. Or if he relent a little, it is to the ende that he may renue his force, and assaile vs more sharpelye.

Geneua.

God suffereth none to be tempted aboue his strength.

1.Cor.10.13 But shall with the temptation make a waye to escape, &c. ¶ He that led you into this temptation, which commeth vnto you either in prosperitie or aduersitie, or for your sinnes past, will turne it to your commoditie, and deliuer you. Geneua.

TEN.

What the number of ten signifieth.

AND ye shall haue tribulation for ten dayes. ¶ That is to say, many dayes. For it betokeneth that the Church shall bee in continuall warfare vnder the crosse of persecution. For the number of ten, is the number of fulnesse: and therefore it is not to be obserued too nicely. So sayd Iacob to his father in lawe: Beholde thou hast chaunged my wages ten times. Ge. 31.7. And in an other place it is sayd: They haue tempted me now ten times, Nu. 14.22. Also, beholde, ye haue offered me reproch ten times, Iob. 19.3. That is to say, oftentimes & sundry waies.

Marl. vpon the Apoc. fol. 42.

What the ten hornes doe signifie.

Apoc.13.1 Ten hornes. ¶ The ten hornes doe signifie many prouinces.

Geneua.

How the ten commaundements are diuided into two Tables.

It is certeine (saith Ambrose) that the first commaundement is conteined in this: Thou shalt haue none other Gods but me. The second: Thou shalt not make thy selfe anie lykenesse of any

any thing that is in heauen, &c. The third: Thou shalt not take the name of thy Lord God in vaine: The fourth: Thou shalt obserue my sabboth daies. The fift: Honour thy father, &c. Vnt bicause these first foure precepts perteineth vnto god, they must be vnderstood to be conteined in the first table. The rest perteineth to men, as to honour thy parents, not to kill, not to cõmit fornication, not to steale, to beare no false witnesse, to couet nothing of thy neighbours. These fiue commaundements seemeth to be written in the second table, whereof the first is: Honour thy Father, &c. Thus much Ambrose. Musc, fo. 36.

Of the ten virgins. ¶ Lobe. Saints.

TENTS.

How Tents were first inuented.

IVbal the sonne of Lamech by Ada his wife, first made the portatiue tents for to fede his cattell & ordered his flocks, dissenering the sheep from the goats, & found out ỳ certein time when the Rams shuld be put to the Ewes, & taught it other. Gen. 4. 20.

Of three manner of tents. Lanquet.

That they defile not their tents, among which they dwell. Nu. 5. 3.

¶ There were three sorts of tents among the Hebrues. The tent of the Lord, that is the Tabernacle: The tent of the Leuite, and the tent of Israel. The lepers were excluded them all. The impure of an issue from the two first, and the defiled by the dead, onely from the Tabernacle of the congregation.

The Bible note.

TEARES.

Whereof teares commeth.

THe naturall Philosophers agree not among themselues in this matter. Some doe thinke that teares doe come by reason of the gall being troubled, vnto which opinion agreeth ỳ first booke De mirabilibus sacræ Scripturę, the. 10. cap. which booke is intituled to be Augustines writing. Other suppose thẽ to be a certeine kinde of sweate, which Plutarch affirmeth, but some do thinke, that euen as from milke is separated whaye, so also a watrish humour is separated from bloud, wherof the greater part turneth into vrine, & ỳ which remaineth is thrust forth into teares. Lastly Seneca in his. 100. Epistle to Lucillus,

thinketh that with the ſtroke of griefe and ſorrow the whole body is almoſt ſhaken, & therewithall the eyes, out of ỳ which eyes the humour lieng nigh vnto them, is erpreſſed. Pet. Mar. vpon Iudic. fo. 62.

The meaning of theſe places following.

Pſa. 42. 3 My teares haue ben my meate day and night. ¶ As other take pleaſure in eating and drinking, ſo he was altogether giuen to weeping. Geneua.

Pſal. 56. 8 Put my teares in thy bottell. ¶ If God kéepe the teares of his Saints in ſtore, much more will he remember their bloud to auenge it, and although tyrants burne the bones, yet can they not blot the teares and bloud out of Gods regiſter. Geneua.

Pſal. 25. 8 And the Lord God will wipe away ỳ teares from all faces. ¶ He will take away all occaſions of ſorrow, and fill his with perfect ioy. Apoc. 7. 17. 21. 4. Geneua.

And couered the altar of the Lord with teares. ¶ He cauſe the people to lament, becauſe that God doth not regard their ſacrifices, ſo that they ſéeme to ſacrifice in vaine. Geneua.

TEREBINT.

The meaning of this place following, and the nature of the tree.

Eccl. 24. 18 AS ỳ Terebint haue I ſtretched out my braunches. ¶ The Terebint is a hard træ ſpread abroad with long boughes, whereout runneth the gum called a pure Turpentine, which cleanſe the ſtomake of putrified humours, & purifieth ỳ eares: ſo the wiſdome of God declared in his Scriptures, ſpreadeth abroad her manifolde braunches of knowledge and vnderſtanding, to purge the inward eares and corruption of the ſoule. The Bible note.

TERTVLIANISTAE.

What Heretikes they were.

Heretikes THeſe men denied ſecond marriage, & ſaid that the ſoules of wicked men became diuels after their departure out of this life, & that the ſoule is continued, by going from one into an other, as much to ſay, by carnall deſcent & ſucceſſion. Aug.

TESTAMENT. What a Teſtament is.

Teſta-

Testament, is an appointment made betweene God & man, and Gods promises. Tindale. fol. 6.

TETRARCHA.

What Tetrarcha were.

TEtrarchia or Tetrarcha, are words vsurped of the Romane writers, but taken from ỹ Græks. Tetrarcha were princes hauing the fourth part of some portion of the kingdome. Such are they which we call deputies or presidents. The Romanes diuiding their kingdomes to suppresse rebellion limited ỹ same to diuers presidents or gouernours which they called Tetrarchæ or Toporchæ, and the regions themselues, Toporchas or Tetrarchas, the which thing we may read in Plinie. Mar. fo. 305 *Math.* 14. *li.* 8. *ca.* 3.

THEUDAS. ¶ *Looke.* Theudas.

THAMAR.

Wherefore she is reckoned in the Genealogy of Christ.

ONely such women are named in the Genealogy of Christ, as the Scripture doth openly reproue, ỹ we læing Christ to be borne and come of sinners touching the flesh, might beleeue that he would be mercifull vnto sinners. Sir. I. Cheeke. *Math.* 1. 3

And Iudas begat Phares, & Zara of Thamar. ¶ By incestuous adultery, ỹ which shame setteth forth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes, yea, a worme, & no man, the reproth of me, & contempt of the people, & at length suffered ỹ accursed death of ỹ crosse. Ge. *Math.* 1. 3

How Thamar is thought to be Dauids naturall daughter, and was not.

When Thamar had dressed meat for Adonia her brother, and brought it vnto him, he toke her & would haue lien with her, to whom she said: Oh nay my brother do not force me, but rather speak vnto the king, & he will not deny me vnto thee. ¶ This seemeth to be against the law of Moses, where it is forbidden, the brother to marry ỹ sister, whether she be ỹ daughter of his father, or ỹ daughter of his mother: to this it is answered thus: Dauid toke ỹ mother of Thamar in battel, & had hir home to his house, & shaued her head, & let her nailes grow, which thing being dõe according to ỹ law, he toke her to his wife, who neuer- 2. *Re.* 13. 10 *Leui.* 20. 17 *Deu.* 21. 10

theleſſe was then great with childe by the huſband which ſhe had afore, hauing in her wombe this Thamar, ſo that ſhe was not the naturall daughter of Dauid, and therefore Ammon his ſonne might take her to his wife by the lawe.

Lyra.

THAMMVZ.

What this Thammuz was.

Exe.8.14. AND beholde there ſat women mourning for Thammuz. ¶ The Iewes ſay this was a Prophet of the Idolls, who after his death was once a yeare mourned for in y night onely of women. Saint Hierome taketh it for Adonis Venus louer. Other thinke it was Oſiris an Idol of the Aegyptians.

The Bible note.

¶ Thammuz, that is after S. Hierome Adonides Amaſius which was Venus faireſt ſonne, which is fained to haue riſen from death to lyfe, which fable the women of Iewrie did celebrate and holde ſolempne, both with mirth & teares. Some ſay that it was an Image which was made to weepe by craft. Before this Image did women alſo bewaile their ſeparation from their louers, and reioyſed when they obteined them againe.

T. M.

THANKE OFFERING.

What Thanke offering is.

Leuit.22.29 WHen ye will offer a thanke offering vnto the Lorde. ¶ Thanke offering, that is, an offering of thanks giuing. Thankes giuing is when the benefites of God are recited, whereby the fayth to Godward is ſtrengthened the more ſtedly to aske for the thing that we deſire of God. *Phe.4.6. 1. Tim.4.5.*

T. M.

True thanks giuing is an acknowledging and confeſſing of the benefits receiued, together with a thankfulneſſe of minde, and a publiſhing of Gods goodneſſe.

Tindale.

THARSIS.

What Tharſis is thought to be

IOnas made himſelf ready to flye to Tharſis, &c. ¶ Vnder y name of Tharſis (as ſome think) is ſignified ſome ſea y was

farr

farre of, and whose botage was very long: so that the sailers therein could see nothing but the sea and the ayre. Ioppa is an hauen of Iewry, where was sometime a goodly citie, of which there remaineth now but a portion. T.M.

For the king had on the sea the nauy of Tharsis. ¶ By Tharsis is meant Cilicia, which was abundant in varietie of precious things. 2. Par. 9. 21. Psal. 48. 7. Geneua. *Psa. 72. 10.*

The kings of Tharsis and of the Iles. ¶ Of Cilicia & of al other countries beyond the seas, which he meaneth by the Iles. Ge.

THEBVLIS.

What his Heresie was.

THebulis, Anno Domini 110. was the first heretike in the Church of Hierusalem. He fell from the faith because they would not chose him Bishoppe after Simeon. Euse. li. 4. chap. 21. Heretike.

THEFT. What Theft is.

THeft is, when we withhold that which is an other mans against ỹ owners wil, or when we by iniurie draw vnto vs other mens goods: or whē we distribute not that which is ours when nede requireth. Pet. Mar. vpon the Rom. fol. 45.

THEMA.

What Thema was.

THey ỹ went to Thema. ¶ Thema was one of ỹ twelue princes of Israel, and inhabited the South part of Arabia, of whom the region was called Thema. By the which men passe into the whole country of Arabia, thinking to finde water ther to quench their thirst, but they are deceiued. The Bible note. *Iob. 6. 19.*

THEODOTVS.

What his heresie was.

THeodotus a Montanist through sorcerie toke his flight towards heauen, but downe he fell and died miserably. Euse. li. 5. chap. 14. Heretike.

THERAPHIM.

What this Theraphim was.

Iudic.17.5 THey made also Theraphim. ¶ Touching the signification of this word (Theraphim) there is great ambiguitie among the expositours. But I vnderstand it to be that Idoll which they had grauen and molten, when all the other thinges were ready which serued for Idolatry, they at the length brought that Image vnto the Temple. And of these Theraphims or Images, they were wont in the olde time to aske Oracles. In Genelis we read that Rachel the wife of Iacob, stale awaye the Theraphim of her Father. And in the first of Samuel, the.19. chapter, when Dauid escaped, Michol put in his bed Theraphim. Pet.Mar.vpon Iudic.

¶ Theraphim, is thought to be an Image, made to the shape and figure of a man, and also to signifie all other instruments belonging to their false religion. The Bible note.

THEVDAS. Of his rebellion.

Act.5.36. THeudas (in ỹ time ỹ Caspius was president of Iewry) perswaded the people to take their goods, & to followe him to Iordane, for there he bare them in hand, he would with a worde diuide ỹ waters, ỹ they might be dry shod, & so recouer their liberties, & set them free from bondage of the Romanes, to whom the foolish people obeying, when they looked in vaine for the miracle, were all slaine. Henmyng.

¶ This was one of ỹ false deceiuers ỹ Christ prophesied shuld come in his name. Mat.24 Of this Theudas Iosephus maketh mention in his.20.booke and.4.chapter of the Antiquities.

This Theudas was about thirtie years before him, of whõ Iosephus mentioneth in his.20.booke De antiqui.cap.4. that was after ỹ death of Herode the great, when Archelaus his son was at Rome, at what time Iudea was ful of insurrectiõs: so that it is not sure to giue credit to Eusebius in this point. Gen.

THIATRIA.

What Thiatria was.

Apoc.1.11 THiatria is a citie of Lidia, which is a shire in Asia ỹ lesse, ỹ inhabitation of the Macedones, & called of some the last citie of the Mysians. This word Thiatria betokeneth ỹ strong fume or sacrifice of labour or painfulnes. Luke.Act,16,14.Ma.to.19

THINKE.

How

How of our selues we cannot thinke well.

Nor ỹ we are sufficient of our selues to thinke any thing, as of our selues. ¶ If any mā doth affirme, or holdeth opinion, that a man can by the strength of his own nature think a good thought perteining to his saluation, or ỹ he can without the inspiration of the holy Ghost consent or agree to the wholsome preaching of the Gospell, he is deceiued by an hereticall spirit, & vnderstandeth not the wordes of Christ saying: Without me, ye can do nothing, nor that saieng of Paule; We are not sufficient, &c. The Councell of Mil.

¶ Loke S. Barnards exposition of this place in Freewill.

How our sinnes shall not be thought vpon with God.

They shall not be thought vpon, &c. ¶ The sophisters haue a proper solution for this text & such like, which testifieth ỹ God so forgiueth that he will not after call again his forgiuenes & punish. True it is (say they) God forgiueth the sin, but not the punishment due vnto sin. Seuen yeares punishment (as they prate) must we abide in Purgatory for euery sin whe it is forgiuē. If this be not to mocke with God & his holy word, I wot not what is mocking. If God can, & do (as they affirme) giue me punishment due vnto my sin, so that he neither giue me to much nor to little paine therfore, & yet not once thinke on my sin, surely he hath a wonderfull remembraunce. And that hee will not thinke on it the text doth here plainely affirme. By this sophistry might the king giue a man pardon for his theft, and after haug him vp. For he might say, Sir, I forgaue you your theft, but not your hanging which is due vnto it. Such pardon would they be loth to haue that first imagined it. If the king which is but a man be more faithfull then to deale so with prisoners whome he forgiueth: how should God then which is our heauenly Father, and which is euen gentlenesse it selfe, haue such a subtill and vnperfect forgiuenesse, that shuld after punish. But hereof will I now speake no more, least ye should haply smell ỹ this solution were imagined to pick mens purses, through Masse pence, Dirge grotes, Trentals, yeare-mindes, month mindes, &c. Because that although God can and may forgiue ỹ sin, yet must such things obtein the forgiuenesse of the punishment therunto, or that the Priests benefits

Ezec. 18. 22

were not sufficient for them to liue on without such pillage: Or yet that the poore people could by anye other meanes be milked from that thing, wherewith their wiues, their housholde, and children should liue. T.M.

THIS IS MY BODY.

The interpetation of these words.

Mat.26.26 TRuth it is indede that the wordes be as plaine as may be spoken, but that the sense is not so plaine, it is manifest to euery man that wayeth substancially the circumstances of the place. For when Christ gaue bread to his Disciples and sayd: This is body, ther is no man of any discretion, that vnderstandeth the English tongue, that he may well knowe by the order of the speach, that Christ spake those wordes of the bread, calling it his body: As all the olde authors also do affirme, although some of the Papists denie the same. Wherefore this sentence cannot meane as the wordes séeme and purport, but there must néeds be some figure or mysterie in the speach, more then appeareth in ỹ plaine wordes. For by this manner of speach plainly vnderstode without any figure as the wordes do lye, can bee gathered none other sense, but that bread is Christs body, and that Christs body is bread, which all christian eares do abhor to heare. Wherefore in these wordes must néeds be sought out an other sense and meaning, than the wordes of themselues do beare. ¶ Luke. Bread, how it is called Christs body. Cranmer.

Druthmarius expoundeth these wordes, (This is my body) on this manner: that is to say, this is my body in a mysterie. I.Frith.fol.134.

Mat.26.26 This is my body. ¶ This is a figuratiue speach which is called Metonymia, ỹ is to say, the putting of one name for another, so calling the bread his body, which is a signe & Sacramẽt of his body: And yet notwithstanding it is so a figuratiue and chaunged kinde of speach, that the faithfull dee receiue Christ indeede with all his gifts, though by a spirituall manner, & become one in him. Beza.

¶ The thing which signifieth hath of custome ben called of the Augustin. name of the thing which it signified, as it is written, the seuen eares, are seuen yeares: ỹ scripture saith not ỹ they signifie seuẽ yeares. And ỹ seuen kine, are seuen yers, & many things. In like man-

manner S. Paule saith, that the Rocke was Christ, and not that it signified Christ, but as it had bene him in very deed: ẏ which notwithstanding was not Christ by substaunce, but by figuration. August. vpon Leuiticus.

¶ When God gaue the Circumcision to Abraham, he made his couenaunt before the Circumcision, and yet he calleth the Circumcision his couenant or alliance saieng, Hoc est pactum meum, This is my couenaunt. S. Paule expounding the same, saieng: Abraham hath receiued the signe of Circumcision, as a seale of the righteousnesse of faith. God saide to the Prophet Ezechiel, Thou Sonne of man, take a tyle stone, and lay it before thée & describe vpon it ẏ citie of Hierusalem. After he saith: This same is Hierusalem. Denis in the ecclesiastical Hierarch. Denis.

THOMAS.

How Thomas and Didimus is one name.

Then said Thomas which is called Didimus. ¶ In that he saith Thomas was called Didimus, is not so to be vnderstood as though Thomas were his proper name, and Didimus his surname. For the same which the Greekes call Didimus, the Hebrues call Thomas. Marl. vpon Iohn, fol. 405. Ioh. 11. 16

How he was reproued for his vnbeleefe.

Looke. Happy.

Of his death and martirdome.

Thomas, as it hath bene deliuered vnto vs (saith Dorotheus) preached the Gospell of our Sauiour Christ Iesus, vnto the Parthians, Medes and Persians. He preached also vnto the Caramans, Hircans, Bactrians and Magitians. He rested at Calamina a Citie in India being slaine with a Darte, which they call a Speare or Iauelin, where he was also honourably buryed. Dorotheus, fol. 532.

THOVGHTS.

How euery thought is not sinne.

WE teach not that euery thought is sinne, but euery euill thought that riseth in the heart of man, and is not resisted, but with delight followed, although it be not accomplished in act, the same is deadly and damnable, if it be not repented. Mat. 5. 28. 1. Iohn. 4, 8.

Hiero. ad Demetr. de virgin.

But there muste a difference be put betweene these thoughts which our will conueyeth, and with loue imbraceth: and these cogitations which after the manner of a darke shadowe, are wont to passe ouer the minde, and but euen only in passing ouer to shewe themselues, which the Greekes call Tulous, ỳ is a bare & naked fantasie or shadowing of any thing, or as ỳ salt betwæn those which rape into the mind, with a certain delectatio strogly striueth & resisteth. For ỳ losse of ỳ which, as it sorroweth, so it reioyceth ỳ they are driuen out. In those truly which shew themselues softly to the minde, & doe declare them as it were flieng away, there is neither sinne at all, nor yet battaile. But in these with ỳ which for a spare the soule striueth, against ỳ which the will resisteth, ther is an equal fight: for either we consent & are ouercome, or els we withstand & doe ouercome, and in battaile get the victory.

Some therefore are ỳ children of ỳ world, & yet are not the children of ỳ diuell. For albeit the diuell is the author & chiefe worker of all sin, yet all sin do not make men ỳ children of the diuel. For ỳ children of God do sin also, for if they say they haue no sin, they deceiue themselues, & truth is not in them: but by ỳ meanes they sin, by the which they are yet the children of this world, but in ỳ respect ỳ they are ỳ children of god, they sin not at all, for euery one that is borne of God sinneth not. But vnbeleefe maketh the childe of the diuell, which sin is called theyr owne, as though it were alone, if it be not expressed what manner of sinne it is. I. Gough.

The meaning of this place following.

That the thoughts of many may be opened. ¶ That is, many shall shewe themselues openly to be Christs enimies. And many againe shall confesse Christ, yea, and that with vtter perill and shedding of their bloud. Hemmyng.

Luke. 2. 35.

¶ This chiefly appeareth when the Crosse is layed vpon vs, whereby mens hearts are tryed. Geneua.

THRESHING.

Of two manner of threshing.

The Hebrues haue 2. words, Dash, which signifieth to thresh, but yet then when we occupie to threshing beasts. The other word is Chabat, which is also to thresh, but yet with flailes & without beasts. Pet. Mar. vpon, Iudic. fol. 114.

What

What is ment by threshing of the mountaines.

Thou shalt thresh the mountaines. ¶ I will make thee able to destroy thine enimies be they neuer so mightie, & this threshing is referred to the kingdome of Christ. Geneua. Esa. 41, 15

Whereto the threshing of Gilead is compared.

Because they haue threshed Gilead, &c. ¶ If the Syrians shal not be spared for committing this cruelty against one Citie, it is not possible that Israel shuld escape punishment which hath committed so many and grieuous sins against God & man. Gen. Amos. 1. 3.

THVNDER.

What the cause is that maketh thunder.

Thunder is a sound, caused in the clouds, by ỹ breaking out of a hot and dry exhalation, beating against the edges of the cloude. It is heard in Spring & Summer, by reason of the heate of the Sunne, that then draweth vp many exhalations, which meeting in the middle region of the ayre, with colde and moyst vapors, are together with them inclosed in a hollow cloud. But when the hot exhalation cannot agree with the coldnesse of the place, by this strife being driuen together made stronger & kindeled, it will needes breake out with sodain & violent eruption, causeth the noise which we call thunder. A similitude is put by great Authors of moist wood, ỹ cracketh in the fire, we may adde hereunto the breaking of an Egge in the fire, of an Apple or any like thing, for whatsoeuer holdeth & withholdeth inclosed any hot winde, so that it cannot haue not vent, it will seeke it selfe a way by breaking the skin, shell, or rase. It were no euil comparison to liken Thunder to the sound of a Gun, which be both caused of the same or very like causes, &c. W.F.

Thunder after the opinion of Aristotle, is a natural thing. Facta tamen (vt inquit) secundū naturā inordinatam. Neuertheles (saith he) yet a thing of an vncertain & doubtfull nature, or of a disordred nature. This thundring is nothing els but a crack & a rūbling in ỹ clouds, ỹ cause efficient being ỹ sun & the planets, the cause materiall being the hot & drye exhalations, seeking a way out of ỹ clouds. In the scripture, both in the old testament & in the new, there is often mention made of thundring, which God miraculously sent downe frō heuen aboue. In the 9. of Exo. ve. 23. God plagued K. Pharao because he wold not let ỹ childrē of Israel depart out of Aegipt, w̄ thonder, lightning & hail stones.

In

1.Re.7.10 In the 1.Reg.7. When ỳ Philistines made warre against ỳ Israelites, thinking to haue destroyed them all, the Lord with a sodaine great Thunder cracke, did make the Philistines so sore afraid, that they ranne away and were slaine the most parte of them. Also in the new Testament. Iohn.12. Christ a lyttle before he should suffer his Passion, praied vnto his Father saieng: Father, delyuer me from this houre, but therefore came I into this houre, O Father glorifie, and set out thy name, thy might, and power. And immediately, there came a voyce from heauen saieng on this wise: Glorificaui, & iterum glorificabo. I haue glorified it, and I will glorifie it. As he might say: I haue glorified it in thee my sonne, since the first houre of thine Incarnation, with manifest & wonderfull great miracles, Et iterum glorificabo, and I will glorifie my name in thee, after the time of thy glorious Resurrection, and Ascention, more then euer I haue done, through the comfort of the Holy ghost, which shall so worke in the hearts of men, that then shall my name in thee my sonne Christ, begin to flourish in such wise, as it neuer did before. When this voice was heard, there was such a stont noyse heard from heauen, that the people that followed Christ Dixerunt: Tonitrium factum esse. They said it was a Thunder. Such a Thunder was heard vpon the daye of Pentecost, at the comming downe of the Holy ghost. Now heere is to be noted, that the Thundering of God mentioned in the old Testament, were euer to fraye and to make men agast: but the Thundering of God mentioned in the new Testament, were so tempered that they did not feare, but comfort men, wherein is manifestly declared a Maiestie, to be both in the Law & in the Gospell: but yet the one to driue vs to God for feare of the rodde, and the other with the loue of euerlasting reward to imbrace Christ. Of whom the wordes of the Prophet Dauid, Psal.18. bee verefied, as well in ỳ letter, as in the Allegory, when he saith:

Psa.18.13 Intonuit de cœlo Dominus, & altissimus dedit vocem suam: The Lord from heauen hath thundered, and the highest hath declared his voice. Ric. Turnar.

Psa.18.13 The Lord also thundered out of heauen, &c. ¶ By all the things heere rehearsed, is described the power, might & maiestie of almightie God which he declareth in tempests, of which the whole 29. Psal. intreateth. And in Iob.37. are lyke things mentioned

tioned to ẏ setting out of his power. Oftentimes we read, that when he would more openly & more expressly declare his power vnto men, caused thunder, lightening and earthquakes, &c. As in Exo. 19.16. when the law was giuen. 1. Reg. 12.18. when the people desired a king. Mat. 27.51. when Christ was on ẏ Crosse. Act. 2. when the Holy ghost came vpon the Apostles. Act. 4.31. when they prayed. With such lyke words doe some suppose, that God did at one time or other shew his benefite to Dauid, and confirmed his promises with shaking ẏ earth, sending thunder, lyghtening, hayle, cloudes, stormes, & other terrible tokens, wherwith he holp Dauid & ouerthrew his enimies. Neither letteth it ẏ the Scripture mentioneth not thereof in any place, for it mentioneth not the Tempest which Esay prophecied to come in the deliueraunce of Hierusalem from the Assyrians, yet who will denie but that it was in very deede so done. T.M.

TIME.

The meaning of this place following.

My time is not yet come. ¶ Some interpret this of the time of Christs death, but not aptly: for he speaketh of ẏ time of his departure, & affirmeth that he differeth from his kinsmen in this, ẏ they might without danger, come forth at all houres in the face of ẏ world, because they haue ẏ world their friends. But he had good cause to feare, for that the world was his enimie. And he giueth them to vnderstand, that they giue euil aduice in a knowen thing. As if he should say, my time to goe thether is not yet come, when time shall serue, I shall neede none of your admonitions, I know what and when to do euery thing: how also & when I must be knowen vnto the world, doth not depend on mans counsell, but on my fathers decree, &c. Euery man ought to consider his time, and not to doe anie thing out of due time, but patiently to tarrie the opportunitie of a conuenient time. The Lorde would not goe with his brethren to Hierusalem, because his time was not yet come. *Iohn. 7.6.*

At another time he commaunded Passeouer to be prepared at Hierusalem, saieng I wil keepe ẏ Passeouer, at thy house with my disciples. And to his mother he said: Mine houre is not yet come. Let euery one of vs therefore, learne by this example, to frame our selues according to the conuenientnesse of the time, euen as the Apostle Paule teacheth vs, but so notwithstan-

standing that wee swarue not the breadth of a nayle from our calling. Marl. vpon Ioh. fo. 221.

What is ment by time, times, and halfe a time.

Dan. 7. 25 They shall be giuen into his hand, vntill a time and times, and the diuiding of a time. ¶ God shal suffer them thus to rage against his Saints for a long time, which is ment by the time & times. But at length he wil asswage these troubles, and shorten the time for his elect sake, which is here ment by the diuiding of time. Geneua.

TITHES.

What is vnderstood by Tithes.

THy fruites whether they be drye or moyst, see thou keepe not backe. ¶ By Tithes and first fruites, are vnderstode giuing of thankes, whereby the heart knowledgeth and confesseth to haue receiued it of God, as. 1. Tim. 4. 4. T. M.

Of the Tithes laid vp for the poore.

Deu. 14. 28 At the end of three yeares, thou shalt bring forth all ỹ tithes of thine increase of the same yere, & lay it vp within thy gates. ¶ Besides the yearely Tithes that were giuen to the Leuites, these are laid vp in store for the poore. Geneua.

¶ Read. Amos. 4. 4. and Mal. 3. 8.

TO DAYE.

What the meaning is of these words, To daye.

Psa. 95. 7 TO daye, if ye will heare my voyce. ¶ As touching the words he saith to daye, he meaneth all the time in which the Gospell is preached, teaching vs thereby, that so long as the word is preached, so long saluation is offered. Deering.

TONGVE.

To speake with tongues, what it meaneth.

1. Cor. 14. 15. I Will pray with the spirit, and will pray with the minde also. ¶ To speake with tongues or with ỹ spirit, is to speak ỹ other vnderstand not, as Priests say their seruice. To speake with the mind, is to speak that other vnderstand, as when the Preacher preacheth. Tindale.

How the Apostles spake with strange tongues.

Act. 2. 10 HOw then heare we, euery man his own language. ¶ Not ỹ they spake with one voice & many languages wer heard, but ỹ

the

that ỹ Apostles spake with strange tongues for els the miracle had rather bene in ỹ hearers, wheras now it is in the spekers.
Nazian. in his Oration of Whitsonday.

What it is to smite with the tonge.

Let vs smite him with the tongue. ¶That is, let vs slaunder him & accuse him, for we shall be beléeued. Ier. 18.18
Geneua.

What the tongue of God is.

Gods tongue is the Holy ghost. Psa. 45.1. My tongue is the pen of a ready writer. Augustin

How the tongue is compared vnto a launce.

Pithacus the Philosopher saith, that a mans tongue is made lyke the yron point of a launce, but yet that it was more daungerous then that: for the point of a launce can but hurt ỹ flesh, but the tongue perisheth the heart. Launce

What is meant by the third tongue.

The third tongue hath disquieted many a one. ¶The third tongue or double tongue, which saith & vnsaith, or speaketh one thing and thinketh another. The third tongue do some take for that which speaketh neither out of the new nor the olde Testament, but of their owne braine. Eccl. 28.14.
The Bible note.

TOPAS.

The description of this stone, and what it betokeneth.

The ninth a Topas. ¶This stone is of the rarer & precioūser sort, and hath two colours, the one of golde, the other of yuorie. It shineth with greatest clearenes when it is touched with the brightnesse of the Sunne: and it passeth all Jewels in clérnesse, singularly prouoking the beholders to loke still vpon it. And this stone betokeneth such as shine in Christian life and doctrine. Therefore it betokeneth the Christian sort, which are predestinate to saluation out of all Nations, of whome is made the bodie of the Catholyke Church. Apo. 21.20.
Marl. vpon the Apoc. fol. 300.

¶The ninth was a Topas, which hath in him the colour of all other stones. And this signifieth them which are with all vertues adorned, like as was Daniel the man of desires, & Iohn the Euangelist, which wrote this présent Prophecie, whome Christ much loued. The clære works of these & such other, wold be to shine vnto men, ỹ by them ỹ father might be glorified. Bale.

TOPHETH.

TOPHETH.

What Topheth is, and how it was defiled.

4. Reg. 23. 10. AND defiled Topheth also. ¶ He defiled Topheth, that is, he openly shewed that Topheth was defiled, vncleane and filthy. Topheth was a place nigh vnto Hierusalem, in the valley of the sonnes of Hennon, in which were cast dead carkases, and all vncleane things. T.M.

¶ Topheth was a vally nere to Hierusalem, and signifieth a Tabret, because they smote on the Tabret, while their Children were burning, that their crye should not be heard, where after Iosiah commaunded carions to be cast. Geneua.

How Topheth is taken for hell.

Esa. 30. 33 For Tophet is prepared of olde. ¶ Here it is taken for hell, where the wicked are tormented. Geneua.

TOVCH NOT.

This is spoken against traditions.

Coll. 2. 21. TOuch not, tast not, handle not, &c. ¶ Men by such obseruations were led from the veritie by the which they were made free, whereof it is spoken, the veritie shall delyuer. It is a shame (saith the Apostle) and vnconuenient, and farre from the nobleneſſe of your lybertie (seeing you be the body of Christ) to be deceiued with shaddowes, and to be iudged as sinners, if you despise to obserue those things, wherefore let no man ouercome you (seeing you are the bodye of Christ) that will seeme to bee meeke in heart, in the holineſſe of Angells & bringing in things which he hath not seene. D. Barnes. fol. 299.

Why Mary was forbidden to touch Christ.

Ioh. 20. 17 Touch me not. ¶ This seemeth not to agree with the narration of Mathew. For he plainly writeth, that the women imbraced the feete of Christ. And seeing afterward, he woulde haue his disciples to handle and to feele him, what cause was there, why he shuld forbid Mary to touch him. For he said vnto Thomas, bring hether thy finger and see my handes, and put thy finger vnto my side, and be not faithleſſe, but beleeuing. The solution thereof is very easie, if so be that we consider that the women were not prohibited ỹ touching of Christ, before such time as they wer too busie and desirous to touch him. For no doubt

he

he did not forbid them to touch him, so farre forth as it was needfull to take away all doubt. But when he saw they were too busie in imbracing his feete, he moderated and corrected that rash zeale, for they depended upon his corporall presence, neither did they knowe any other waye to inioye him, then if he dwelt among them upon the earth. Moreouer, because his disciples doubted whether he was truly risen againe or no, and because the same that appeared to them was iudged of them to be but a vision, to the ende they might beleeue the resurrection, he said, feele and see, for a spirit hath no flesh and bones as ye see me haue. Also Thomas had said, except I see ẏ print of his nailes in his hands, and put my fingers into the print of the nailes, & my hand into his side, I will not beleeue, therefore Christ did very well in offering himselfe to be felt of him. But in Mary there was no such doubting, that there should neede any farther feeling: but it was requisite ẏ she should come to a further faith, and to more plaine vnderstanding of the kingdome of Christ, least she should abase him in computation, more then ther was cause. Marl. vpon Iohn. fol. 593.

TRADITIONS.

Of the traditions of men.

FRom whence haue we this tradition? Whether commeth it from the authoritie of our Lord, or of the Gospel, or els from the Commaundements and Epistles of the Apostles. Therfore if it be either commaunded in the Gospell, or contained in the Epistles or Actes of the Apostles, let vs keepe the same tradition. Augustine vnto Pompeius. Augustin

The Pharisies said not vnto Christ: Wherefore doe thy disciples breake the law of Moses, but wherefore do they break the traditions of the Elders. Whereby it appeareth, that they had altered many things, whereas God had commaunded that they should neither adde nor diminish: but fearing least they should lose their authoritie, as if they had bene law makers to the ende they might seeme the greater, they altered much, which thing grewe to such a wickednesse, that they kept their owne traditions, more then the Commaundements of God. Chrisostome in his first Homely of the Iewish fast. Iohn Northbrooke. Chrisost.

Some wrast this place so far as men ought to obey all manner of things, whatsoeuer the Bishops, Presidents or Rulers commaund, although they be vngodly, and for their authorities sake, when as Christ did speake onely of them which did teach rightly the lawe of Moses, & not of such as did snare men with their ordinaunces & constitutions: now peraduenture after the same manner a Bishop might be heard, which preched truly the Gospell, although he liue but a little according vnto the same.

Era. in his Ann. vpō the 23. of Math.

A reason that ouerthroweth all doctrines of men, all Traditions, all Poperie.

Mat. 17. 5 God said to Christ, Thou art my sonne, therefore he is his sonne. God said not so to any Angell: therefore no Angell can take the name vnto him.

Iohn. 3. 21 God said, The true worshippers shuld not go to Mount Sion nor to Hierusalem, but worship God in spirit & truth: where said he, goe a pilgrimage, or go visit this holy sepulcher.

Gal. 4. 10. God said: Do not obserue dayes, and months, & times, and yeares: where said he: Kæpe vnto me Lent or Aduent, Imber dayes or Saints eues.

1. *Tim.* 4. 2 God said to vs, It is the doctrine of Diuells to forbid marriage, or to commaund to abstaine from meates, where said he: Eate now no flesh, now no whit meate: let not the Ministers marrie?

Rom. 13. 1 *Luk.* 22. 26 God said, Let euery soule be subiect to Kings & Princes, and the authoritie of such men, let it not be in his Apostles. Where said he: let the Pope haue the gift of kingdoms, be exempt from authoritie of man, weare a triple crowne, and haue Lords and Noble men vnder him?

Apo. 22. 18 God said, Cursed is he that addeth ought to the lawe, or taketh from it. Where said he, The Pope shall dispence against mine Apostles and Prophets?

1. *Co.* 14. 19 God said, It is better to speak fiue words which we vnderstand, then ten thousand words in an vnknowen tongue: where said he the ignorant men should pray in Latine? With this very argument are ouerthrowen, all doctrines of men, all traditions, all Popery, &c. Deering.

Cipriane. What an obstinacie is this, or what a presumption, to presume an vnmane tradition before Gods ordinaunce: nor to consider that God taketh indignation and wrath, so often as an humane

mane tradition loseth, or goeth beyond the commaundement of God, as he cryeth by his Prophet Esay and saith: This people honoureth me with their lips, but their harts is seperated from me, they worship me in vaine, while they teach the commaundements & doctrines of men. The Lord also in ỹ Gospell blaming likewise & reproving, putteth forth and saith: ye have reiected Gods commaundement to stablish your tradition. Of which cõmaundement S. Paule being mindfull, doth likewise warne & instruct, saieng: If any teach otherwise, and contenteth not himselfe with the words of our Lord Jesus Christ & his doctrine, he is puft vp with blockishnes, hauing skill of nothing, from such a one we ought to depart.

S. Austen saith: that the auncient actes of the godly kings, mentioned in the Prophetical bookes, were figures of the like facts, to be done by the godly Princes, in the time of the newe Testament. I. Bridges. fol. 25. ¶ Lŏke. Philosophy. Augustin

Walke not after the ordinaunces of your fathers. ¶ Lŏke the exposition of this place in (Father). ¶ Read. 1. Pet. 1, 18.

TRANSMVTATION.

When this word was first inuented.

LOng after Boniface the third, when Idolatry had gotten the vpper hand, then did Petrus Lombardus (a master of sophisticall sentences) bring vp these termes of Transmutation, and Transaccidentation (about the yere of our Lord. 1646.) out of certain blinde trades of the Doctors afore his time. Then Pope Innocent the third gaue it this new name, & called it Accidens sine subiecta. Of the which Sophisme Doctor Dunce, Doctor Dorbel, and Doctor Thomas de Aquino, doe dispute very subtilly. A. G.

TRANSVBSTANTIATION.

What the word signifieth.

THe word signifieth a passing or turning of one substance into another, which is thought of some not tollerable to saye, that the substance of bread in the Sacrament is chaunged into the substance of Christs body. And therefore Dunce himselfe vterly refuseth & shunneth it. And thinketh it better to hold that the bread departeth & getteth it selfe away, & that then in place Dunce.

of it succædeth Christs body.

When it was first inuented.

That which is former (saith Tertulian) is true, that which is latter is false. But the doctrine of Transubstantiation is a late doctrine: for it was not defined generally afore the Councell of Laterane, about 1215. yeres after Christs comming, vnder Pope Innocentius, ỹ third of that name, for before ỹ time it was frē for all men to belæue it or not belæue it, as ỹ B. of Duresme doth witnes in his booke of the presence of Christ in his supper lately put forth, Ergo ỹ doctrine of transubstātiatiō is false. Brad.

Tonstall Bishop of Duresme

Reasons against Transubstantiation.

That the Lord gaue to his disciples bread & wine & called it his body, the very scripture do witnes. For he gaue that & called that his body which he toke in his hands, whereon hæ gaue thanks, which also he brake & gaue to his disciples, ỹ is to saye bread, as ỹ fathers Ireneus, Tertulian, Origen, Cypriane, Epiphanius & Augustin, & all the residue which are of antiquitie do affirme: but inasmuch as the substaunce of bread & wine is an other thing then the substance of the body and bloud of Christ, it plainly appeareth that there is no Transubstantiation.

1. Reason

The bread is no more transubstantiate then ỹ wine: but that the wine is not transubstantiate, S. Mathew and S. Marke doe teach vs: for they do witnes, ỹ Christ said, that he would drinke no more of the fruite of ỹ vine, which was not bloud, but wine: and therefore it doth follow, that there is no Transubstantiation. Chrisostome vpon Mathew, and S. Cypriane doe affirme this reason.

2. Reason

As ỹ Bread of the Lords supper is Christs natural body, so is it his mysticall body, for the same spirit that spake of it: This is my body, did say also: for we being many, are one bread, one body, &c. But now it is not his mysticall body by transubstantiation, & therfore it is not his natural body by trāsubstātiation.

3. Reason

The words spoken ouer the bread in S. Luke & Paule, are not so mightie and effectuall as to transubstantiate it. For then it or that which is in it, shuld be transubstantiate into the new Testament: therfore the words spoken ouer the bread, are not so mightie to make Transubstantiation. Bradford.

4. Reason

How it hath made the Turkes power to increase.

It was decreed of ỹ transubstantiation (as they call it) in the

yere

yere of Christ. 1215. Nocentius the third being Pope. Which decræ hath confirmed the most horrible prodigious Idolatry that euer was. And anone after in the yeare. 1250. began Othomars kingdom to prosper. And so shortly after this Idolatrye once confirmed, his kingdome began to arise, and increased aboue all other Regions, and brought forth weapons against the West part of the world, to punish the filthie spottes of the Romane Church. So that as sone as this Idolatry of the Masse began to be confirmed of the people, the Turkes power did increase to scourge it in Christ. And shall yet more and more grow & prease vpon vs, till this Idolatry of the Masse be taken quite away, &c. Melanct. vpō Dan.

The cause wherefore the opinion of Transubstantiation is holden and defended.

The words of scripture (saith Iohannes Scotus, otherwise called Dunce) might be expounded more easely and more plainly without Transubstantiation, but ỳ Church did chuse this sense (which is more hard): being moued therevnto (as it seemeth) chiefely because that of the Sacraments men ought to holde as the holy Church of Rome holdeth: but it holdeth that bread is transubstantiate or turned into the body, & wine into the blood, as is shewed De summa trinitate & fide catholica firmiter credimus. Cranmer. Dunce

Gabriel (who of all other wrote most largly vpon ỳ Canon of the Masse) saith thus: It is to be noted, that although in the scripture, that the body of Christ is truly contained & receiued of Christian people, vnder the kindes of bread & wine, yet how the body of Christ is there whether by conuersion of any thing into it, or without conuersion, the body is there with the bread, both the substance & accidents of bread remaining there still, it is not found expressed in the Bible. Yet forasmuch as of the sacraments men must hold as the holy church of Rome holdeth, as it is written De hereticos, ad abolendū, & that Church holdeth & hath determined that the bread is transubstantiated into the body of Christ, & the wine into his bloud, therfore is their opinion receiued of all that be Catholike, that the substance of bread remaineth not, but really & truly is turned transubstantiate and changed into the substaunce of the body of Christ. Cranmer. Gabriel

The tree falling compared to death.

Eccl.11.3. WHether the tree fall to the South, or to the North, loke in what place the tree falleth, there shall it lye. ¶That is to say, loke in what case the righteous Iudge shall finde thee at the houre of thy death, such shalt thou be iudged to be. Hemmyn.

¶He erhorteth to be liberall while we liue, for after there is no power. Geneua.

What the tree of life, & the tree of knowledge meaneth.

Gen.2,9. The tree of life also in the middest of the garden, & the tree of knowledge of good and euill. ¶The one was a signe of the life receiued of God, the other of miserable experience, which came by disobeying God. Geneua.

TRESPASSE.

How trespasse in this place is vnderstood.

Num.5.6. WHen that person shall trespasse. This text is to be vnderstood of such trespasses wherewith we hurt our neighbor in worldly goods (as they call them) and therefore must ỳ hurt be restored, and the fift part thereto. If the partie remained not to whome the restitution was due, nor anye of his lawfull heires, then must it be the Priests wages, which at that time had no other liuelode.

What trespasse offering signifieth.

Leuit.7. Trespasse offering, that is an offering for a trespasse. Trespasse, after the order of the scripture signifieth sometime all the life past which we haue liued in infidelitie, being ignorannt of the veritie, not onely in doing open sinnes, but also when wee haue walked in our owne righteousnesse.

TREASVRE.

What this treasure in earthen vessells is.

2.Cor.4.7. BVt we haue this treasure in earthen vessells. ¶By this treasure Christ himselfe and the wholesome doctrine of the Gospell is vnderstood. Mat.13.44. By the earthen vessells the frailnesse of our flesh is ment. God for his own laude doth set forth himselfe by those things that are weak and feeble, because that the whole glory should be giuen vnto God alone, and not vnto men that is made of earth. Ambrose. Sir.I.Cheeke.

¶Albeit the ministers of ỳ Gospell be contemptible as touching

ching their persons, yet the treasure which they cary, is nothing worse nor inferiour. Geneua.

TRIE OR PROVE.

How we ought to trie and proue mens doctrines.

THe Priests that were Pharisies (saith Chrisostom) in ỹ time of Christ, made an ordinaunce that whosoeuer should knowledge Iesus to be Christ, shuld be accursed and excommunicate. If then the Pharisies or Priests, ỹ now do occupie their romes shuld make a like ordinance, because they wold not haue Christs doctrine to be professed for hindering their lucre, shuld we therfore giue in all points credence vnto them, & leaue off to sæke after the knowledge of Christs doctrine? Nay truly, why (quod he) shall we not be excused hærein by ignorance, sæing we be forfended by the rulers to haue knowledge? He answereth, no verily: for if (saith he) when thou desirest to buye cloth, thou wilt not be content to sæ one Merchaunts ware, but goe from the first to the second, from the second to the third, & so farther, to know wher is ỹ best cloth & best cheape: thou vsing such carefull diligence for a temporall profit, art well worthy great reproch, that will be more remisse & negligent for thy soule helth. Sæke therfore about from one doctor or teacher vnto another, that thou maist knowe who doeth most duely and truly teach Christ, and him follow, according to the saieng of the Apostle: Proue all, and hold the good. And as it is said in the Gospell, that thou maist know, who be true & lawfull chaungers or coyners, & who bæ not. Lamb. in the B. of Mar. fol. 1257. ¶ Lowe. Proning.

TRIBVLATION.

There be two kindes of tribulation & affliction.

THere be (saith Gasper Megander) two sorts of tribulation. The one brædeth of the griefe which ỹ faithfull conceiue of the scornings, lewdnes, blasphemies & scoffings wherewith the vngodly mock at ỹ gospel & promises of God, of which matter lowe. Ga. 4. 29. Phi. 3. 18. 2. Pe. 3. 3. And also of ỹ pitie which they haue of those that be blinded, whereof Paul speaketh Ro. 9. And this kinde of persecution may be called inward. The other procædeth of such things as are laid vpon them outwardly, as of hunger, imprisonment, exile, losse of goods, sword and death. *Apoc. 2. 9.*

This is the outward persecution, wherewith Tyrants & other enimies of the Church rage against the Children of God. Howbeit the one can scarce hap without the other, insomuch as this saieng of the Apostle is most true: that all they which will liue godly in Christ, must suffer persecutiõ. 1. Ti. 3. 12. Ma. fo. 38.

I know thy workes and tribulation. ¶ This was the persecution vnder the Emperour Domitian. Geneua.

¶ Luke. Affliction.

TRIBVTE.

How tribute ought to be paid to earthly Princes.

Ma. 22. 17 Is it lawfull to giue tribute to Cæsar or not. ¶ The word that is vsed here, signifieth a valewing & rating of mens substannce, according to the proportion whereof, they payed tribute in those prouinces, which were subiect to tribute, and it is here taken for the tribute it selfe. Beza.

The Doctors mindes concerning tribute.

Origen. in Mat. 22. Tract. 21. Origen saith: In tempore ergo Christi, &c. In the time therfore of Christ, when they were commaunded to giue tribute to the Romanes, there was a thought & counsell among ỳ Iewes, Vtrum deberent, whether they ought that were Gods people, and his portion, to giue Princes tribute, or rather take armes for their libertie, except they wer suffered to liue as they lusted. And the storie telleth that one Iudas a Galilean, of whom Luke mentioneth in the Acts of the Apostles, drawing away the multitude of the Iewes, taught Non oportet, they ought not to giue tribute to Cæsar, and call Cæsar Lord But he that was at that time the Tetrach hastened to perswade the people, and that they should regard the present state, and not wilfully take armes against the stronger, but be content to giue tribute. And truly the word of this present gospel, not indeed manifesteth, yet it sheweth these things. But he ỳ diligently considereth the sense of the present words, shall finde this, yea, euen in this place. For the Pharisies had not had occasion (being willing to take Christ in speach, sending their disciples with the Herodians) to aske him whether it were lawfull to giue Cæsar tribute or no, if it had bene manifested among them, that they ought not to giue it, and that there had bene agreement of all their wills, that they should not giue it.

Hilary

Hilary of the question that was moued to Christ, sayth: Igitur an violaret,&c. Therefore they trye him whether on the condition of the question propounded, he would violate the worldly power: An videtur reddi tributum Cæsari oportet, whether tribute ought to be rendred to Cęsar, &c. And whē they sayd it was Cæsars, he sayd: Cæsari redenda esse, &c. The things that are Cæsars, ought to be rendered to Cæsar. Hillary in Mat. 22. in regula Manicho.

S. Ambrose sayth: Et tu si vis,&c. And thou if thou wilt not be bound or thrall to Cæsar, haue thou not those thinges that are of the world. But if thou hast the riches of the world, thou art bound to Cæsar. If thou wilt owe nothing to ỹ earthly king, forsake all things and followe Christ. And before discerne ye well what things ought to be rendred to Cæsar. Ambr. in Luke. li. 9. cap. 20.

Saint Austen sayth: Sed quia Manichei,&c. But because the Maniches vse openly to blaspheme Iohn, let them heare euen the Lord Iesus Christ. Hoc stipendium iubentem reddi Cæsari, commaunting (not permitting) this stipent to be rendered vnto Cæsar. And of these wordes of Saint Paule to the Romanes, Omnis anima, Let euery soule bée subiect vnto the higher powers. Si quis ergo, If therfore any body thinke, that because he is a christian, he ought not to render tare or tribute, or that honour ought not to bée giuen due to those powers that care for these things, he falleth in great errour, but that meane ought to be kept which God himselfe prescribeth, that we should giue vnto Cæsar the things that are Cæsars, and to God the things that were of God. Aug. con. Faustam Manichæ li. 22. cap 74.

Arbitrati se,&c. Thinking they should smoth him with praises, they flatter him, that being milked, he should say, Non deberi tributum, Tribute ought not to be giuen to Cæsar, and therevpon they might take him as a seditious man, & mouing the people against Cæsar, and therefore they bring the Herodians with them that were the kings men, to apprehende him as a stirrer of new things Thou regardest not say they, the person of any man, thou speakest nothing to get the fauour of Herode and Pilate. Tell vs therefore, Debemus & hominibus, ought we to be both tributary to men, and to giue them tare, as well as to giue tare to God, or shall we giue to God onely, or else to Cæsar? This they spake (as I said) that he should say, that tribute ought not to be giuen to Cæsar. Thus we sée Theophi.

againe their question whether they ought or no. But Jesus by the coine that was figured in the Image of Cæsar, Persuadit illis debere Cæsari, perswadeth them that those things are owing to Cæsar that are his, that is, those that haue his Image both in corporall and outward things, we must obey the king, but in inward things & spirituall, onely God, I. Bridg. fo. 639.

TRINITIE.

How the whole trinitie is approued by the Scripture.

AND sayd, Lord, if I haue found fauour, &c. ¶ Ye saw three, but directed his speach but to one, whereby the mysterie of the Trinitie is declared. The Bible note.

¶ Speaking to one of them in whom appeare to be most maiestie, for he thought they had bene men. Geneua.

Ambr. de Sacra. li. 1. cap. 5. Iohn saw e heauen open, and the holy Ghost descending vpon him like a Doue, & there came a voice from heauen. Mar. 1. 10. &c. ¶ Christ did come down, & the holy Ghost came down. But Christ the sonne of God did appeare, a true naturall & essentiall body, whereas the holy Ghost did come downe in the likenesse, & not in the true & essential body of a doue. The father did also speake from heauen. Here ye haue the whole Trinitie.

TRVMPET.

Whereto Trumpets serue.

Apoc. 8. 2. AND seauen Trumpets were giuen vnto them. ¶ Trumpets serue to many purposes, among which also is one, that publike Magistrates are wont to publish & proclaime ỹ lawes & ordinances, which they haue made by the sound of trumpets. The same vse doth Iohn assigne here to the Angels: By who notwithstanding we may wel meane the Apostles & Ministers of the word, according to the commaundement of the Lord, giuen vnto Esay. 58. 1. Set out thy throte & cry, straine thy selfe as a Trumpet, lift vp thy voice, &c. And Christ sayd to his Apostles: Loke what I saye vnto you in the darke, speak you it in the light, and that which you heare in the eare, preach you vpon the house tops. Math. 10. 27. Marl.

How the Scribes & Phareses did vse them.

Math. 6. 2 The Scribes and Phareses in common and publike places, wher vnto many people wer wont to resort, did distribute their

dole-

doles or almes to the poore, in the which their ostentation was manifest, because they sought frequented places to haue many witnesses of their dæds, & not contented with this they caused trumpets to be sounded: They fained truely that they called ỳ poore together, by the noise of the Trumpet, so that they neuer wanted a cloake to shadowe their hypocrisie, when as it is for certein that they did it to haue fame, renowme, & praise of men.

Marl. vpon Mat. fol. 112.

Math. 6. 3

The very meaning both that we blow no Trumpet, & that the left hand know not what the right hand doth, is ỳ we do as secretly as we can, & in no wise sæke vaine glory, or to receiue it if it were profered, but to do our dæds in singlenesse of conscience to God, because it is his cõmandement, & euen of pure compassion & loue to our brethren, & not that our good dæds though standing in our owne conceit, shuld cause vs to despise them.

Tindale.

TRVTH. Truth defined.

That is truth according to ỳ Hebrue phrase, which is ỳ most perfect essence of any thing, & the very absolute perfection it selfe of a matter. Marl. vpon Iohn. fol. 309.

Why Christ is called true and soothfast.

Thus saith he that is holy & true. ¶ He is called true or sothfast, because he only teacheth vs true, certeine, substantial & infallible things, & therfore he auoucheth himself to be ỳ truth it selfe. Iohn. 14. 6. And onely Schoolemaister. Math. 23. 8. whõ all men ought to giue care vnto, euen by the commaundement of the father. Math. 17. 5. Also God is sayd to be true or sothfast, because hee kæpeth touch in his promises, notwithstanding mens iniquities. Rom. 3. 3. 4. Marl. fol. 60.

Apoc. 3. 7

Who they be that are true of heart.

The true of heart shall be glad thereof. ¶ The true of heart are these, that neither for the prosperitie of the vnfaithfull nor pouertie of the good, are seduced. But alwaies iudging well of God, as pleased with that he doth, contented onely with his promise in his word. Psa. 73. 1. T.M.

Psa. 64. 10

TWELVE MONETHS. ¶ *Looke.* Yeare.

TWO

TVVO.

How two in one flesh is vnderstood.

They commit adultry, that marry at one time two wines, and say, if a man haue an hundred (as he may haue as well as two) yet all is but two, and one flesh in the Lorde. Christ doth not so interpret two. Math. 19. but referreth two to one man and one woman, as the text that he alleadgeth out of Genesis. chapter. 1. and 2 declareth, saieng: Haue ye not read that he that made man from the beginning, made the male & female, therfore shal man leaue Father and mother and associate his wife, and shall be two in one flesh. This text admitteth not pluralitie of wines, but destroyeth plaine the sentence of those that defend the coniunction of many wiues with one man. For at the beginning of Matrimony was but one man and one woman created and married together, no more shuld there be now in one matrimonie, as Christ there teacheth and expoundeth two in one flesh, and not three or foure in one flesh. The word of God must be followed, and not the examples of the Fathers in this case. Whooper.

Of two sorts of calling. ¶ Loke. Calling.

Of two Sacraments.

2. Sacraments. As concerning Sacraments which ought to be holden properly for lawfull Sacraments, he hath ordeined two in the Christian Church. The first is Baptime, the other is the supper. The other that hath bene added to these by the Papists, may not be accounted for true and lawfull Sacraments, for so much as they haue no certeine foundation in the word of God, without the which no Sacrament is lawfull. Pet. Viret.

Cipriane. Saint Cipriane sayth: Tunc demum plane sanctificari, &c. Then may they be throughly sanctified, and become the children of God, if they be new borne by both the Sacraments. Cipri. li. 2, Epist. 1. ad Steph.

Augustin Augustine saith: Quędam pauca pro multis, &c. Our Lord & his Apostles haue deliuered vnto vs a few Sacramentes in stęde of many, and the same in doing most easie, in significatiō most excellent, in obseruation most reuerend: as in the Sacrament of Baptime, & the celebration of the body & blood of our Lord. Aug. de doct. christ. li. 3. cap. 9.

Againe,

Againe, speaking of Baptime and the supper he saith thus: Hæc sunt, &c. These be the two Sacraments of the Church. Aug. de Cymbolo ad Catechemenes. Augustin.

Paschasius sayth: Sunt Sacramenta, &c. These be the Sacraments of Christ in the Catholike Church, Baptime, & the body and bloud of our Lord. Paschasius de cœna Domini. Paschasius

Bassarius sayth: Hoc duo solo Sacramenta, &c. We reade that these onely two Sacramentes were deliuered to vs in the Scriptures. Bassarius de Sacramenta Euchari. Bassarius.

Against these foresaid saiengs the late pretensed Councell of Trident hath concluded thus: Si quis dixerit, &c. If any man shall say, that the Sacraments of the new lawe were not all ordeined of our Lord Jesus Christ, or that ther be fewer or mo then seauen or that any one of the same, verilye and in proper speach be not a Sacrament, accursed bée hée. Councell of Trident. Sessio. 7. Councell of Trident

Two manner of Faiths. Loke. Faith.

What the two Lambes doe signifie.

Two Lambes of a yeare olde without spot. ¶ The Jewes say, that by the beast that is sacrificed the sinner is vnderstood. For when the beast is lead to be killed, the trespasser ought (say they) to thinke as though he for his offences were lead vnto the same, and thus to confesse: O Lord I am guiltie of death, I haue deserued to be stoned for this trespasse & not this beast, or to be strangled for this transgression, or to be burnt for this crime. But these Sacrifices doe by shadowe, signifie Christ the true lambe of God, who would afterward cleanse our sinnes, and pay the price of them How grieuous therefore should we acknowledge and confesse our sinnes to be, for the which no beast but the innocent sonne of God hath died. For the Father sparing vs, hath yelded his sonne to death. The Bible note. *Nu.* 28. 3. 2. lambes.

How the priuiledge of two wiues came in.

Which had two wiues. ¶ With the promise of multiplication of seede, came in the priuiledge of two wiues: The promise performed and ended in Christ, the priuiledge ceaseth & Gods lawe taketh place, which ioyneth two in one flesh, and no mo. Gen. 2. 24. Geneua. 1. *Reg.* 1. 2. 2. wiues.

Two

Two tyrants, and what they be.

The Scripture speaketh of two huge and cruell tyrants, which shall destroy christendome before the last day of iudgement: One through false doctrine, and that is (as Daniel and
2. Tyrants Paule both doth prophesie) the Bishop of Rome. The other by power and force of armes, & that is the Turke, of whom Daniel in the. 7. chapter speaketh, where he doth attribute vnto him. 3. hornes only which he shuld plucke of from the. 1. hornes, and those. 3 are Asia, Greece, & Aegypt, which he hath plucked off long since, and kæpeth them in possession, within ỹ which limits, the Prophet hath included him: for although he be busie in Hungary, & readie to inuade Germany, yet he cannot think that euer he shall haue them in quiet possession, as he hath Asia, Greece, & Aegypt, for the Prophet is plaine and manifest,

Sleadane in his Chronicle,

Of two natures in Christ.

¶ Luke. Christ. Word.

Vagabunds.

What these Vagabunds were.

Acts. 17. 5. Oke vnto them certeine vagabunds. ¶ Certein companions which doe nothing but walke the streets, wicked men, to be hired for euery mans money to do any mischiefe, such as we cõmõly call the rascals, & very sinks & dunghil knaues of all townes and cities. Beza.

VAILE.

What the vaile and renting of the temple did signifie.

Mar. 15. 38 AND the vaile of the temple did rent in two peces. ¶ This vaile was a certeine cloth that hanged in the temple, diuiding the most holy place from the rest of the temple, as our cloth that is hanged vp in Lent, diuideth the altar from ỹ rest of the Church. The renting of which vaile signified that the shadowes of Moses lawe shuld vanish away at the flourishing light of the Gospell. Tindale.

VALES II. What they were.

Vale-

VAlesij were heretikes which had their originall of one Valens that liued in Bacathis a coũtry in Philadelphia. Their manner was to geld themselues, and as many straungers as lodged among them, they abused the saieng in the Gospell, If thy member offend thee cut it off, &c. Epiphan. hær. 58. Heretikes.

VAINE GLORIE.

A good remedy against it.

IF thou be tempted to vaine glory for thy good dæds, then looke of thine euill hereto, and put the one in one ballance and the other in the other. And then if thou vnderstand ỹ lawe of God any thing at all, tell me whether weigheth heauier. Tindale.

VAPOVR.

What Vapour is.

VApour is a dewie mist, as the smoke of a seething pot. Tind.

VESSELL.

What is meant by this vessell.

NEither would he suffer that any man should carry a vessell through the temple. ¶ That is any prophane instrument, of which those fellowes had a number, ỹ made the court of the temple a market place. Beza. *Mar.* 11. 16.

VINE.

What the Allegory meaneth.

IAm the true vine. ¶ This Allegory is taken out of diuers writings of the Prophets, who in diuers places compare the Church to a vineiard, and men in the Church to vines, and the works of faith, of loue, and of righteousnesse, to grapes. Therefore when the Lord calleth himselfe the true vine, we must not so vnderstand him, as if he were naturally and substantially a vine, for naturally and substantially he is God and man, & not a vine, but representeth the true vine. Therfore it is called a vine by similitude, not by propertie, euen as he is called a Sheepe, a Lambe, a Lyon, a Rocke, a Cornerstone, & such lyke, from which such similitudes are brought. Marl. vpon Iohn. fol. 500. *Iohn.* 15. 1

What

What is heere meant by the vine.

Gen. 49. 11 And hée shall binde his Asse sole vnto the Vine. ¶ A country most abundant with vines and pastures is promised him. Geneua.

How Israel is compared to an empty vine.

Ose. 10. 1. Israel is an emptie vine. ¶ As the vine spoyled of her grapes beareth new the yeare following, so the Israelites enioyeng rest after afflictions, renued their former wickednesse and Idolatrie. The Bible note.

¶ Whereof though the grapes were gathered, yet as it gathered new strength, it encreased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubburnenesse. Geneua.

VINEGER.

Of the propertie thereof.

VInegar of it selfe is sharpe, sowre, and tart, and is no fitte drinke to moisten a man that is a thirst. For though vinegar be colde in operation, yet is it dry and hath vertue erica-tiue. Therefore vinegar is a sawce and no proper drinke. And if it be dronken of him that is moist, it maketh him drye. But if he be drye afore, it killeth him quickly, at ỹ least if it be strõg vineger. And specially if it be such vineger as was giuen to Christ hanging vpon the crosse, which (as S. Mathew saith) Psa. 69. 21 was mingled with Gall. Saint Marke calleth it Vinum mirratum, Wine mingled with Myrre. Whervpon the worshipfull Clarke Saint Bede doth gather vpon the wordes of S. Marke, that they gaue vnto Christ wine mingled with Myrre, Myrre is the Gumme of a certeine trée growing in Arabia, called Myrre, which Gumme is both grẽne and bitter like vnto gall. This bitter tart drinke giuen vnto Christ, did both fulfill the prophesie, which was that the Iewes should so vse Christ in the time of his thirst, and also it made a speedie end of his life. For as sone as he had tasted of that tart and strong vineger, he bowed downe his head and sayd: Consummatum est, All is done. All the things which the Prophets haue foretold & spoken of me, are now fulfilled. Ric. Turnar.

VIPER.

The

The propertie of this venemous beast.

THE nature of a Viper is this, when the time of gendering is, the male commeth to the female, and putteth his head into her mouth, which the female biteth off, and so killeth the male, whose head ingendereth within the female a great sort of egges, hanging togethers like beads, & when the time commeth that she should bring them forth, shee putteth forth but one, and yet is all a day in doing that. Then the other being left within her are so grædie to come forth, that they gnawe out her bodye, and so commeth forth and killeth the damme.

Of the Viper that hung on Paules hand.

And he shooke off the viper into the fire, and felt no harme. *Act.* 8. 25.

¶ By this miracle God performed his promise made to his disciples, that neither Serpent nor poison should hurt them. And also by the same was confirmed the Gospell of his sonne Jesus Christ, which Paule preached vnto the world. Sir, I. Cheeke.

The vipers of all kinde of beasts is most pestiferous, for if they do but scant touch a man, they bring violent death, as appeareth by the men that in the Ile of Miletum, who when they sawe the viper hang on Paules finger after his Shipwracke, they sayd: Surely this man is a murtherer, whome (although hee haue escaped the daunger of the Sea) vengeaunce will not suffer to liue. But when they sawe him (the viper cast into the fire) to haue no harme (for they thought he shoulde haue beene burnt, or else sodeinly fall downe dead) they altered their mindes and sayd hee was a God. So great daunger doth the poison of a viper bring. Marl. vppon Math. fol. 46.

VIRGINITIE.

What true virginitie is.

THat is not true virginitie, when the body is restrained from the naturall course & disposition of wedlocke, but when the pure and maidly abstinence is so kept both in body & minde, that by the disposition of God, all our lyfe is consecrate and hallowed to better studies and purposes, for as touching the restraint or countenance thereof, is to small purpose. For wee

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finde many beasts also which doe not go to fellow, and therfore Augustine doth a right cal virginitie, the vertue not of ỹ body but of the minde. And the Apostle saith: that she may be an idle fæueleſſe matter. But he thinketh it the part of virgins, to thinke vpon these things which do apperteine vnto the Lord: which is nothing els but with heart & mind to follow ỹ Lords will accordingly, as the necessitie of the Saints and condition of euery time doth require. Musc. fol. 507.

The places of S. Paule in this matter expounded.

1. Cor. 7. 37 He ỹ standeth stedfast in his hart hauing no necessity, but power of his owne will, & hath determined in his heart to kæpe his virgin doth well, & so he that marrieth his virgin doth wel, but he that marrieth her not doth better. ¶ S. Hierom expounding this text, saith these words: Ille firmus statuit cuius puella consensus patris firmauit voluntaria. He purposeth stedfastly whose maidens consent, hath confirmed the fathers will. Then by S. Hierome, the consent of the maide is required, without which the father can order nothing.

Erasmus in his Paraphrase vpon the same place saith: If any man perceiuing that he hath libertie to bestow his virgin in marriage, or not to bestow her, & is not compelled by næde to either of both, & hath determined & purposed in his minde to kæp his virgin at home, which desireth no marriage doth right. For as it is ieoperdus to hold her frō marriage, ỹ is desirous of marriage, so is it vngodly to discourage maids minds, from the desire and vow of chastitie.

Note hære also ỹ S. Paule compelleth no man to vow, but hæ letteth euery man stand to his own wil. Furthermore he willeth whatsoeuer he be that decræth in his heart virginity, ỹ he first consider whether it lieth in his power to kæp his decræ or not. If it be in his power then (saith S. Paule) doth he better to kæpe his virginitie then to marry.

1. Cor. 7. 25 As concerning virgins (saith S. Paule) I haue no precept of ỹ Lord, but alonely I giue you my counsell, &c. ¶ Note ỹ S. Paul wold not binde ỹ Corinthians to virginity, because he wold not tangle them in a snare, but alonely he exhorteth them to virginity, as vnto an honest & comely thing, ỹ they might the more quietly serue God. Vpon the same text saith Athanasius that ỹ Apostle would compell no man to kæpe virginitie against his will,

will, nor he would not make virginity a thing of necessitie.

S. Paule proving clerely that no man ought or can be bound to virginitie, further then the gift of God doth strengthen him, saith thus: As concerning virgins I haue no precept of ỳ Lord, but onely I giue you my counsell, for I think it good by ỳ reason of this present necessitie that a man should liue so. As hee would say, vnto virginitie I cannot binde you, further then your gift is, nor I doe not recken it a thing necessarie to win heauen by. For heauen is neither the price of virginity nor yet of marriage, but alonely I recken virginity a good & an expedient thing to liue quietly by in this world. For in marriage is many things ỳ doth distract & disturbeth a mans minde. That this is S. Paules meaning it is well proued by the text ỳ followeth: If a virgin doth marrie, she doth not sinne, but she shal haue much temptation in the flesh, that is to say, many occasions of disquietnesse. But I (saith S. Paule) would gladly spare you from such occasions, for I wold haue you without sorrow. And she that is vnmarried hath no care but how to serue God, but she that is married hath much care and sorrow, how shee shall dispatch all worldly businesse. So that Saint Paule doth clerely declare his meaning, how that virginitie is no nerer way to heauen then marriage is, sauing that alonely an vnmarried person hath not so many occasions to be disquieted, as the married hath. Here we see that Saint Paule hath no commaundement to binde men to chastitie, and yet the Pope compelleth all Priests to forsweare marriage, and to vow chastitie.

But if any man thinke, &c. ¶ Here we learne that it is ỳ parents part to marry forth their children. For in the olde time no contract of matrimony toke effect, without authoritie of the parents. Read Deu. 7. 3. Also parẽts ought to prouide betimes for their children, & in no wise to compell them either to virginitie or to wedlocke, vnlesse they see them to misuse thẽselues. Read Gen. 24. 1. Cor. 7. 36

Sir. I. Cheeke.

S. Hierome sayth: Si quis consideret virginem suam, &c. If any man consider that his owne virgin, that is to say his own flesh, groweth proud, & boileth vnto lust and cannot stay it, ther is laied vpon him a double necessitie, either to take a wife or to fall.

Hierome aduersus Iouinian. li. 1.

Of the virgin that was sought for Dauid.

3. *Reg.* 1. 2 Let there be sought for my Lord the king, &c. ¶Dauid toke this virgin not for lust, but for the health of his body, by the aduise of his counsell, which séemeth to be done by the speciall dispensation of God, and therfore not to be followed as an example. The Bible note.

Wherefore virginitie is praised.

S. Paule praiseth virginitie in them that are apt and able to Melancth. embrace that state of liuing, that they might with more spéde go forth to preach, and to serue the congregations. He praiseth it not because he iudgeth that state to deserue the more grace, for this errour fighting against ỹ iustificatiõ of faith, he most of all abhorreth. We deny it not (saith Melancthon) but ỹ ther be distinct states of liuing. The Maior of the citie excelleth ỹ shipmaister, but yet deserueth not the Maior more grace for gouerning the citie then the Shipper for ruling the Ship. Yea, it is possible that the shipper may worship God better in his ship, then the Maior in the citie. Wherefore these degrées differ not concerning the spirituall life by faith, or any grace therby to be obteined, although they conferred together in ỹ externe life one excelleth another: for God willeth an order to be in offices and states of liuing.

A memorable fact of a virgin in defence of her country.

Aeneas Siluius, otherwise Pope Pius the second, in describing of Asia minor. cap. 74. reciteth a certeine fact of a worthy virgin, who at what time the Turkes were besieging a certeine towne in Lesbos, and had cast downe a great part of the walls, so ỹ al the towns men had giuen ouer, putting on a mans harneis, stepped forth into the breach, where not only she kept the Turks from entring in, but slue of them a great sort. The citizens séing the rare courage & good successe of the maide, toke to them againe their heart and harneis, and so lustely laied about them that an incredible number of the Turks wer slaine. The rest being repulsed from the land, reculed into their ships, who being then pursued by a nauie of Calisa, were worthely discomfited likewise vpon the sea. And thus was the Ile of Lesbos at that time, by a poore virgin, that is, by the strong hand of the Lord working in a weake creature preserued from the Turks. In the booke of Mar.

The Ile of Lesbos preserued by a virgin.

VN-

VNBELEEVERS.

What S. Paule doth meane heere by vnbeleeuers.

BEare not the strange yoke with the vnbelæuers. ¶ Nothing in this world can hinder a man so much from true godlinesse, as doth the amitie and friendship with the vngodly. The sonnes of God did in the beginning ioyne themselues in amitie or friendship with the children of men, and they were all destroyed by a flood. Hee that toucheth Pitch shall be defiled therewith. Beware therefore (if ye wil continue and abide stedfast in the true doctrine) that ye accompanye not your selues with vngodly Epicures, which without the feare of God, doe giue themselues to all kinde of mischiefe and blasphemie. 2. Cor. 6. 14

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¶ He seemeth to allude to that which is written. Deut. 22. 10. where the Lord commandeth, that an Oxe and an Asse be not yoked together, because the match is vnequall. So if the faythfull marrie with the Infidells, or else haue to doe with them in anye thing vnlawfull, it is heere reproued. Geneua.

VNCIRCVMCISED LIPPES.

What is meant by vncircumcised lips.

SEeing that I haue vncircumcised lips. ¶ To be of vncircumcised lips, is to haue a tongue that lacketh good vtterance to set out matter withall. T. M. Gen. 6. 12.

¶ Uncircumcised lips. ¶ Or barbarous and rude in speach. And by this word (Uncircumcised) is signified the whole corruption of mans nature. Geneua.

VNCLEANE SPIRIT.

How this place of the Euangelist is vnderstood.

WHen the vncleane spirit is gone out, &c. ¶ Unlesse wee doe now at this present take better heede to our selues, & vse thankfully the grace of God nowe offered vnto vs by his Gospell, and labour to expell these foule spirites that yet remaine among vs, as couetousnesse, whoredome, & vncleanenes, &c. the same that Christ heere threateneth vnto the Iewes, shal happen vnto vs. Mat. 12. 43

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VNCLEANE SPIRIT.

How this place of the Euangelist is vnderstood.

WHen the vncleane spirit is gone out, &c. ¶ Unlesse wee doe now at this present take better heede to our selues, & vse thankfully the grace of God nowe offered vnto vs by his Gospell, and labour to expell these foule spirites that yet remaine among vs, as couetousnesse, whoredome, & vncleanenes, &c. the same that Christ heere threateneth vnto the Iewes, shal happen vnto vs. Mat. 12. 43

Sir. I. Cheeke.

Luke.11.24 When the vncleane spirit is gone out of a man, &c. ¶The vncleane spirit after he is cast out: when he commeth & findeth his house swept and garnished, taketh to him seauen worse then himselfe, and commeth and entreth in, and dwelleth there, and so is the end of that man worse then the beginning. The Iewes they had cleansed themselues with Gods worde from all outward Idolatry and worshipping of Idolls, but their hearts remained still faithlesse to Godward, and towarde his mercy and truth, and therefore without loue also and lust to the law, and to their neighbour for his sake, and false trust in their owne works (to the which heresie the childe of perdition ỳ wicked Bishop of Rome with his lawiers hath brought vs Christen) were more Idolaters then before, and became tenne times worse then in the beginning. For the first Idolatry was sone spied and easie to be rebuked of the Prophet by ỳ Scripture. But the latter is more subtile to beguile withall, and an hundred times of more difficultie to be wæded out of mens hearts. Tindale, fol. 35.

¶When by the grace of God we are induced & brought into the knowledge of the truth, then are we deliuered from the power of Satan. Therefore we must take hæde, that hæ doe not (to our vtter destruction) returne againe into vs, that is to say, that wæ fall not againe into our own infidelitie, superstition and ignorance. Then indæd shal we be in worse case then we were before. Sir. I. Cheeke.

What is meant by these three vncleane spirits.

Apoc.16.13 ¶And I sawe thræe vncleane spirits like frogges come out of the mouth of the Dragon. ¶That is a strong number of this greate Diuell the Popes Ambassadours, which are euer crieng and croking lyke Frogges out of Antichrists mouth, because they shoulde speake nothing but lyes, and vse all manner of craft and deceite to maintaine their rich Euphrates against the true Christians. Geneua.

VNFAITHFVLL.

How the vnfaithfull eate not Christs bodie.

¶Loke. Eating. Wicked. Euill will.

VNGODLY.

The meaning of this place of the Prophet.

THe vngodly haue bent their bow, &c. ¶That is a borrowed speach, by which is signified the wicked enimies of Dauid, were most prest and readye to destroye him, for this Psalme as some suppose was made when he fledde from Saule and hid himselfe from him in diuers and sundry places. As ye read. 1. Reg. from the. 22. to the. 27. wher his persecution was so great, that at length he was faine to flye out of ỳ coasts of Israel vnto the Philistines, after the like manner do our Saules daily persecute the christen. Ps. 37. 12. T. M. *Psa. 11. 2.*

¶ Luke. Wicked.

VNICORNES.

What is meant by the Vnicornes.

AND heare me from among the hornes of ỳ Unicornes. ¶By these Unicornes vnderstande the common people of the Iewes, which cruelly and furiously put themselues in preasse against Christ crieng: Crucifie him, Crucifie him. Mat. 27. 22. T. M. *Psa. 22. 21*

VNIVERSALL CHVRCH.

What it is.

THe vniuersall Church is a multitude gathered of all manner of nations, which beeing sette a sunder and dispearsed by distaunce of places, doth neuertheless consent in the one truth of the heauenly doctrine, and is knitte together in one selfe same bonde of religion. But for as much as it is not possible for all Christs members, to growe together into one place: vnder the vniuersall Church are comprehended the seuerall Churches which are disposed in euery Towne and Village, according as mans necessitye requireth: So as each one of them doth worthely beare the name and authoritie of the Church. In the same sense doth Paule saye, that he had a dayly care for all Churches. 2. Cor. 11. 28. Marl. fol. 7. *Apoc. 1. 4*

Whether Christs Church or the Popes be the vniuersall Church.

That the Church of Christ, and not the Romish Church, is that true vniuersall Church that hath alwaies remained and euer shall: read S. Augustine to Casulane. Epist. 80. where yée shall sée the Romish Church, and other Westerne Churches agréeing with her, gutte exempted frō Christs vniuersal church, as one departed from the faith of Christ.

2. Thes. 2. 2

Proues against the vniuersall head, ¶ Luke. Pope.

VNQUIETNESSE OF THE FLESH.

Luke. Messenger of Satan.

VNSAVERIE.

The meaning of this place of Iob.

Iob. 6. 6. That which is vnsauerie, shall it be eaten without Salt? ¶ Canne a mans taste delight in that that hath no sauour? Meaning that none take pleasure in affliction, séeing they cannot alwaye with thinges that are vnsauerie to the mouth. Genesis.

VNTILL.

What this word (Vntill) doth signifie.

Mat. 2. 25 Knew her not vntil she had brought forth her first begotten sonne. ¶ This word (Vntill) also doth sometime signifie the certeintie and appointed time. And sometime it signifieth the time infinit without end or ceasing, as in these places that followeth: I am I am, and vntill you waxe olde I am. Now in this place because hée sayth vntill they be old, he will be their God, will be therefore when they are olde, cease or leaue off to be their God. And our saviour Christ to his Apostles: Behold, I am with you euen vnto the end of the world, will the Lord after the consummation of the world forsake his Disciples. Againe, the Psalmist saith: Sit thou reigne vntill he haue put all his enimies vnder his feete, shall he therefore when his enimies are subdued reigne no longer? Againe, as the eyes of the maide doe waite vppon the handes of her mistres, euen so doe our eies waite vppon thée, vntill thou haue mercie vppon vs, when the Lorde therefore hath compassion

and mercie vppon vs, shall we waite no longer? In the lyke sense this word (Vntill) is to be taken in this place: for the Euangelist saith, He knew hir not vntill she had brought forth hir sonne, that we may much more perceiue and gather, that he knew hir not after. Marl. vpon Mat. fol. 19.

¶ Christ is here called the first borne, because she had neuer any before, and not in respect of any she had after: neither yet doth this word (Vntill) import alway a time following: wherein the contrary may be affirmed, as our Sauiour saieng, that he will be present with his disciples vntill the ende of the world, meaneth not that after the end of the world he will not be with them. Geneua.

This little word (Vntill) in the Hebrue tongue) giueth vs to vnderstand also, that a thing shall not come to passe in time to come. As Michol had no childe vntill hir death daye. 2. Samuel. 6. 23. And in the last Chapter of the Euangelist: Behold I am with you, vntill the ende of the world. Beza.

VNWORTHELY.

Of the vnworthy receiuing of the Sacrament.

Saint Paule doth not say that Iudas did eate the bodye of Christ vnworthely, for he speaketh not of his body vnworthely, but of the Sacrament vnworthely. For he saith: Whosoeuer eateth of this bread, and drinketh of this Cup vnworthely, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body, and not because he eateth the Lords body. If Iudas did eate Christs body, it must nedes follow that Iudas was saued. For Christ saith in the 6. of Iohn. ve. 45. Whosoeuer eateth my flesh & drinketh my bloud, hath eternall life, and I will raise him vp in the last day. R. Woodman in the b. of Mar. fol 218. 1. Co. 11. 27

Who eateth Christs body in the Sacrament vnworthely.

He eateth this bread vnworthely, which regardeth not the purpose for the which Christ did institute it, which commeth not to it with spirituall hunger, to eate through faith his very body, which the bread representeth by the breaking & distributing of it, which commeth not with a merry heart, giuing God hartie thankes for their deliueraunce from sinne: which doe not

much more eate in their heart the death of his body, then they doe the bread with their mouth.

Obiection.

He that eateth and drinketh this Sacrament vnworthely, shal be guiltie of the body and bloud of the Lord. Now say they, how shal they be guiltie of the Lords body and bloud, which receiue it vnworthely, except it were the very body & bloud of the Lord.

Aunswere.

He that despiseth the Kings seale or letters, offendeth against his owne person. He that violently plucketh downe his graces armes, or breketh his broad seale with a furious minde or with violence, committeth treason against his own person, & yet his armes & broad seale, are not his own person. He ý clippeth ý Kings coyne, committeth treason against ý Kings person & the Common-wealth, & yet ý mony is neither ý Kings person nor ý Cõmon-wealth. S. Paule saith, ý euery man which prayeth or precheth w̃ couered head, shameth his head, & his head is Christ: shal we therfore imagin, ý Christ is naturaly in euery mãs head

the kings armes

S. Austen saith, that he doth no lesse sin, which negligently heareth the word of God, then doth the other which vnworthely receiueth ý sacrament of Christs body & bloud. ¶Here it is plaine ý Christs natural body is not in ý word when it is preched, & yet he sinneth no lesse (saith S. Austen) ý negligently heareth it, then doth he that vnworthely receiueth the Sacrament.

Act. 15.9. S. Peter witnesseth, that our harts are purified by faith, true faith therefore is the cleanesse of Christians, wherupon S. Austen saith: The vnbelæuers eate not the flesh of Christ spiritually, but rather eateth & drinketh the sacrament of so great a thing to his owne condempnation, because being vncleane hæ hath presumed to come to Christs Sacraments which no man receiueth worthely but he that is cleane, of whome it is said: Mat. 5.8. Blessed be the cleane in heart, for they shall sæ God. Bull. 1107.

VOICE.

The meaning of this place.

Act. 9.7. HEaring his voyce, but sæing no man. ¶They heard Paules voice: for afterward it is said in flat tearmes, that they hard not his voice that spake: as beneath cap. 22.9. But other goe about to set these places at one, which sæme to be at a iarre, after this

this sort: to wit, that they heard a sound of a voyce, but no perfect voice. Beza.

¶ No maruell though weake and corruptible flesh was amased at heauenly things, and at the talke of God, whereby it came to passe that they heard a voyce, as here is written, & hard no voice, as it is written in the 22. chapter. ve. 9. For they hard a voyce, and vnderstood it not. The Bible note.

VOWE.

The definition of a vowe, and what a vowe is.

A Vowe is a testification of a willing promise made vnto God, of things which appertain vnto God: but a vow which is vowed by the parent for the sonne, cannot seeme willing. Yea but it is: because the parents vowed not being compelled, but of their owne free will. Farther it is meete for the children to obey the will of the parents freely & of their owne accord, especially when they commaund no vngodly thing contrary to the word of God. Pet. Mar. vpon Iudic. fol. 203.

A vowe may be taken two waies: for vowing signifieth to make a deuout or solemne promise, and also to wish and desire. So that a vow signifieth sometime a promise made vnto God, & sometime a desire. Lyke as the Greekes do vse these two words Eukeoon & Eukij, in these two senses, we be wont in vowing to desire & earnestly request some thing of God, & therefore a vow is oftentimes taken for a desire & praier. So when these things which we haue desired, do fall out according vnto our mind, we say we haue our wish or vow: & they haue their wil which haue their desire. But the proper meaning of the word is to signifie a promise, and that not euery manner of promise, but the same which is deuoutly & holily made vnto God: if you promise any thing to a man, or to any other creature, it may well be called a promise, but not a vowe. The master of the sentences, doth define it after this manner: A vowe is a certaine testifieng or witnessing of a willing promise, which must be made properly to God, & of those things which do belong vnto God. Mus. fo. 498.

If it be a vowe. ¶ By vowes are vnderstood, the giftes which are accustomed to be offered and giuen to God, by anye outward Ceremonie, as it was to round their haires, & to drink no wine. Num. 6. *Leui. 7. 16.* T.M.

Of

Of the vowe of chastitie.

To vowe chastitie standeth not in our choice or vow, but in the secular gift of God: as Christ himselfe saith: All men take not this worde, but they vnto whome it is giuen. Math. 9. 11. S. Hierom saith, that virginitie is a thing that may be counsailed, but commaunded it may not be. Iewel. fol. 167.

¶ Loke. Virginitie.

How vowes are not alwaies to be obserued.

Vowes vnaduisedly made.

In naughtie promises breake off, and in a foule vowe alter thy purpose: doe not that which thou hast vnaduisedly vowed. The promise is wicked, which is accomplished by a mischeuous deed. Thus (saith Musculus) we do read in the Canons: wherby it doth well appeare, that neither foolish nor vnprofitable, much lesse naughtie and foule vowes do bind their consciences which hath vowed them, but that they ought immediately to bee broken. So that it is out of all doubt, that vowes be not alwaies to be obserued. Musculus. fol. 508.

the Popes Canons

The words of the Canon written in the Popes decrees. 22. quest. 4. in malis, be these: In malis promissis, &c. In an euill promise, breake thy faith: in an vnhoneste vowe, change thy purpose that thou hast vnaduisedly vowed, see thou doe it not: it is an euill promise that is kept with wickednesse. Iewel. fol. 168.

Of vnlawfull, vnprofitable, and impossible vowes.

Vnlawfull Vowes.

They be vnlawfull vowes, which cannot be lawfully performed. The vowe of Iephta was not lawfull, because it was not lawfull to kill a man for sacrifice, much lesse his daughter. If the wife should vowe virginitie, that she should deny hir dutie to hir husband, the vowe is vnlawfull, because it is contrary to Gods holy ordinaunce. It is an vnprofitable and fond vow, when we doe promise to abstaine from certaine meates, vppon some certaine dayes, for meates do not commend vs vnto God, nor auayleth any thing to true godlinesse. Such manner of vowes be vnprofitable and foolish, and not please God. It is an impossible vowe, if thou shouldest vowe to liue without ỹ flesh, as long as thou art in the flesh, vnlesse it be wrought & made possible, by the speciall gifte of God, otherwise impossible. Such is the vowe of virginitie. To be a virgin is not euill of it selfe, and in case thou haue vowed it, loke well how to be able to

Vnprofitable. Vowe.

Impossib. Vowes.

perfo;me thy bowe, and that not onely in thy body, but in thy ſpirit alſo: ſpecially that thou offend not by the meanes of this bowe. As the Apoſtle witneſſeth, It is better to marrye then to burne. Beſide this, in caſe a man ſhuld bow to abſtain from thoſe things which nature it ſelfe can hardly doe, and without which the life of man cannot well be ſuſtained, but fall into daungerous diſeaſes, if he will indeed perfo;me the ſame which he hath bowed, it is a daungerous and vnpleaſaunt bowe vnto God. Muſculus. fol. 501.

And Iephta bowed a bowe vnto the Lo;d. ¶ As the Apoſtle commendeth Iephta fo; his wo;thy enterp;iſe in deliuering the people, Heb. 11. 32. So by his raſh bowe, and wicked perfourmaunce of the ſame, his victo;y was defaced, and ſo it may appeare that the ſinnes of the godly, doeth not vtterly extinguiſh their faith. Geneua. *Iudi. 11. 30*

Difference betweene a vowe and an oth.

It is not lawfull to bowe but vnto God onely: but wee may ſweare vnto man, and binde our ſelues vnto him by an oth. Wherefo;e we muſt not iudge the condition of a bowe, after the condition of an oth. Muſcul. fol. 501.

What a vowe is, and what vowes were appointed of God, and what forbidden.

A bowe was a free will offering of ſome thing to the honour o; ſeruice of God, vſed in Moſes law. And whenſoeuer the people were diſpoſed to bowe, that is, of his owne free will to offer to God (which was when he offered to the Temple o; Tabernacle of God) they did offer one of theſe foure things: either his owne ſelfe, o; his beaſt, o; his houſe, o; ſome part of his land, and his freewill offering was one of the things that God appointed fo; the P;ieſts liuings, as in the 18. of Nu. and in diuers other places of the olde Teſtament, ye ſhall finde that the Leuiticall P;ieſts and Miniſters of the Temple had no po;tion no; inheritaunce with the other 11. Tribes, but that Gods owne part ſhould be theirs, which was the tithes of all the countrey, with the commodities of 48. cities with their Suburbes, which Cities wer all Cities of learning as our Vniuerſities be. This was their po;tion. Num. 35. And to the maintenaunce of their liuing, God appointed fiue things: foure of them were certaine and ſtanding, and two ſtode but vpon the free offering, and deuotion *Free-will offering.*

notion of the people. The foure things standing were these: The first frutes of all manner graine and spices, with other commodities. The second, ỳ first birth or first begotten of euery liuing thing. If it were of a man, the Parents should redæme it with money. If it were of a beast that the Priest could not eate, nor could not be offered it should be redæmed with money also. The third was the tenths of ỳ Leuites tithes. The fourth were certaine Cities, which were common to them with ỳ Leuites. These foure were standing. The other two were but casualties which passed all the other: The one was the daylye Oblations and Sacrifices that were offered vp to God in the Temple: and the other was the vowes of the frée-will offering of the people. If it were a man that had offered vp himselfe, betwæne 20. yeares and 60. his redemption should be 50. Sicles. If it were a woman, hir fine was 30. Sicles. If it were a poore man not able to redæme himselfe with the former summe, then to agrée with the Priest for as little as he could. If it be a beast that was vowed, either it was cleane or vncleane, that is, it was mans meate or otherwise. If it were no mans meate, as an Horse, an Asse, a Camell, a Swine, &c. Then the Priest might sell it to whom he would. And if the owner wold buye it againe, then he must giue the fift penie aboue that hæ was bidden for it of another man. If it wer a clean beast ỳ was offered, then it could not be redæmed. The lyke fashion was vsed for vowing of houses. Likewise also, if a man had vowed a péece of land of his inheritaunce, loke what summe of corne the ground would beare by the yeare, according to the same, he should pay to the Priests vse, counting to the yeare of Iubely, which was euery 7. yeare. Concerning those two points, that no ground should be plowed nor tilled, nor no debtes nor lawe dayes kept to plead for any iniury. And euery 50 yeare was the great Iubely, in the which also if anye man had morgaged and pledged his land to his neighbour, or had vowed it to the Temple, the land shuld in the great Iubely neuerthelés return home to ỳ right heires. So that if any man had vowed a part of his land vnto the Lord, the yerely rent thereof, according to the value, was to be paid vnto the Priests vntill the yeare of Iubely came. Thus ye know to what vse and purpose the vow went to the finding and increasing of the Priests liuing Read. Leu. 27.

What things were appointed for the Priests liuings.

The mãs redemp.

The womans red.

the beasts fine.

Yeare of Iubely.

Thus

Thrée manner of vowes were vnlawfull and of none effect. A vowe made by a Damosell vnder the tuition & gouernaunce of hir father, without hir fathers consent, was voide & of no valme: but with the consent of hir father, or he hearing that his daughter had vowed, & not reclaiming by & by, the vow of his daughter, was to be offered in the temple, according to the law Leuiticall before rehearsed. What vowes are forbidden and vnlavvfull. Maide vnmaried.

A mans daughter being vnmarried, but yet handfasted and promised to a man in mariage, if he to whom she should be married, did reclaime and forbid the womans vowe, as soone as hee heard it, in that case the maiden was frée frō hir offering otherwise she stode bound to performe hir frée-will offering. Maid handfasted.

A mans wife making any vow, hir husband not consenting, hir vowe was not to be kept: but he hearing of his wiues vow and not denieng, both he and she stod bound to ỹ performance of the vow. These are ỹ onely lets which be expressed in Moses lawe, why a vowe should not be performed. All other men, and also widowes making a vow, was by the law of Moses bound to paye his vowe. The mās wife.

The vowe of the Nazarei, that is, of the abstainer, when hée vowed abstinence vnto the Lord, he was bound to abstain from wine, and from all manner of strong drinke, & from things that was made of grapes. Also he might not suffer his beard nor his head to be shaued, but the lockes of his haire to grow, and the tufts of his beard lykewise. Moreouer he might not be present at the death of any man, neither father nor mother, brother nor sister. And kéeping this 3. points during his abstinence, he was an holy Nazarei, according to ỹ law of Moses. This done & obserued, they should come to the Temple doore, and there offer an he Lambe of a yeare olde for a burnt offering, and a Ram for a peace offering, with a basket of swéete Cakes sprinkled with oyle for a meat offering. This oblation done, the Nazarei was shauē before ỹ temple doore, & so departed with this blessing spoken of ỹ priest: Benedicat tibi Dominus, & custodiet te, ostēdat tibi faciē suā, & misereatur tui. Here is all ỹ the old Testament speaketh of vowes, which vowes with the ceremonies and sacrifices, were ordeined by ỹ Holy ghost for ỹ people, & for ỹ time only, to ỹ end partly to kéep them from ỹ Idolatry of ỹ heathen, & frō ỹ works of their own inuentions, & partly by these vows & Vowe of an abstainer.

Cere-

Ceremonies to maintaine the Leuiticall seruice and ministration of the Tabernacle vntill the comming of Christ, which was the ende of the lawe. This could not be without Priestes and other inferiour Ministers: nor the Priests could not be honestly and liberally prouided for without liuings. Therefore God appointed vnto them fiue things of the which vowes was one. Here is all that can be spoken of vowes, taking this word (Vowe) in his proper kinde and signification. As sone therfore as ye heare the name of a vowe, by and by remember that ye are in the olde Testament, and in the bowells or in the shadow of Moses lawe, and cleane out of the Gospell: for by the Gospell we are cleane rid from the lawe of Moses, both Judicialls and Ceremonialls, and vowes were a parte of the Ceremonialls. They that be of Christs religion hath no more to do with Vowes, then they haue with Burnt-offering, Peace offering, Meate offering, Altars, Censers, Candlestickes, the Paschall Lambe, Cleansing, &c, with an infinite number moe, which as Saint Peter saith, neither we nor our forefathers were able to beare. Christ hath made vs free from all these baggages.

Christian men haue nothing to doe vvith vowes.

In the new Testament ther is no mention made of vowes, properly in their owne signification. All that may be obiected, is, where S. Paule shaued his head at Cenchrea, for he hadde a vowe saith the text (vnderstand the vow of the Nazarei) which place doth seeme that S. Paule did allowe the vowes of the Nazareis, to be retained among the Christians, which was nothing so. For in the 16. of the Actes ye shal read that S. Paule did circumcise Timothy at Derba and Listria, not because he allowed Circumcision, but to beare with the time, and with the weakenesse of the Iewes, wherby he might the better perswade them, and allure them to the faith of Christ. For the same purpose did he shaue his head in Cenchrea, fayning himselfe to the sight of the Iewes to haue bene a Nazarei when he was nothing lesse, but onely to win the Iewes by a little and a little, & was content to vse an holy & charitable dissimulation (as I might say) onely for this purpose, that he might win them to Christ. That this was S. Paules practise, he himselfe confesseth, in ỹ. 1. Co. 9. 22. saieng: I framed and fashioned my selfe to please all men, only to this end, that I might win them to Christ. This place ye see maketh nothing for the establishing of vowes.

Paule did not shaue his hed to establish the vovv of the Nazareis among the christians nor in circūcising Timothy allovved circumcision.

Votum,

Votum, is sometime taken of the Lawiers, Propter actis & promisis ciuilibus, as we would say: Vir iustus est vota & promissa prestare: The propertie of a good man & a righteous liuer, is to performe all his couenaunts & bargaines. And now, this word (Votum) is borrowed out of the olde Testament. We call commonly our profession in Baptime, a vow, which is not properly to be called a vow, forasmuch as a vow is a worke of a mans owne frée will. But let it be that our profession be taken for a vow, which vow if we kéepe, all other monasticall vowes are but vaine, vnprofitable, foolish, wicked and full of hipocrisie: for either it must be graunted, that these vowes (as they call them) of chastitie, of puritie, and of obedience, either they are workes commaunded of God, or els workes mo or other then God hath commaunded, what a blasphemous pride is it, & what a presumpteous hypocrisie is it, to doe more for our own vowing, then for Gods commaunding. Were not that souldier worthy of wages, that would doe nothing at the commaundement of his Captaine, but that which he first had vowed of his owne frée will to serue his Captaine. And againe, If we doe other things then those which God hath commaunded vs, all our labour is but in vaine. For Christ saith, Frustra colunt me, docentes doctrinas & mandata hominū. Ri. Tur. ¶ Lœke. Widow. Votum Souldier

Of the vowe of the Nazarite.

As touching the vow of ỳ Nazarits, as it is manifestly set forth in the 6. of Num. But those things which are ther written may all be reduced to three principall points. The first was, they should drinke no wine, nor strong drinke, nor anye thing that might make them dronke. Another was, that they shuld not poll their head: but all that time the Nazarite should let his hayre grow. The third was that they shoulde not defile themselues with mourning for burialls, no, not at the death of their father or mother. These things wer to be obserued only for some certaine time, for he vowed to be a Nazarite, but for certein number of dayes, monthes or yeares. Pet Mar. vpon Iudic. fol. 201. Vow of the Nazarites.

Of the godly vow of Staupitius.

I haue (saith this godly learned man) vowed vnto God aboue a thousand times, that I would become a better man, but I neuer performed that which I vowed. Hereafter I will make no such vow: for I haue now learned by experience, that I am The vow of Staupitius.

not able to perfourme it. Unles therefore God be fauourable & mercifull vnto me for Chriſts ſake and graunt vnto me a bleſſed and an happy houre when I ſhall depart out of this miſerable life, I ſhal not be able with all my bowes, and all my good dædes, to ſtand before him. ¶ This was not onely a true but alſo a godly & an holy deſperation: & this muſt al they confeſſe both with mouth & heart, which will be ſaued. For ỳ godly truſt not
Pſa.143.2 in their own righteouſnes, but ſay with Dauid: Enter not into iudgement with thy ſeruaunt. Luther vpon the Gal. fol. 251.

VRIM AND THVMIM.

What they doe ſignifie.

VRim & Thumim are Hebrue words. Vrim ſignifieth light,
Exo.28.30 and Thumim perfectneſſe, and I thinke the one were ſtones, that did gliſter & had light in them, & the other clære ſtones as Chriſtall, and the light betokened the light of Gods word, & the pureneſſe, cleane liuing according to the ſame, & was therof called the example of the children of Iſrael, becauſe it put them in remembrance to ſæke Gods word, and to do there after. T.M.
¶ Vrim & Thumim ſignifie light & perfectnes, out of ỳ which it pleaſed God to giue aunſweres, oracles & iudgments, but what they were it doth not well appeare to any writer. They were placed in the Prieſts breaſt, to admoniſh him, that he ought to ſhine in doctrine, and to be perfect in conuerſation of life. The
Bible note. *A memorial of doctrine of ỳ high priest, that was as ỳ oracle of the Chaldeans, which no Iewe vnderſtandeth these words, Doctrina, et veritas. Lewis de Granado.*
Lebit.8.8. ¶ Vrim ſignifieth light, and Thumim perfectneſſe: declaring that the ſtones of the breaſt plate wer moſt cleare and of perfect beautie: by Vrim alſo is ment knowledge, & Thumim holines, ſhewing what vertues are required in the Prieſts. Geneua.

The meaning of theſe places following.

1.Re.28.6. But the Lord aunſwered him not, neither by dreame, nor by Vrim. ¶ Of Vrim is ſpoken Nu.27.21. God would not that the high Prieſt ſhould giue Saule aunſwere at this time, & therfore ſuffered not to ſæ his will in Vrim, as he was wont to doe: or happely he ſaw his will, but ſaw therewith that he ſhould not ſhew it to Saule. T.M.
Nu.27.31 Who ſhal aſke counſell for him by the iudgement of Vrim.
¶ According to his office ſignifieng ỳ the ciuill magiſtrate could execute nothing but ỳ which he knew to be ỳ will of God. Ge.

VS.

How this word ſignifieth mo perſons then one.

LEt vs make man in our Image. ¶ Moſes ſpeaketh in ỹ plurall number, ſignifieng mo perſons to be in God, & that the father in the creation of man conſulted with his wiſedome and ſpirit. *Gen. 1. 26.* The Bible note.

¶ God commaunded the water to bring forth other creatures: but of man he ſaith, Let vs make: ſignifieng that God taketh counſell with his wiſdome & vertue, purpoſing to make an excellent worke aboue all the reſt of his creation. Geneua.

The meaning of this place following.

They went out from vs, but they were not of vs. ¶ Hereby doe we learne, that they that fall away from among the elect & choſen of God, yet they be none of the members of them. For if they were of them they would continue and abide with them. Sith then that they fall away from the knowen truth, they do plainly declare thereby, that they were none of the true elect & choſen of God, but were plaine hipocrites, which for a time did ſhine in the Church with fained holineſſe, whereas inwardlye they wer filled with all kinde of infidelitie & vnbelæfe, which they cloaked as long as they could, till they were by the righteous iudgement of God manifeſted and opened at length, & ſuch ſhall the Church haue vnto the worlds ende. *1. Ioh. 2. 19* I. Veron.

VSVRIE.

The definition of vſury.

VSurie according to the ſchoolemen is ſaid to be a gaine that commeth through lending by couenaunt, or by chiefe intent or purpoſe. As for example: I doe lend to receiue more then I laid out: I do couenaunt to haue more, & my chiefe purpoſe in laieng out my money is, by my principall to increaſe my ſtock, & hope by my lending to receiue an ouerplus: for wher theſe 3. things concurre together, lending, gaine & a principall or chiefe purpoſe to increſe welfare, in ſuch deling, vſury is alwaies moſt certainly known. Other define vſury thus: vſury is whatſoeuer is take for ỹ lone aboue ỹ principal: vſury is a certain gain due or exacted for leding or by couenant agreed vpõ. S. Barnard ſaith that Vſury is a lawfull theft or a theft in law. The ciuill law

it selfe, or rather the Emperour Iustinians statute, telleth before hand what is intēded, ꝑ is to rob by order & sufferance of law. Vsury is also said to be ꝑ price of time, or of ꝑ delaieng or forbering of mony. Melāthō doth define vsury on this manner: vsury or fenory is a gaine demaunded aboue the ꝓincipall, onely for the benefit or pleasure shewed in lending. D. Wilson. fol. 85.

What vsury is.

Hierom S. Hierom. li. 6. vpon Ezechiel, writeth on this wise: some folkes do surmise that vsury doth consist onely in mony, which the scripture of God did forese, and therefore taketh awaye the ouerplus of all things. Item, others are wont to take sundry sorts of rewards or ꝓsents for their lending of their money, and doth not vnderstand that the Scripture doth call that an vsury and an ouerplus, whatsoeuer it be, that they receiue again more then that which they gaue. Mus. fol. 579.

Ambrose S. Ambrose speaking of Naboth saith: that many men to auoide the daunger of the commaundementes of the lawe when they haue giuen out their money vnto occupiers & merchaunt men, doe not demaund their vsuries in money, but doe take the commoditie and ꝓfit of vsury vpon their wares. Therfore let them hearken what the law saith: Nor you shall not take anye vsury of meats, nor of any other thing. So that a dish of meate is vsury, and a garment is vsury, and whatsoeuer commeth aboue the ꝓincipall is vsury, and what name soeuer ye giue it, yet it is vsury. Muscu. fol. 579.

Augustin S. Austen defineth vsury on this sort: In case thou lend out thy money to any man, of whome thou lookest to receiue more then thou deliueredst forth, not mony only, but many thing els, more then thou deliueredst forth, whether it be Corne, or wine, or Oyle or any other thing: if thou lookest to receiue any more then thou deliueredst, thou art an vsurer and worthy to bee blamed. Muscu. fol. 579.

Chrisostō Chrisostome doth compare the ioye of them, which doe take money vpon vsury, vnto the biting of an Adder: for like as he which is bitten with an Adder, falleth with a certaine delight into slæp, & in the swætnesse of his deadly slæpe dyeth by reson that by ꝑ meanes of his slæping, ꝑ poyson passeth ouer, throughout all ꝑ parts of his body: so he which receiueth mony vpon interest, doth so reioice for ꝑ ꝓsent, as if had receiued a good turn

not-

the vsurie doth in continuance, so sucke vp his substance, that it turneth it all into debt. Muscu. fol. 580.

Vsury is, when more is required then was deliuered or giuen: As if thou deliueresst ten shillings and sekest more. Or if thou deliuer a bushell of wheat, & receiuest aboue that, that is vsury. In the Decrees the. 14. caus. & 3. question. capite vsura. I. N.

Why God hath forbidden vsury.

God hath forbidden vsury, adding this reason: If my people happen to be brought low, thou shalt not grieue him with vsury. We see that the lawe was made to the end that men should not cruelly oppresse the poore, who were worthy to be pitied rather. Now although the law which God gaue to the Iewes peculiarly, wer but politike: yet notwithstanding this vprightnes that we shuld not deuoure such as are miserable & bare, is common to al nations & to al ages. Wherupon it followeth ỹ vnder vnlawful vsury is not comprehended the gaine ỹ a man maketh of the lone of his money, without ỹ hurt of any person. Also the name of (Neshed) which Dauid vseth, being deriued of (Biting) declareth sufficiently ỹ vsurers are condemned so farre forth as they draw with thē a liberty to pil & poll. Surely Eze. ỹ. 18. & ve. 17. & the. 22. ver. 12. seemeth to condemne any kind of ouerplus. Notwithstāding ther is no doubt but he had respect to wrongful & polling policies of gaining, wherewith ỹ rich sort did bite ỹ needy. Now then at a word, if the rule of vprightnesse which Christ prescribeth. Ma. 7. 12. be grauen in our hearts, so as euery man do to his neighbour, as he would be done vnto himselfe, there shuld need no long disputation concerning vsury. Caluine. *Psal. 15.* *Neshed*

A place of Cato for vsurers.

Cato doth match vsury and manslaughter almost in one degree: because it is the purpose of such kinde of people to suck other mennes bloud. For it is a verye vnmete thing, that while all other men get their liuing painefully by their trauaile (as the Plowman by tiring himself with dayly worke, the handye craftes men by seruing other folkes turnes with sore sweating, and the Marchaunt men not onely by busieng themselues with labours, but also by vndertaking manye inconueniences and daungers) onely the money-mongers sitting still, shoulde take tribute of euery mans labours. Cato

Against the vsurer that alledgeth to haue no trade to liue by, but onely by the lone of his money.

The vsurer also presumeth to say: I haue none other trade to lyue by: so may the strong theefe saye when he is taken by the throte with the manner: so may the buggerer say when hée is laid hand on for committing buggery: so may the bawde say that selleth young maidens to be common harlots: so may the Sorcerer say, when he or she inchaunteth euill things, and sell their inchauntments. And whatsoeuer lyke thing we should goe about to forbid, they might all aunswere, they hadde none other way to liue by, and to finde themselues, as though this wer not chiefely to be punished in them, because they haue learned the art or occupation of wickednes to get their liuing by it, and will thereby fede themselues, whereby they offende him, by whom we are all fed. Thus farre Augustin. D. Wilson. fol. 71.

Aug. psa. 118.

How the decrees of the Canon law, doth straightly forbid vsury.

No man shall enter into holy orders or be of the ministery, that by lawe is conuicted and found to put out his money to vsurie. And in another place: We doe ordeine, that no vsurer, shall be made one of the Cleargie.

33. d. Mar tis d. 46. seditio.

It was ordeined in the Nice. Councell, that such of the Clergie as put out their money for vsury, taking twelue in the hundred or lesse, shall be degraded from all their degrées of Ecclesiasticall office, and made irriguler, because they haue sought to liue by filthie gaine, contrary to the expresse word of God.

Consiliũ Nicen. 18

Pope Martin in the Councell he called, saith: If a man forgetting the feare of God & the holy scriptures which do say (Hée that hath not giuen his money to vsury, shal enter into the Tabernacle of God) do after knowledge had of this generall councel commit vsury, or take Centesimam vsuram, which is twelue in the hundred, or by any filthy trade doth make his gaine, taking for diuers sorts of things, for either wine or corne or any other thing els by buying and selling, more then he hath layed out, shall be put out of the Clergie for euer.

Ex conci. Ma. Papa.

Pope Leo doth also forbid the same in the laitie, being very sory ỹ any christian man should be an vsurer, saieng: that ỹ Clergie ought to be the more sharply punished for such offence, because

cause all others should be the more afraid to offend, when the Clergie is not spared. The decree saith further, that no almes ought to be giuen of euill gotten good, which cannot be worse gotten then by vsury.

A statute made against vsurie, by a Christian Emperour called Leo.

Although (saith this godly Emperour) many of our auncestors haue thought that lending for vsury might be admitted, & onely for that the creditours were so hard, & as men loth els to lend: yet we haue thought it most vnworthy among the Christians, & to be vtterly abhorred & eschewed as a thing forbidden by the law of God. Therefore our Maiestie doth commaunde, that it be not lawfull for any man to take vsury for any cause, least whiles we go about to kæpe the lawes & statutes of men, we do transgresse thereby the law of God. But whatsoeuer any man doth take, the same shall be receiued into the principall. Hermenopolus. li. 3 tit. 7

Places of scripture against vsurie.

If thou lend mony to any of my people that is poore by thée, thou shalt not be an vsurer vnto him, neither shalt thou oppresse him with vsurie. *Exo. 22. 25*

If thy brother be waren poore, & fallen into decay with thée, receiue him as a stranger or a soiourner, & let him liue by thee, & thou shalt take no vsury of him, nor yet vantage, but shalt feare thy God, that thy brother may liue with thée, thou shalt not lend him thy money vpon vsury, or lend him of thy fode to haue an aduantage by it, for I am ỳ Lord your God, which brought you out of the land of Aegypt, to giue you the land of Canaan, and to be your God. *Le. 25 36.*

Lord who shall enter into thy Tabernacle: he aunswereth, Ye that giueth not his mony vpon vsury, and taketh no reward against the innocent. *Psal. 15. 1. & 5*

The soule ỳ sinneth shall dye: If a man be godly, & doe that is equall & right, ỳ taketh not other mens goods by violence, ỳ parteth his meate to the hungry, that clotheth ỳ naked, that lendeth nothing vpon vsury, ỳ taketh nothing ouer, this is a righteous man, he shall surely liue saith the Lord: but he that græueth the poore & needie, ỳ robbeth & spoileth, that giueth not the debter his pledge again, ỳ lendeth vpon vsury, & taketh more ouer, shal this man liue? no, he shal not liue, seing he hath done al these abhominations, *Ezc. 18. 5. & 6.*

nations, he shall dye, and his bloud shall be vpon him.

Of whom a man may take vsury.

De.23.20 Vnto a straunger thou maist lend vpon vsury, &c. ¶ This was permitted for a time, for the hardnesse of their hearts.

Aske vsury of him onely whom thou desirest worthely to hurt, and with whom thou maist lawfully wage battaile, for of him thou maist lawfully demaund vsury, and be bold to bite him therewith: because thou maist kil him without offence. He fighteth without weapon, that taketh vsurye, yea, hee doth reuenge himselfe of his enemie without any sword, that doth exact vsurie of his enimie. And truely there is no cunninger way to vndoe a man, then by vsurye, for vnder the coulour of pleasuring him, he is vndone before he be aware. D. Wilson. fol. 23.

Luk.6.35 Lend one to another, hoping for nothing ouer and aboue that you did lend, whereby not onely all contracts and vsuries vpon lone in respect of time are forbidden: but the verye hope also to looke for a good turne againe, or any thing else, ouer and aboue the principall, is vtterly barred and cleane taken awaye. Neither is your exposition sound Maister Ciuilian in this behalfe, that would haue Christs meaning to be, that men should neuer looke for their principall againe, for then Christ might haue said, giue freely, whereby is included a clere renouncing to aske backe a gift giuen, wheras in lending it was neuer so meant in common reason, that a man should neuer hope to haue his own againe. Neither will men lose their principall, except some great matter moue them, as the extreame pouertie of the party, or some other lyke thing, &c.

Lend.

VVay.

What it is to prepare the way and path of the Lord.

Math.3.3 PRepare ye the way of the Lord, make his paths straight. ¶ To prepare the waye of the Lord, is to receiue gladly his grace being offered vnto vs, and with repentaunce and amendement of lyfe, to passe awaye those things that may offend the eyes of his diuine maiestie,

To

To make his paths straight, is to interpret or expound his holy law after the spirit, & to seeke Iesus in the spirit. For they ỹ do yet sticke to the letter of the lawe, and seeke to be iustified by their owne works, knowing not the righteousnesse of God, which consisteth in the spirit, faith, and truth, doe walke in crooked paths. Sir. I. Checke. Path.

Prepare ye the way of the Lord. ¶ Meaning Cyrus & Darius, which should deliuer Gods people out of captiuitie, and make them a readie way to Hierusalem. And this was fully accomplished when Iohn the Baptist brought tidings of Iesus Christs comming, who was the true deliuerer of his Church from sinne and Satan. Math. 3.3. Geneua. *Esay.* 40.3

What the way of sinners is.

That abideth not in the way of sinners, &c. ¶ The way of sinners is their manner and ordinaunces in which they walke, as it were in a way. Way in the Scripture is taken for whatsoeuer we do or goe about, be it good or bad, as in the last verse of this Psalme. T.M. *Psal.* 1.1. Way.

What the way of truth is.

I haue chosen the way of truth. ¶ The way of truth is the life that is ordered after the word of truth which is conteined in the Scripture. Therein saith Dauid that he hath walked, & not in feined traditions and holynesse, imagined by himselfe, or by any mortall man. In ỹ same significatiõ vseth S. Peter this word. 2. Pet. 2.1. and 2. There shall be false teachers, &c. by which the way of truth shall be euill spoken of. T.M. *Psa.* 119.30 Way of truth.

Take from me the way of lieng. ¶ Instruct me in thy word, whereby my minde may be purged from vanitie, and taught to obey thy will. Geneua. *Psal.* 119 29

WALKE.

What it is to walke with God.

TO walke with God is to liue godly, and to walke in his commaundements: Enoch walked with God, and was no more seene, he liued godly and dyed. God toke him away, that is, hidde his body as he did Moses and Aaron, least haply they should haue made an Idoll of him, for he was a great preacher and an holy man. Tindale. *Gen.* 5.22.

This walking with God, importeth that a man so giueth *Iob.* 34.9

himselfe to the seruice of God, as he thinketh continually to giue an account, & acknowledgeth in himselfe after this manner: he that hath created & formed, gouerneth & guideth me, I cannot shun his hand nor scape his iudgemēt, & therfore I must be present before his eyes, so as he shall see, not onely all my works, but also my thoughts: lo, what it is to walk with God, &c. It is said that Enoch walked with God, & why? Because he was not peruerted, and although the whole worlde was at that time as corrupt as might be, yet notwithstanding Enoch continued vncorrupted, & wherof came that? Because he gathered his wits to him, and gaue not himselfe the bridle to deale disorderly: but although iniquity was a waterflud vpon the earth, yet he knew that it behoued him, to walke as in the presence of God. Caluine vpon Iob.

How God is sayd to walke.

Augustin God is said to goe and walke, not by chaunging of places, for he filleth all places, but by occupieng ỹ minds of the faithfull, as in the Prophet, I will dwell among them, and walke among them, and be their God: where dwelling, walking, and to be their God, meane one thing.

WALL.

What this wall was.

Ephe. 2. 14 HAth broken downe the wall that was a stop betwéne vs. ¶ Moses lawe that was the wall & cause of hate betwéne the Iewes and Gentiles is taken away, in whose stéed is loue come, to loue one another, as Christ loued vs. Tindale.

Broken downe the wall, &c. ¶ That is, the cause of diuision that was betwéne the Iewes and the Gentiles. Geneua.

WARRES.

What manner of warres is iust.

SUch a warre is counted iust, which is taken in hand at the commaundement of the magistrate, either to demaund things again, or els to put away iniuries or to reueng thē, as it is had in the 23 quest. the 2. chap. iustum, & they are ỹ words of Isidorus. For first we must beware ỹ war be not taken in hand, by the authoritie of a priuate mā. But the causes wherfore war may iustly be made, are these: To require things taken away, or else to repulse iniurie, whereunto is agréable that

that which Augustine writeth in ỳ same place in the chapter Dominus. Iust warre is that which is taken to reuenge iniuryes. After this manner warres is proclaimed against Cities, when they will not either render things taken away, or amend those things which of theirs was vniustly done. For if they will not punish the guiltie, it is lawfull for other to make warre against them. So all Israel toke warre against the Beniamites, that a most wicked crime should not remaine vnpunished. But Augustine addeth that those warres also do especially seeme iust which are taken in hand by the commandement of God, as are many which are done in the olde Testament. For if God once commaund to make warre, we maye not seeke any other cause of iustice, for God knoweth very wel what is best to be rendered to euery man. For then both Captaine and souldiers are not so much to be counted authours of the warre, as ministers of God and of his lawe. And therefore when the people are after this manner called to warre, they ought not neglect the commaundement. Wherefore the same Augustin in his. 205. Epistle to Bonifacius the Earle a man of war, which at that time gouerned Affrick vnder Cæsar. Thou oughtest not (saith he) to thinke, ỳ they which with weapons serue ỳ publik wealth, cannot please God. This was his propositiõ, wherof afterward he bringeth reasons. For Dauid (saith he) made many wars, & yet was he dearely beloued of God. Pet. Mar. vpon Iudic. fol. 186.

What things are to be taken heed of in iust warres.

In making of iust warres (saith Augustine) many things are to be taken hēd of. For it is not sufficient that the war be iust except also the world be iustly handled, wherefore he admonisheth his Earle: when (saith he) thou puttest on thine armour, remember that thy strength is the gift of God, and determine with thy selfe, not to abuse that gift against God, yea, rather doe this, fight for his lawes and name, let promises be kept, euen with enimies, but much more with friends, for whome thou makest warre, by which wordes he reprehendeth those souldiers which are more grieuous in Cities then the very enimies. Of which we sæ in our daies a greate many moe then we wold, which when they are in their places where they winter, it is wonderfull to sæ how they handle the citizens and the

men

men of the countrey it is horrible to see what filthy and abhominable things they commit. He addeth also the third Caution: Thinke with thy selfe that warre must not bee made, but for necessitie, wherefore let thy minde alwaye be enclined vnto peace. Make warre because thou canst not otherwise doe, but if thou canst make peace, refuse it not. Pet. Mar. vpon Iudic. fol. 187.

The Anabaptists reasons against warre.

Deu.32.35 These be their reasons: Mine is the vengeaunce, and I will requite thee saith the Lord.

Esay.8.6 Christs kingdome (say they) is like the waters of Siloh, which waters doe runne quietly and without hurly burly.

Mich.4.3. Their speares shall bee turned to shares, and swords into Mattocks.

Mat.5.39. If a man giue thee a blow on the right side, turne thou thy left side.

Mat.26.52 He that smiteth with the sworde, shall perish with the sworde.

Mat.13.30 Let not the Cockle be pulled out till the harueste time.

2.Cor.10.3 Our weapons are not carnall but spirituall.

Who that will reade S. Austen to Marcellinus in the first Epistle, and to Faustus Manichæus the 22. booke, & in Chrisostome vpon these words: Do not resist the euill: shall haue all these places answered.

Reasons for warre.

A time of warre, & a time of peace. Eccles. 3.8. Dauid saith in. 144. Psalme. Blessed is God which teacheth my hands to fight, and my fingers to battell. Dauids fingers were fighting fingers, yet Dauids fingers were holy fingers. In the booke of Kings Dauid saith thus to Saule: Thou fightest the Lordes battailes: And Abigal sayth to Dauid: Thou fightest the Lords battailes. If some warres be Gods warres, then all warres are not forbidden. The Baptist doth seeme to allow of Souldiers, for he giueth them rules of life, as that they should hurt no man, and that they should be content with their owne wages. Paule wold haue himselfe lead to Cæsaria by strength of souldiers. Our Sauiour doth say, giue vnto Cæsar that which is Cæsars. That which was giuen to Cæsar was tribute, giuen to finde souldiers, as Augustine doth often say. Now, reasons

why

why ther shuld be wepons, ther be many. But this is ỳ speciall reson which ỳ Cantons, wher euery man wereth a wepon alledge for their so doing, that the magistrate & country may be assisted and defended. And euery man do weare wepon, & ought to weare wepon for the magistrate, & ought not only to weare it, but also to drawe it at the Magistrates voice, & to do as it is said in the. 3. boke & fourth Chapter of Esdras: If the king alone saie, Doe kill, they do kill: If he say: do forgiue, they forgiue: If he say smite, they do smite: If he say banish: they do banish: If he saye cut off, they cut off. I say, if the people ought thus to do for ỳ Prince & magistrate, to draw their wepons in his cause, & to lay downe their life at their fote: how much more ought the magistrate for his owne cause and for all their causes to beare weapon, and not to beare it in vaine, but to purpose, &c.

Warres sent of God. T. Draut.

And sent forth his warriours to destroye those murtherers. *Mat.* 22. 7.

¶ This was done by the Emperours of Rome, Vespatianus & Titus, which destroied Hierusalē, & slew aboue eleuen hundred thousand men: Note that the Romanes are here called the armies of the Lord, euen as they of the Assirians, is in the Prophet, called the seruants of God, because that by him, God did punish his people. Sir. I. Cheeke.

Of him that warreth vnder Christ. ¶ Luke. Souldier.

VVASHING.

Wherevnto the washing of feet had relation.

IN those places that are extreame hotte, when men haue done their iourney they vse to wash their fete, and to wipe away the dust, which office was somtime shewed vnto Christ our sauiour. And he againe executed the same vnto his Apostles. Paule also required this of good widowes, namelye, to wash the fete of the Saintes, &c. Pet. Mart. vppon Iudic. fol. 252.

How this word wash is taken.

If I wash thee not. ¶ There are some which refer this word (Wash) vnto the free remission of sinnes. And there are other some also which referre the same to newnesse of life. And a third sorte vppon a good consideration referre it to both. For Christ washeth vs when he wipeth awaye our sinnes, by the offering vp himselfe, least they should come into iudgement. *Iohn.* 13. 8.

More.

Moreouer he washeth vs, whē by his holy spirit, he aboliſheth the wicked and ſinfull deſires of the fleſh. Marl. vpon Iohn, fol. 461.

Ioh. 13, 14. Ye alſo ought to waſh one anothers feete. ¶ The Biſhop of Rome to apiſhly followeth Chriſt in many thinges. And in this he would ſeeme to follow Chriſt, waſhing once in a yeare, the feete of certeine poore folkes, which haue bene waſhed before, and not onely waſhed, but alſo perfumed, with ſweete odours and waters. And thus by a bare and naked ceremony, they thinke that they haue done very well. And when they haue done it, they can be contēted, to contemne their brethren, and cruelly to teare the members of Chriſt and to ſpit in his face. Wherfore that comminical pompe, is nothing elſe, but a filthy ſcorning of Chriſt. And verely Chriſt doth not here commend vnto vs a yearely ceremonie: but commaundeth vs all our lyfe time to be ready to waſh our bretherens feete. When Abigal ſayd to the meſſengers of Dauid, Beholde, let thine handmaide be a ſeruaunt to waſh the feete of the ſeruants of my Lord: ſhe meant not ſuch a counterfeit ſeruice, as the imitating enimies of Chriſt doe vſe, but ſhe meant that ſhe would be ſo obedient, loyall, and ſeruable to Dauid, that ſhe would not refuſe to waſh, euen the feet of his ſeruants. So Saint Paule vnderſtode waſhing of the feete, when hee required the good and vertuous widow to be a waſher of the Saints feete, that is to ſaye, to be ſerueable to them in euery point. Chriſt ſayth not, ye ought to waſh my feete, but to waſh one an others feete. Marl. vppon Iohn. fol. 463.

How the ceremony of waſhing came vp firſt.

Saint Auguſtine ad Ianuar. ſaith thus: If thou demaunde vpon what conſideration this ceremony of waſhing feete firſt began, notwithſtanding I haue well thought of it, yet canne I finde nothing that ſeemeth more likely then this. For that the bodyes of them that hadde appointed to be baptiſed (at Eaſter) being ill cherished by reaſon of the lenten faſt, would haue had ſome loathſomneſſe in the touching, vnleſſe they had bene waſhed at ſometime before. And that therefore they chooſe this day chiefly to that purpoſe, vppon which daye the Lordes ſupper is yearely celebrated. Here Saint Auſten ſayth it was the fulſomneſſe of the bodyes, & loathſomeneſſe of the ſenſes

ses, that first began this ceremonye, and not the institution or commaundement of Christ.

What is signified by washing of Christs Disciples feet.

And beganne to was his Disciples fæte. ¶Hée washed their fæte to declare that hée came to minister vnto other, and not be ministred vnto. And further to teach by this washing, that his ministration was to purge and wash away the filth of sinne, which is done by the shedding of his bloud: for the bloud of Christ sprinkled into our heartes by the worde of his Gospel, and receiued by fayth, cleanseth vs from all sinne. *Iohn.* 13.

Tindale.

¶He that is washed, nédeth, not saue to wash his fæte. ¶Whosoeuer is washed, that is to saye, whosoeuer beléeueth in the bloud of Christ, which doth wash away all our sinnes hée is cleane, but yet he hath nède to wash his fæt, that is to say: hée hath néd with continuall watch to tame his carnal affections, and fleshly concupiscenses, dayly with a true repentant heart, flieng vnto the Lord for mercye and pardon of his sinnes. Hére they be confounded that affirme vs to be without sinne, after we be regenerate. *Iohn.* 13.

Sir. I. Cheeke.

Saue to wash his fæte. ¶That is to be continually purged of his corrupt affections, & worldly cares which remain dayly in vs. *Iohn.* 13. 10.

Geneua.

VVAST SEA.

How Babylon is compared to the wast sea.

¶Loke. Babylon.

VVATCH. What it is to watch.

WAtch is not onely to abstéine from slæpe, but also to be circumspect, and to cast all perills, as a man should watch a Towre or Castle: we must remember that the snares of the diuell are infinite and innumerable, and that euerye moment arise new temptations, and that in all places méete vs fresh occasions, against which we must prepare our selues and turne to God, and complaine to him and make our mone, & desire him of his mercy to be our shield, our towre, our castle, & defence from all euill, to put his strength in vs) for wout him we

can

can do nothing) and aboue all thing we muſt call to minde what promiſes God hath made, and what he hath ſworne, that he will doe to vs for Chriſts ſake, and with ſtrong faith cleaue vnto them, and deſire him of his mercie, and for the loue hee hath to Chriſt, and for his truths ſake to fulfil his promiſes. If we thus cleaue to God with ſtrong faith & beleeue his words, Then (as ſayth Paule) God is faithfull that he will not ſuffer vs to be tempted aboue that we are able, or aboue our ſtrength, that is to ſay, if we cleaue to his promiſes, and not to our owne fantaſies and imaginations, he wil put might and power into vs, that ſhall be ſtronger then all temptations, which he ſhall ſuffer to be againſt vs. Tindale, fo. 81.

What is vnderſtood by watchmen.

Eſa. 56. 10. For his watchmen are all blinde, &c. ¶ By thoſe blinde watchmen, vnderſtand the chiefe Prieſts, & Scribes & Phareſies, &c. which were the peruerters and deprauers of the law of God. Theſe for filthy lucre ſake abolished the true ſeruice of God, and were the chiefe cauſers of the forſaking of Iſrael. They were ſluggiſh and ſought not that which was for the edification of the people and for the glory of God, but that which was for their owne priuate profit and pleaſure. They were ſlothfull to rote out vice and to plant vertue, and driuen into the profound deepe ſleepe of ignorance, of idleneſſe, of lecherouſneſſe, & of pride. As oft as the Prelates of the people, Biſhops, Abbots, and they that auaunt themſelues for religious be ſuch, there hangeth a great ſcourge ouer the whole flocke of Chriſt. T.M.

¶ He ſheweth that the affliction ſhal come, through the fault of the gouernours, Prophets and paſtours, whoſe ignorance, negligence, auarice & obſtinacy, prouoketh Gods wrath againſt them. Geneua.

Eze. 3. 17. I haue made thee a watchman to the houſe of Iſrael. ¶ By this watchman are figured, Biſhops, Prieſts, and Preachers, which muſt take the occaſion of their ſpeaking and exhorting, at the mouth of God, and ſpeake not in their owne but in his name. T.M.

¶ He ſheweth that the people ought to haue continually gouernours & teachers which may haue a care ouer them, and to warne thē euer of ỹ daungers which are at hand, Eze. 33. 2. Ge.

The

The meaning of this place following.

The voice of thy watchmen shall be heard. ¶ The Prophets which are thy watchmen shall publish this thy deliueraunce. This was begun vnder Zorobabel, Ezra & Nehemiah, but was accomplished vnder Christ. Geneua. *Esay. 52.8*

Of the watchman that Daniel speaketh of.

And behold a watchman, and an holy one came downe from heauen. Meaning the Angell of God, which neither eateth nor slæpeth, but is euer ready to doe Gods will, and is not infect with mans corruption, but is euer holy, and in that that he commaundeth to cut downe this træ, he knew that it shoulde not be cut downe by man, but by God. Geneua. *Dan. 4. 13.*

What the fourth watch meaneth.

And in the fourth watch of the night. The Hebrewes diuided the night into foure parts, which they called the foure watches, wherefore the fourth watch was next to the morning, and was called the morning watch. As in the. 1. Reg. 11. 11. Tindale. *Mat. 14. 25*

WATER.

How it is not water that doth wash away our sinnes.

ARise and be baptised, and wash away thy sinnes. We ought not to thinke that water washeth away our sinnes, but ỹ mercy and grace of God which is signified and represented vnto vs by the water. Ye shall note that by a figure named Allocosis, the same is ascribed vnto the outward signe, which doth onely perteine vnto the grace & election of God. Sir. I. Cheeke. Ye sheweth that sins cannot be washed away but by Christ, who is the substance of Baptime: in whom also is comprehended the father and the holy Gost. Geneua. *Act. 22. 16*

The meaning of this place following.

Whosoeuer drinketh of this water, &c. To drinke this water, is to beléeue & credit the word of God, and to receiue ỹ testimony of Christ, which thing onely can quench the thirst of the soule. Sir. I. Cheeke.

What is signified by water and spirit.

Iohn.3.5 Except a man be borne of water and spirit. ¶ Here by the water he vnderstandeth the worde and grace of God, and also the illumination of the holy Ghost, which is that heauenly water that Esay the Prophet doth speake of, saieng, All that be a thirst, come vnto the waters. Iohn.4.14.and.7.38.Iere.2.13. By the spirit he vnderstandeth the inspiration of the holy Ghost, and the heauenly working of the spirit of God. So that this place helpeth them nothing, that doe affirme that the children of the faithfull are damned, and that they shall neuer enter into the kingdome of heauen, if they dye before they canne be baptised. Sir. I. Cheeke.

Water & spirit.

¶ This place of Iohn is not to be vnderstood of the outwarde signe of holy Baptime, but simply of the inward and most spirituall regeneration of the holye spirit, which when Nichodemus vnderstode not perfectly, the Lorde figured and made the same manifest by Parables of water and of the spirit, that is to saye, of the winde or the aire, by Elements very base and familyar, for by an by hee addeth, That which is borne of flesh, is flesh, &c. Againe, The winde bloweth where it lysteth, &c. Which must nedes bee meant of the ayre. For the other part of the comparison followeth, So is euery one that is borne of the spirit. Bullinger. fol. 1048.

¶ By this is signified the Baptime which is the mortification of the flesh preached by Iohn Baptyst, and the renuing of the spirit, which is remission of sinnes obteined by Christ. Tindale.

What the water of Siloh doth signifie.

Esay.8.6 Forsomuch as the people refuse the still running water of Siloh, &c. ¶ Hee calleth the kingdome of Dauid, which figureth the kingdome of Christ, the still running water of Siloh, which thing agreeth verie well vnto Christ, that was meeke and lowlye of heart. Math. 11.29. Zach. 9.9. Beholde thy king commeth vnto thee, poore and lowly, &c. He raigneth in still and peaceable consciences. Siloh was a spring at the foote of the hill of Syon, which hath not continally water, but springeth certeine houres and dayes, and commeth with a great sound, by the bottome of the ground, and rifts and holes

Water of Siloh.

of

of an hard rocke. The manner of speaking is borrowed of the despised littlenesse of the water, which signifieth the small estimation and pouertie of the christen. T.M.

¶ Luke. Siloh.

What is meant by the water of the Sea.

The water of the sea shall bee drawne out. Nilus shall sinke away and be dronke vp. ¶ The water of the sea, &c. Aegipt (as stories shew) receiueth no raine forth of the aire, but is ouerflowed with ỳ water Nilus, at certein times. 14. 15. or 16. cubits high frō the ground, for if it increse to any lesse height, the Countrey scapeth not a dearth sayth Plinie. And therefore by the scarcenesse and want of water is the desolation of the land described. Nilus is here called by diuerse names. Sometime the Sea, sometime riuers, sometime wells, sometime pondes, &c. For that fludde runneth seuen sundry wayes, and it is called the Sea, not onelye because the Hebrewes call all congregations of waters the Sea generallye, but also because it was of olde time a constant opinion after the stories, that it hath his originall beginning from the Ocean Sea. Ye may also vnderstand by the driuelle of Nilus, that it ouerflowed not the lande, contrary to the olde accustomed manner thereof. Some had leauer haue this to be figuratiuely applyed. As there be certeine waters of the Gospell, which the holy Ghost giueth, so are there also the troubelous waters of Aegypt, that is, of worldly doctrine. Therefore when the word of God is ouerheard, those waters drye vs. For the holy Ghost reprehendeth the world of sinne, and openeth and declareth the works of darknesse. In these waters doe Rede and Rush grow, that is, vaine & trifling works, such as are the works of hipocrits, which after the outward shew and appearance seeme fresh, but are within, vaine and naught worth. Esay 19.5 Nilus.

¶ Hee sheweth that the Sea, and Nilus their greate riuer, whereby they thought themselues most sure, shoulde not bee able to defend them from his anger, but that he woulde send the Assirians among them, that they should keepe them vnder, as slaues. Geneua.

The meaning of this place following.

Iesus Christ that came by water and bloud. ¶ The 1. Iohn. 5. 6

water and blond that came out of his side, declare that we haue our sinnes washed by him, & he hath made full satisfaction for the same. Geneua.

How water in the Sacrament signifieth the people.

The people is anered in the Sacrament, through the mixture of water, therefore I meruaile much that they are so contentious and will not see, that as the water is the people, so the wine is Christs body, that is to say in a mystery, because it representeth Christs blond, as the water doth the people.

Water in the sacrament.

Cipriane ad Cecilium.

Whiles in the Sacrament water is annered with the wine, the faythfull people is incorporate & ioyned with Christ, and is made one with him, with a certeine knot of perfect charitie. ¶ Now whereas he sayth, that we are ioyned and incorporate with Christ, what fondnesse were it to contend, sith we are there onely in a mysterie and not naturallye.

Eusebius.

I. Frith.

WAVE OFFERING.

What it signified.

And waue them for a wave offering. ¶ This sort of offering, after the Priest had lifted vp, was moued into euery side of all coasts, to signifie that God was Lord of all the earth.

Exo. 29. 24

The Bible note.

This sacrifice, the Priest did moue toward the East, West, North, and South Geneua.

¶ Waue offering, because it was wauen in the Priestes hands, to diuerse quarters. Tindale.

WEDDING GARMENT.

What the wedding garment is, and who be clothed therewith.

Which had not on a wedding garment. ¶ Many doe in vaine here contend about the wedding garment, whether it be fayth, or an holy and godly lyfe: Seeing that fayth can neither be separated from good workes, neither canne good workes proceede but from fayth. But the onely meaning of our Sauiour Christ was this, that we are called of the Lorde

Mat. 22. 11

vpon

vpon this condition, that we should by the spirit be made lyke vnto him. And therefore that wee might continually abide in his house, wee must put off the olde man, with all his pollutions and defiling spottes of sinne, and must frame and giue our selues to a newe lyfe, that our apparell maye aunswere so honourable a calling. They therefore are clothed with this wedding garment, which haue put on the Lord Iesus Christ, and the new man, which after God is shaped in righteousnesse and holynesse, and as the wedding garment doth declare the minde to bee ioyfull affected towarde the wedding dinner, and to reuerence the same, euen so also by this wedding garment, there is required that the guests be such, which with ioy, with reuerence of the diuine maiestie, and with giuing of thankes, should obteine and enioy the heauenly benefits.

Marl. fol 499.

¶ The wedding garment is Christ himselfe, whom in Baptisme we put on through faith: where from proceedeth loue and charitie, which is the common badge of all true faithfull christians. Sir. I. Cheeke.

¶ They that with their mouthes doe professe the Gospell, and the true christian religion, and so doe associate and a fellowship themselues with the church and congregation, and bee not inwardly sanctified with the spirit of God, be without the bridegromes liuerie.

¶ Faith in Christs bloud maketh the marriage betweene our soules and Christ, and is properly called the marriage garment or the signe. Tindale.

WEDLOCKE. ¶ *Looke.* Marriage.

WEAKE AND SICKE.

The meaning of Saint Paule in this place.

FOr this cause many are weake and sicke among you. ¶ For this cause, that is, for lacke of good cramining of our selues, many are weake & sicke in the faith, & many aslæpe, & haue lost their faith in Christs bloud, for lacke of remembrance of his body breaking & bloudshedding, & not ỹ only, but many are weak and sick, euen striken with bodily diseases, for abusing the Sacramẽt of his body, eating the bread with their teeth, & not his 1. Cor. 11. 30

body with their heart & minde, & peraduenture some slaine for it by the stroke of God, which if they had truely iudged and examined themselues, for what intent they came thether, & why it was instituted, should not haue ben so iudged & chastened of the Lord. For the Lord doth chasten to bring vs to repentance, and to mortifie our rebellious members, that we may remẽber him. Heere ye may shortly perceiue the minde of Paule, Tindale, fol. 164. ¶ Luke. Examine.

WEEKES.

How the weekes in Daniels prophesie be taken.

Dan. 9. 25. A Weeke in Daniels prophesie, is not taken for a weeke of dayes, but for a weeke of years, so that euery weeke is counted for seuen yeares. And the halfe yeare that he speaketh of, is taken for ỳ three yeares & an halfe, wherin Christ heere in earth stablished his Testament.

A weeke is taken for seauen yeares As in Leuit. 25. 8. where the 70 weekes that Daniel speaketh of, are. 190 yeares. T.M.

Leuit. 25. 8 Then number 7. weeks of yeares. ¶ A weeke is sometimes taken for ỳ number of 7. daies, as before. 23. 15. sometime for ỳ number of 7. yeares, as heere and in Dan. 9. ver. 24. 25. 26. T.M.

WELLES.

What the welles of the Sauiour are.

Esay. 12. 2 With ioy shall ye drawe water out of the welles of the Sauiour. ¶ The wells of the Sauiour are, the word of God, the doctrine of the Gospell and promises of Christ, wherewith trembling soules and afflicted consciences are refreshed. Out of these (saith he) that they shal drawe water: not out of mens traditions, which are but puddles. T.M.

Esay 12. 3 ¶ The graces of God shall be so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full. Geneua.

WENT OVT FROM VS.

What is meant by this place of Iohn. Luke. Vs.

WEEPE.

Cau-

Causes why we should weepe.

AVgustine in his 4. Sermon of the first Sundaye in Lent, writeth that there bee two causes of true repentaunce, that bringeth forth wæping. One is, for because we haue through negligence omitted many things, which we ought not to haue done. These are commonly called sins of committing & omitting. And in ỹ same place he interpreteth this sentence (Bring forth worthy fruit of repentance) after this manner, that wee should wæpe for the sinnes already committed, and we should take hæde that we doe not the same againe. Chrisostome also vpon the Epistle to the Collossians, the. 12. homely complaineth that the christians abused teares. And when as otherwise teares are good creatures of God, they defame them in adioyning them to those things which deserue not wæping. Sinnes onely (sayth he) are to be wept for, not onely our owne sins, but other mens also. Which Paule performed in very dæde, who in the second to the Corinthians, sayde, That he was afraide not to come vnto them, but so that he was deiected and compelled to wæpe for very many, which had fallen and not repented. Yea, and hee exhorted the same Corinthians to wæpe for other mens sinnes, when in the first Epistle he sayd, Ye are puffed vp, and ye haue not mourned, namely, for the grieuous crime of an incestuous man. And Dauid in his. 119. Psalme writeth: Mine eyes haue brought forth riuers of waters, because they haue not kept thy lawe. That holy Prophet wept, because of ỹ publike transgressions of the lawe, & when he sawe the same transgressions perpetrated, he abundantly powred out teares, &c. Pet. Mar. vpon Iudic. fol. 63.

How godly men doe easilier weepe then laugh.

Ezechiel in the. 8. chapter commended certeine which wept for the wicked acts of other men. And hereof it commeth that when holy men see horrible spectacles of sinners oftentimes to happen, they easilyer burst forth into teares, then into laughter, for so Christ vsed, whom we read to haue oftentimes wept, but neuer to haue laughed, which selfe same thing also we must doe at this day, when as so great and euill an haruest of sins doth on euery side offer it selfe vnto vs. Pet. Mar. vpon Iudic. fol. 63.

VVHY.

Why God doth this or that, we ought not to aske.

Augustin. When it is asked (saith S. Austen) why God did this thing or that thing, we must aunswere that he did it because it was his will so to doe. If thou goest any farther asking, why it was his will so to doe, thou doest aske a thing which is both greater and higher then the will of God, which thing cannot be found out. Aug. cont. Mad. li. 1. cap. 3.

Why God doth more for one, then for another.

Augustin. If a man doe aske, why God doth shew mercye more to one then to another. S. Austen maketh aunswere by an apt similitude, on this wise: If a man haue many debters that doth owe vnto him the like sum of money, doth it not lye in his power to forgiue some of them the whole debt, & to call vpon the other for the whole sum, who can lay any thing to his charge for so doing. Then marke (saith he) we are all debters vnto God, and haue all deserued euerlasting damnation, that he doth then of mere mercy and goodnesse forgiue some, and to some againe he doth according to righteous iudgement, who shall be so bolde to blame him for it? I. Veron.

Augustin. Why doth not God (will some say) giue his grace to all alike, when his word is preached, but suffereth some to receiue it, & other to despise it. S. Luke in the Act. 13. 48. And they (saith he) did beleeue, that were ordeined before to life euerlasting. Againe he could doe it, saith S. Austen, because he is almighty: and why then doth he it not? because (saith he) that he will not. And why he will not, that doe we leaue vnto him. Veron.

¶ Loke. Predestination, Will of God, Vaine Questions.

VVHITE.

What is vnderstood by the white horse.

Apoc. 6. 2. By the white horse, may be vnderstood the first state of the christian Church without blemish. By the second seale & red horse, vnderstand the state of the kingdome of Christ, in the time of the martirs. By the third seale, & the beast, the black horse, ballance & measure, vnderstand dearth & want of victuals, with the portion

that

that was allowed for one man, for his dayes spending, which happened to all the world, either when Claudius or Traianus raigned Emperours. By the fourth seale, the beast, the boyce, and the pale horse, vnderstand the heretikes, which diuers waies vexe the holy Church with false doctrine. The fift seale may signifie, the right godlye Christian men. The sixt seale, the great misery & affliction which shall rise, & be procured through Antichrist. Marl. ¶Lwke. Seale.

¶By the white horse is signified the Apostles, and the first disciples of Christ, for why ẏ scripture doth so call them. These horses were white, they were made pure, righteous & cleane, by Jesus Christ, and bare him by their preaching the world ouer. Such a white horse to the glory of God was Paule, when he bare the name of Christ before the Gentiles, the Kings & the Children of Israel, &c. Bale.

What is meant by the white stone.

And will giue him a white stone. ¶Arethas writeth, that such a stone was wont to be giuen to wrastlers at games, or els that such stones did in olde time, witnesse the quitting of a man. Beza. *Apo.2.17.*

¶By the white stone is signified the election before God, & also euerlasting peace and confidence in the grace and fauour of God vnto euerlasting life. Sir.I.Cheeke.

¶I will also giue him for a token of perpetuall peace and loue, that pure and precious stone Jesus Christ, so white as the Lily floure, innocent and cleane from all contagious vices, to be his onely and whole wisedome, righteousnesse, light, health, and redemption. Bale.

WHOLE BVRNT OFFERING.

Wherefore it was called a whole burnt offering.

¶Lwke. Burnt offering.

WHOREDOME.

How whoredome is taken in the Prophet Ose.

The vse of whoredome or fornication, throughout the Prophet, is to take another God beside the true God, to serue Images and beleeue in them. T.M. *Ose.4.*

How whoredome was punished by death.

Leuit.38.24 Bring ye hir forth, & let hir be burnt. ¶ We see that the law
Gen.38.24 which was written in mans heart, taught them ỹ whoredome
Leuit.16.29. should be punished with death, albeit no law as yet was giuen
Geneua.

How whoredome being suffered, spreadeth abrod.

Whoredome (saith Basil) stayeth not in one man, but inua-
Basil. deth a whole Citie. For some one young man commeth to an harlot, and taketh vnto himselfe a fellowe, and the same fellowe taketh another fellow: wherefore euen as fire being kindeled in a Citie, if the winde blow vehemently, stayeth not in ỹ burning of one house or two, but spreadeth farre and wide, & drawe-eth a great destruction with it, so this euill being once kindled, spredeth ouer all parts of the Citie. Pet. Mar. vpon Iudi. fo. 233.

How whoredome is spued out.

Leu.18.28 As it spued out the people that were before you. ¶ Both for their wicked marriages, vnnaturall copulations, Idolatry of spirituall whoredome with Moloch and such lyke abhominati-ons. Geneua.

What is called spirituall whoredome.

Leu.17.7. Offering to diuells, after whom they haue gone a whoring. ¶ Idolatry is spirituall whoredome, because faith toward God is broken. Geneua.

Leu.20.6. Soothsaiers to goe a whoring after them. ¶ To esteme sor-cerers or coniurers, is spirituall whoredome or Idolatry. Gen.

WICKED.

What it is to be wicked.

Exo.9.27. And my people are wicked. ¶ The wicked confesse their sinnes to their condemnation, but they cannot beleeue to ob-taine remission. Geneua.

¶ To be wicked, is to be without the knowledge and feeling of the goodnesse of God, and without hope to receiue any good-nesse at his hand, so that we cannot patiently heare any of his truths, nor beleeue thē, neither suffer them to be taught to other as it appeareth in all Psalmes, and in Esay. 57. Tindale.

Esa.57.20 The wicked are lyke the raging Sea ỹ cannot rest. Their euill conscience doth euer torment them, and therefore they can neuer haue rest. Geneua.

Esa.48.22 There is no peace (saith the Lord) vnto the wicked. ¶ Thus

he speaketh that the wicked hypocrites, should not abuse Gods name, in whom was neither faith nor repentaunce. Geneua.

How the wicked are punished for dooing wrong to the wicked.

As I haue done (saith Adonibesech) so God hath done to me againe. ¶ Here note, that the Gentiles had the knowledge of God, as saith Paule Rom. 1. and that they knew the law & righteousnesse naturall, of which Moses. Deut. 19. d. and Exo. 21. c. But in the punishment of Adonibesech, is this chiefely to bee obserued, that God not onely auengeth the wrong, that the wicked doe to the good, but also that which the wicked doe to the wicked. The 70. kings, whose thumbes and great toes hee cut off were wicked men, yet he is punished for the iniurie and crueltie done vnto them. Such an example haue ye also Amos. 2. What punishment shall they haue then, that cruelly slaye the good? Not small be ye sure. T.M. *Iudic. 1. 7.*

How the wicked eate not Christs body.

He that eateth Christs body, hath euerlasting life: Ergo, then the wicked eate not Christs body. He that eateth Christs flesh and drinketh his bloud, abideth in Christ, and Christ in him: but the wicked abideth not in Christ, nor Christ in them, Ergo, the wicked eate not his flesh, nor drinke his bloud. I. Frith, *Iohn. 6. 54*

VVIDOVVES.

Obiection of the Papists.

Paule (say they) blameth the widowes, which (after the olde Iewes manner chosen to serue ỳ Congregation) when they were found of the common purse, had list afterward to marry. *1. Tim. 5.*

Aunswere.

This place (saith Melanchthon) many of the Papistike votaries, wrast it for their vowes, because that there they are said to reiect their first faith, which faith some of them interpret it of the breaking of their vowe. But I will aunswere thereto simply and plainly. That which they call their first faith in that place, ought not to be vnderstood of such vowes, but of their first and principall faith in Christ, as a little before he saith: If any man careth not for his owne, and chiefly for his owne household, he denieth to be a faithfull, and is worse then an infidell. For Paule Melanctō in a lyttle booke he wrote to king Henry the. 8. in the defence of Priestes mariage.

Paule blameth those women, which so long as they wer nádie, they would be sad and modest, seruing them faithfully: but afterward, when they wer found of ỳ common charge, they began to ware wanton and light, and to neglect their office. For these euill manners (saith he) that they reiected their chiefe faith or principall promise to God, casting off their faith whereby they should haue pleased God. For their very faith is reiected, when their conscience is defiled. Beside this, if they contend to be spoken of vowes, then are their owne selues condempned with the same text, commaunding them to put back young persons from such vowes, & to receiue none before 60. yeares old, and why then call they it a lawfull vowe at 21. yeares? Also if there had bene in those daies any such common vowes, surely they had bene made without any superstition. Wherefore these new found vowes of Monkes and Priests are tangled with full many wicked perswasions, &c. ¶ Luke. Vowe. First.

WIFE.

What a commoditie she is to hir husband.

ANtipater an Heathen writer, In sermone de Nuptijs, hath these words: Whosoeuer (saith he) hath not had triall of a wife and children, he is vtterly ignorant of true mutuall good will. Loue in wedlocke is mutually shewed, when man and wife do not communicate wealth, children and hearts alone, as friends are wont to doe, but haue their bodies in common also, which friends cannot doe. And therefore Euripides laieng aside the deadly hate he bare vnto women, writ these verses in commendation of marriage.

The wife that gads not giglot wise,
with euery flirting gill:
But honestly doth keepe at home,
not set to gossip still.
Is to hir husband in his cares
a passing sweete delight:
She heales his sickenesse all, and cals
againe his dieng sprite.
By fawning on his angry lookes,
she turnes them int. smiles.

And

And keepes hir husbands secrets close,
when friend worke wily guiles.

Bullinger.fol.224.

How this place following is vnderstood.

Come not at your wiues. That is, when ye will serue the Lord, you shall put from you all lust and fleshlye concupiscense, giuing your selues wholly to prayer and abstinence, as Paule teacheth.1.Cor.7.29. That they that had wiues, shoulde bee as though they had none. T.M. *Exo.19.15*

But giue your selues to praier and abstinence, that you may at that time attende onely vppon the Lord. 1.Cor.7 5.

Geneua.

The difference betweene a Wife and a Concubine.

Loke. Concubine.

WILDE BEASTS.

What is signified heere by wilde beasts.

The wilde beasts shall worship me. Vnder the name of the beasts, signifieth he also the heathen which were wilde, rude, and beastly, concerning godly knowledge, these saith he, that hee will tame by the preaching of the Gospell (which thing he signifieth by waters and streames) so that they shall not hereafter doe hurt in the Church, but shall put their shoulders vnder the yoke of faith, and be ruled with the law of charitie. T.M. *Esa.43.20*

They shall haue such abundaunce of all things as they returne home, euen in the drye and barraine place, that the verie beasts shall feele my benefits, & shall acknowledge them, much more men ought to be thankfull for the same. Geneua.

WILL OF GOD.

How all things come to passe by Gods will.

These be the great and most exquisite workes of God, that whereas the nature of man and Angell had sinned, that is to say, had done not that he would, but that it would, euen by the same will of the creature, whereby that was done, that the creator would not, he fulfilled that he would, vsing wel euen euill things as good, himselfe in the highest degree to the damnation of them, whom he iustly fore-ordeined to punishment, and to the saluation *Augu.in enc.ca.120*

saluation of them, whom he mercifully foreordeined to grace. For touching themselues, they did that God would not, but touching the omnipotencie of God, they could no way doe it. For euen in this that they did against Gods will, Gods will was fulfilled vpon them or touching them: for therefore great, and exquisite are the Lords workes throughout all his will, that after a meruailous and vnspeakable manner, that is not done beside Gods will, that is done against Gods will.

Augu. in the. 3. b. de Trinit. Nothing is done that proceedeth not out of the inward and intelligible Court of the soueraigne Emperour, according to his vnspeakable Iustice. For where doth not the wisedome of almightie God worke that he will, which reacheth from ende to ende strongly, and disposeth all things swetely.

Againe, S. Austen hath these wordss: It is than his will only, frō which is sprong whatsoeuer is. Also, nothing set in mans frē will, ouercōmeth ẏ wil of God. And though man be against Gods will, yet against his will which is himselfe, we ought to think nothing to be so done, as though he wold haue it to be done, & it is not done, or ẏ he would not haue to be done, & it is done. For ẏ will is euer fulfilled, either touching vs, or of vs. Touching vs it is fulfilled, but we fulfil it not when we sin. Of vs it is fulfilled when we do good. Item, so of man also God euer fulfilleth his will, for man doth, wherof God worketh not, that he will. Item, Gods will is the necessitie of all things.

Augustin It is then in the power of the naughtie men to sin, but ẏ in sinning the same naughtinesse shall doe this or this, it is not in their power, but in the power of God, who diuideth darknesse & ordereth it, that of this also that they do against Gods wil, there is nothing fulfilled but Gods will. Aug. in the 1. bo. of the Predest. of Saints. cha. 16.

Augu. in his bo. of freewil & gra. ca. 20 Which holy scripture, if it be diligently loked into, sheweth that not only the good wils of men, which be made of euil wils, and being made good by him, guideth to good acts, but also those wils, ẏ continue ẏ creation of the world, be so in Gods power, that he maketh them to be bowed, whether he will, & when he wil, either to do good to some, or to punish some, as he himself declareth by his (most hidden indeede, but vndoubtedly) most iust iudgmēt. For we find some sins to be punishmēts euen of other sins. As in ẏ hardening of Pharao, ẏ cause wherof is also declared,

Pharao

red to shew Gods power in him. Wherefore the Lord saith to Iosua, The Children of Israel shall not be able to stand. What is this, they shall not be able to stand? why did they not stand by their free-will, but fled, their will being troubled through feare, saving that God ruleth ouer the wills of men, & when he is angry, turneth whom he wil into feare? Did not ỳ shameles man that son of Iemini, raile vpon king Dauid by his own will? Neuertheles, what saith Dauid: suffer him to raile, for ỳ Lord hath cõmaunded him to raile vpon Dauid. Lo, how it is proued ỳ God vseth ỳ hearts euen of euill men, to ỳ praise & aid of good men. Iosua. Simei.

Who should not tremble (saith he) at these iudgements of God, whereby he worketh euen in ỳ hearts of euill men whatsoeuer he will, rendring yet to them according to their deserts. And againe, by these & such testimonies of the holy scripture, it is made manifest inough, that God worketh in ỳ hearts of men, to bow their wills whether soeuer he will, either to good things according to his mercie, and to euill according to their deserts, through his own iudgement without doubt, sometimes open, sometimes hidden, but euer iust. Some will babble & say, if all things come to passe according to Gods foresight, prouidence, & certain, vnmouable & vnchangeable ordinaunce, then they will make no prouision for meate to satisfie their hunger, they will vse no medicine in their sicknes, they will not procure to auoide any daunger, &c. for ỳ good things ỳ God hath ordeined for them, they shall haue, & the euill ỳ God hath appointed, they cannot eschew. So that either it shall not nede, or it shall not bote to labor for ỳ obtaining of ỳ one, or auoiding of ỳ other, sith al must be as it is alredy decred & determined wout alteratiõ or change In the same boo. cha. 31.

Aunswere.

O rude rabble, what if God will vse your labour, & the wisdome and gifts wherewith he hath furnished you, to serue his prouidence, will ye refuse to be his instruments, with all ỳ ye haue of him? if it be his ordinãce to fed you through your trauel, wil you lye gaping till meat fal into your mouths frõ ỳ clouds, which you perceiue he hath not appointed. If it plese him to hele you by ỳ vertue he hath giuẽ to herbs or other simples, & you wil not be healed, I wold ye shuld be sick still. If he wil haue you to escape daungers through ỳ wisedome ỳ he hath planted in your harts, & you will not vse thẽ, you are worthy to perish in them,

and

and so God will vse your folly to your owne destruction. The godly, euer lyke that well that pleaseth God, neither will they shew themselues, so vnthankfull or so foolish, as to despise or refuse the meanes that he hath appointed, and though they know that nothing can come to passe, otherwise then he hath ordeined, yet they know not whether this way or ỹ way, by this meanes or that meanes, he will bring his purpose to passe, and therefore they vse the meane with thankes that seemeth most lykely, according to the wisedome that God hath giuen them. For whether God worke things by him, or by those meanes and instruments, that he hath appointed, all is one to them, and they acknowledge his wisedome and goodnesse, as well in the one, as in the other, &c. B. Traheron.

How there is two wills in God.

Two wils in God.

The will of God is two manner of wayes considered in the Scripture. It doth ascribe vnto God an absolute will, which is hidden from vs, and can in no wise be resisted, for whatsoeuer God hath determined by his absolute will, it can neuer be altered. Secondly, Scripture doth speake of the diuine and blessed will of God, as it is set forth vnto vs in Gods holy word, whereby we doe learne, what God will haue vs to doe, and what hee will haue vs to leaue vndone: we do all contrary to this will, when we do breake his commaundement. And so Adam doing contrary to Gods will, brought himselfe to naught, and to vtter destruction. I. Veron.

The meaning of this place following.

Exo. 33. 19 I will shew mercie to whom I will shew mercie, & will haue compassion on whom I haue compassion. That is as much as if he should say, that nothing doth moue him to mercie, but only that he will shew mercie, that is to say, that the only thing that moueth him to be mercifull or to shew mercie and compassion, is onely his blessed will and pleasure.

Proues of Gods will out of holy Scripture.

Exo. 7. 3. I will harden Pharaos heart, and multiply miracles & wonders in the land of Aegypt.

Pro. 16. 4. The Lord hath made all things for his owne sake, yea euen the wicked for the day of euill.

I will shew mercie, &c. Which is expounded a little before. Exo. 33. 19.

Who

Who hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose & grace, which was giuen to vs, through Christ before the world was. ¶ Luke. Predestination. Calling. Why. 2. Tim. 1. 9

How we ought in all things to commit our selues to the will of God.

If thou wilt, thou canst make me cleane. ¶ In all our troubles and aduersities, in diseases and sickenesse, let vs put our selues wholly vnto Gods pleasure and will, which knoweth best, and will alwayes doe the thing that is expedient for his glory and the saluation of our soules. Sir. I. Cheeke. Mat. 8. 2

WILDERNESSE.

What is signified by wildernesse.

BVt the desart and wildernesse shall reioyce. ¶ By the desarte and wildernes is signified the country of the heathen, which were without grace, and without the fruite of good and vertuous liuing. Psa. 107. 33. It is a borrowed speach, taken of the roughnesse and vnfruitfulnesse of the wildernesse. T. M. Esa. 35. 1.

¶ He prophecieth of the full restoring of the Church, both of the Iewes and Gentiles vnder Christ, which shalbe fully accomplished at the last day: albeit as yet it is compared to a desart and wildernesse. Geneua.

The barraine nature of mankinde, shalbe made fruitfull by grace promised in Christ. The Bible note.

How the Lord doth turne the wildernesse into riuers.

I turne the wildernes into riuers. That is, I make the doctrine of truth so generall and so easie to all men, that whereas wer before wast wildernesses (by which vnderstand the errors of the heathen, wherwith they had made all vnfruitfull & drye) shall now by the grace of the Holy ghost, be riuers of the water of veritie, where all was full of Idolatrye, of abhomination and of stinking errors, ther shall the harts of the chosen, be watered with godly wisdome, through the Gospell & glad tidings, and shalbe endued with faith, whereby they may both profite themselues and other, and so shall they be fruitfull. Wildernes is often thus taken, as before. Esay. 35. T. M. Esa. 41. 17

The meaning of this place following.

Wher shall we get so much bread in ỹ wildernes. We are all Mat. 15. 33

in a wilderneſſe, ſo many as be in this vale of miſery. Chriſt is our Paſtor & ſhepheard, which feedeth vs with his bleſſed word, in the wilderneſſe, that is to ſay, among ſo many traditions of wherewith we are burdened. S.I. Checke.

WINE.

Of olde wine in new veſſells.

Mat.9.17 NEither do we put new wine into olde veſſells. A mind that is nouriſhed in blinde ceremonies & ſuperſtition is not a mete veſſell to receiue the pleaſaunt wine of the goſpel. S.I.C.

¶ Olde wine was wont to be put after the manner of oyle, into Goates ſkins, euen as we do put it into our wine veſſels. They therfore that are ſkilfull in vintage or making of wine, brew their new wine into new veſſells, for they which put new wine into olde veſſells, ſuffer double loſſe, that is to ſay, when the new wine worketh or ſpourgeth, the veſſells breake, & the wine periſheth. Marl. fol. 135.

What is ſignified by wine and oyle.

Apoc.6.6. The oyle and wine ſee thou hurt not. The dulcet wine and the fragrant oyle, ſee thou hurt not, ſaith the ſaid voyce, hinder not the word of God, which is the ſweet wine ỹ repleniſheth the heart with gladneſſe, & the wholſome oyle ỹ comforteth ỹ ſoule in trouble, delicious it is in aduerſitie, & ſolatious in all weaknes. Corrupt not ỹ text with falſe gloſes, take not from vs the ſweetnes therof: defraud vs not of ỹ fruitfull ſauor, let ỹ text be whole, ỹ fruit vncorrupt, & the iudgment right, & that ſhal well be, if nothing be added vnto it, nor nothing taken from it. Bale.

Wine & Oyle.

What is ſignified by wine & milke.

Eſa.55.1. Come, buy wine & milk without any mony &c. ¶ The word of God is called wine & milke: wine becauſe it reioyceth the heart in that it pacifieth the conſcience, & ſetteth it at reſt: milke becauſe it nouriſheth and increaſeth the little ones in faith, as ye haue. 1. Pet. 2. 2. And as new borne babes deſire the reaſonable milke. T.M.

¶ By waters, wine, milke and bread, he meaneth all things neceſſary to the ſpirituall life, as theſe are neceſſary to the corporall life. Geneua.

The forbidding of wine and ſtrong drinke.

Leu.10.6. Thou ſhalt not drinke wine nor ſtrong drinke. Some think that Nadab & Abiu being ouercome with drink did not their ſeruice

ſeruice lawfully, wherevpon they thinke that this lawe of forbidding wine and ſtrong drinke was made. The Bible note.

How wine remaineth in the Sacrament.

Ye toke the Cup, and when he had giuen thankes, he gaue it to them, ſaieng: Drinke ye all of it, for this my bloud of ỹ new Teſtament, that is ſhed for many, for the remiſſion of ſinnes, I ſay vnto you that I wil not drinke henceforth of this fruite of the vine vntill that day when I ſhall drink it new with you in the kingdome of my father. ¶ Hære Chriſt himſelfe calleth it the very fruit and generation of the grape as it was afore. *Ma.26.29*

That it was wine (ſaith Clement) that was bleſſed at ỹ ſupper, Chriſt himſelfe ſhewed his diſciples, ſaieng: I will no more drinke of the fruit of this vine, vntill I ſhall drinke it with you in the kingdome of my father. Clem. de pedago. li. 2. cap. 2. Clement.

The wine preſſed out of cluſters & many Grapes, our Lord called his bloud. Cipr. li. 3. Epiſt. 6. Cipriane.

Ther was wine in the myſterie or ſacrament of our redẽption, when our Lord ſaid: I will not drinke henceforth of this fruite of the vine. Aug. de eccl. dogmat. ca. 75. Iewel, fo. 263. Auguſtin

WINDE.

What the foure windes doe ſignifie.

Holding the foure windes of the earth. ¶ The ſpirit is compared to winde, and the doctrine alſo, and though ther be one ſpirit and one doctrine, yet foure are hære named, in reſpect of the diuerſitie of the foure quarters of the earth where the Goſpell is ſpread, and for the foure writers thereof, and the preachers of the ſame through the whole earth. Geneua. *Apoc.7.1.*

They withhold the foure windes of the earth, the doctrine of the ſpirit, which God hath ſent to be blown the world ouer, they withſtand, reſiſt, ſtop, vere and euermore perſecute. Bale.

How the preachers of the Goſpell are likened to winde.

That the winde ſhould not blow vpon the earth. ¶ Like as the winde raiſeth vp clouds, openeth the earth, moyſteth it, maketh it fruitfull, & maketh it to loke chærefully with flowers & fruits: euen ſo the preaching of the Goſpell ſhadoweth ỹ harts of earthly men, and preſerueth them from the wickednes of hereſie, & openeth them vnto repentaunce, & maketh way through them, that they may receiue grace, and maketh them to bring *Apoc 7.1.*

in a wilderneſſe, ſo many as be in this vale of miſery. Chriſt is our Paſtor & ſhepheard, which feedeth vs with his bleſſed word, in the wilderneſſe, that is to ſay, among ſo many traditions of wherewith we are burdened. S.I. Checke.

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¶ Olde wine was wont to be put after the manner of oyle, into Goates ſkins, euen as we do put it into our wine veſſels. They therfore that are ſkilfull in vintage or making of wine, brew their new wine into new veſſells, for they which put new wine into olde veſſells, ſuffer double loſſe, that is to ſay, when the new wine worketh or ſpourgeth, the veſſells breake, & the wine periſheth. Marl. fol. 135.

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That it was wine (saith Clement) that was blessed at ỹ supper, Christ himselfe shewed his disciples, saieng: I will no more drinke of the fruit of this vine, vntill I shall drinke it with you in the kingdome of my father. Clem. de pedago. li. 2. cap. 2. Clement.

The wine pressed out of clusters & many Grapes, our Lord called his bloud. Cipr. li. 3. Epist. 6. Cipriane.

Ther was wine in the mysterie or sacrament of our redẽption, when our Lord said: I will not drinke henceforth of this fruite of the vine. Aug. de eccl. dogmat. ca. 75. Iewel. fo. 263. Augustin

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They withhold the foure windes of the earth, the doctrine of the spirit, which God hath sent to be blown the world ouer, they withstand, resist, stop, vexe and euermore persecute. Bale.

How the preachers of the Gospel are likened to winde.

That the winde should not blow vpon the earth. ¶ Like as the winde raiseth vp clouds, openeth the earth, moysteth it, maketh it fruitfull, & maketh it to looke cheerefully with flowers & fruits: euen so the preaching of the Gospell shadoweth ỹ harts of earthly men, and preserueth them from the wickednesse of heresie, & openeth them vnto repentaunce, & maketh way through them, that they may receiue grace, and maketh them to bring *Apoc 7.1.*

forth the fruite of good workes, and beautifieth them with good examples. But now is this blast of all blasts the pleasantest) by Satans subtiltie and naughtinesse, forbidden to blow vpon the earth. Marl. vpon the Apoc. 105.

The meaning of this place following.

Iohn. 3.8. The wind bloweth wher it listeth, &c. As ỳ power of God is manifest by the mouing of the aire, so is it in chaunging and reuiuing vs, although the matter be hid from vs. Geneua.

VVINGS.

How God is said to haue wings.

Psa. 17.8. DAuid saith: Defend me (O Lord) vnder the shadow of thy wings, likening God vnto a bird, forasmuch as he is no lesse carefull for his chosen, then ỳ hen is for hir chickens, as Christ declareth very wel, crieng: Hierusalem, Hierusalē, how oft wold I haue gathered thy children together, as the hen gathereth hir chickens vnder hir wings, and ye would not.

This shadow of his wings here, signifieth ỳ protection & vnspeakable goodnes of God, by which only we stand in safetie. It is a borrowed speach, of the nature of an hen, which nourisheth, fedeth & defendeth hir chickens vnder hir wings: yea, fighteth for them, and despiseth hir owne life to saue them. Christ borroweth a like speach in Mat. 23.37. T.M.

VVINTER.

The meaning of this place following.

Ma. 24.20 PRay ỳ your flight be not in ỳ winter, neither on ỳ Sabboth day. In ỳ winter, because it was euill traueling, & on ỳ sabboth day, because they wer cōmanded as ỳ day they should not go farther thē a mile. And in ỳ day did Pompeius take thē. Strab. 16.b. And so did Titus and Vespasian also, of whom Frontonius writeth. T.M.

VVISEDOME.

How this word wisedome signifieth Christ.

Pro. 8.22. IWisedome was before the world of olde. He declareth hereby the diuinitie & eternitie of this wisedome, which he magnifieth & praiseth through this booke, mening therby, ỳ eternal son of God Iesus Christ our sauiour, whō S. Iohn calleth ỳ word that was in the beginning. Iohn. 1.1. Geneua.

Pro. 8.27. When he prepared the Heauens, I Wisedome was there. He declareth ỳ eternitie of ỳ son of God, which is ment by this word

word Wisedome, who was before all time & euer present with the Father. Geneua.

When he appointed the foundation of the earth, then was I Wisedome w̄ him as a nourisher. ¶ Some read, as a chiefe worker, signifieng that this wisdome euen Iesus Christ was equall with God his father, and created and preserued, and still worketh with him, as Iohn. 5. 17. Geneua. *Pro. 8 30.*

How wisedome is iustified of hir children.

And wisedome is iustified of hir children. S. Luke doth adde All, and notwithstanding that they doe expound this place sundrye waies, yet it is a clære matter, that Christ spake neither Græke nor Latin, but Hebrue to the Hebrues, in the holy language and accustomed sense. Therefore when he said ỳ the wisdome of God was iustified of all his children, he meant nothing els, but that he left nothing vndone toward his children, that is to say, the people of the kingdome, which he had trayned vp as his children, & in all things ỳ might belong to their saluation, & that it was therefore frę and clære from all blame of their destruction & perishing. And so Chrisostom doth also expound it. It wer a very vnfit thing to expoũd it: the wisdome is iustified by hir children, to say it is from vniust by the benefit of ỳ children chaunged into iust and innocent. By thy words (saith ỳ Lord) thou shalt be iustified, or by thy words condemned: ỳ is to say, by thy words thou shalt be declared, either to be iust, or condemned of iniustice. Words doe not make, but declare a man to be iust or vniust, &c. Muscul. fol. 223. *Mat. 11. 19*

¶ This sentence (Wisedome is iustified of hir children) is sundry waies expounded. Some by those children do vnderstand the elect & chosen, because ỳ they haue imbraced the wisedom of God, in Iohn, & in Christ, iustifieng, ỳ is to say, allowing & praising it. Chrisostom by the children doth generally vnderstand all mẽ, whether they be elect or reprooued, for by thẽ ỳ wisdom of god is iustified, ỳ is to say, by their own confession she hath ouercõmed in iudgmẽt, & hath omitted nothing ỳ pertain to their saluation, so ỳ their perditiõ cannot be laid to their charge. S. I. C.

¶ They that were wise indeed, acknowledged the wisedome of God in him, whom ỳ Pharisies contemne. But ỳ Publicans being baptised with the Baptime of Iohn, praised him as iust, faithfull, good & mercifull, so that the fruite of their Baptime,

appeared in them.

Luk.7.35. And wisedome is iustified of hir children. ¶ That is, the children of wisedome, or the wise which beleeue the Gospell, do acknowledge the wisdome of God therein, which the Pharisies condemn, so that wisedome is then iustified of hir children, when the Gospell is receiued. The Bi. note.

WISE MEN.

What these wise men were.

Mat.2.1 There came wise men from the East. ¶ These were neither Kings nor Princes, but as Strabo saith (which was in their time) sage men among the Persians, as Moses was among ỳ Hebrues. He saith also, ỳ they wer ỳ Priests of ỳ Persians. Tinda. Wise men or Magi in ỳ Persians & Chaldeans tongue, signifie Philosophers, Priests & Astronomers, & are heere ỳ first fruites of the Gentiles, that came to worship Christ. Geneua.

WITH THE HOLY. &c.

The meaning of the prophet in this place. Loke, Holy.

WITNESSE.

How these places following are to be vnderstood.

Ioh.15.27 And ye shall beare witnes also. ¶ Whereas in the 5. Chapter of Iohn, Christ saith that he receiueth no witnes of man, it is to be vnderstood, that for his own part he neded none, but for our cause it was expedient ỳ his disciples shuld testifie his truth vnto vs, & therfore saith he, ye shal beare witnes of me also. Ti.

Ioh.5.36. But I haue greater witnesse then ỳ witnes of Iohn. Let vs note heere, how circumspectly & wisely he saith not, I haue a testimony much more certain & true, then ỳ testimony of Iohn: lest he might so extol ỳ testimony of his father concerning himself, ỳ the testimony of Iohn thereby should be quite discredited: for whatsoeuer Iohn did testifie concerning Christ, ỳ same was of God, neither was it any whit contrary from ỳ whith ỳ father by his works testified of him. But if ye cõpare ỳ testimonie of the works of Christ which he had receiued of ỳ father with the testimony of Iohn, ye shall finde ỳ it is much more excellent & notable. For as Lucifer or ỳ morning star, though it be a true testimonie of ỳ rising of ỳ sun, yet not withstanding is inferior, & nothing so euident as ỳ sun beams it self, which shine throughout

out ỹ whole worlde. Euẽ so Iohn, though his testimeny wer true concerning Christ, yet notwithstanding it was far inferior & more obscure then the bright shew of Christs works. Mar. fol. 176.

Though I beare record of my selfe, yet my record is true. Ioh. 8. 14.
The sense & meaning is this: Although euery man is suspected in his owne cause, & although it be prouided by lawes that no man speaking in his owne cause shuld be credited, yet notwithstanding this can take no place in the son of God, which is aboue the whole world, for he is not to be reckoned in the order of men, but hath this priuiledge from his father, to gouerne all men with his word alone. Mar. fol. 293.

That which Christ denieth. chap 5. 37. heere he graunteth to declare vnto them their stubburnes: & saith, that being God he beareth witnes to his humanitie, likewise doth God the father witnes the same, wher are two distinct persons, though but one God. Geneua.

At the mouth of two witnesses, &c. Not that the testimony Ioh. 8. 17.
of two witnesses are alwaies true, but because it is to be counted true. For otherwise the testimonie of men may be false: as it is to be seene in the 3 of Kings. chapter. 21. 13. Math. 26. 6. Susanna. 13.

VVOE. What woe is.

THis word (Woe) as Basil saith, is a lamentable mone, wherewith all they ỹ grone vnder the crosse doth vtter their griefe. What is betokened by the 3. woes in the reuelation of Iohn.

One woe is past, and behold two woes come yet hereafter. Apo. 9. 12.
¶ The first woe betokeneth the mischiefe that is brought into the world by the false prechers & Cloister men, which aduanced Antichrist vnto so great authoritie, ỹ he began to be esteemed for a God and Sauiour, when notwithstanding he was but a destroier & rooter out, & loe (saith the text) ther came yet two woes after this, ỹ is to wit, in ỹ opening of the trumpets of the first & seuenth Angels. For the second woe is ment of the time wherin Antichrist raigneth with most cruel persecutions against the godly through the whole world. And the third is about ỹ ende & destruction of Antichrist, whome the Lord shall dispatch with the breath of his mouth, and rid quite away through the brightnesse of his comming 2. The. 2. 8. Mar. fol. 135.

WOOD.

What it is to build on wood, haye, or ſtubble.

1. Cor. 3. 12 IF any doe build on this foundation, wood, haye, or ſtubble. ¶ That is, if a man of good intent (but yet through ignorance) preach & teach you to ſticke vnto ceremonies, & mens traditions (although they ſeeme neuer ſo glorious) & to ſuch things as are not grounded on ſcriptures (as S. Cyprian taught & defended to rebaptiſe him that was once baptiſed, & after fallen into hereſie, yea, & many Biſhops conſented vnto him, yet was it ſurely a great errour). This is wood, haye, and ſtubble, that cannot endure the fire of temptation, & light of Gods word, &c.

I. Frith. fol. 43.

WOLFE.

How a Wolfe is ſometime taken in a good ſenſe.

Ge. 49. 27. BEniamin is a rauiſhing Wolfe. ¶ Wolfe is here taken in a good ſenſe, and ſignifieth a feruent preacher of Gods word, as was Paule, in whom the text is verified. T. M.

The meaning of theſe places following.

Eſa. 65. 25 The Wolfe & the Lambe ſhall feede together. ¶ The meaning is, that the moſt wicked & cruell men, ſhall at ỹ comming of Chriſt, agree with the good & peaceable, & that the Gentiles, (which for their beaſtly liuing are often ſignified vnder ỹ name of beaſts) ſhalbe at vnitie with the faithfull, & the one liue toyfully with the other without ſtrife. The very ſelfe ſaieng haue ye in the 11. Chap. ver. 6. T. M.

Eſa. 11. 6. The Wolfe ſhall dwell with the Lambe. ¶ Men becauſe of their wicked affections, are named by the name of beaſts, wherein the like affections raigne: but Chriſt by his ſpirite ſhall reforme them, & worke in them ſuch mutuall charitie, that they ſhalbe lyke Lambes, fauouring and louing one another, & caſt off all their cruell affections. Geneua.

WOMAN.

Of the woman arayed in Purple.

Apo. 17. 14 AND the woman araied in Purple, &c. ¶ This woman is Antichriſt, that is the Pope, with the whole bodye of his filthye creatures, as is expounded ver. 18. whoſe beautie only ſtãdeth in out-

outward pompe, and impudencie, and craft like a strumpet.

Geneua.

¶ The womans variable garments betokeneth diuerse liueryes of religious orders, or the Rose coulour may signifie a readinesse to shedde christen bloud. The cup full of abhominations, &c. the Popes decrees, decretalls, Bulles, dispensations, suspensations, and cursings. The beast she sat on, is the Papall seate.

Sir. I. Cheeke.

Of womens apparell.

The Prophet Esay reckoneth vp their bracelets, their tablets, their bonets, their nosegaies, iewels, their vailes, their wimples, &c. *Esay 3.19*

¶ In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comelye apparell according to their degree. Geneua.

Tertulian in his booke of the attire of women, setting forth a better new apparell of women, saith thus: Prodite vos feminæ, &c. Come ye forth ye women hauing your beauties bettered with the helps and ornaments of the Apostles, taking white lines of simplicitie, and readynesse of shamefastnesse, hauing your eyes painted with shamefastnesse, and your spirits with secretie, putting into your eares the word of God, tieng to your neckes the yoake of Christ, put vnder your neckes to your husbands, and ye shall be well apparelled. Haue alwaies what to doe in your hands, and fasten your feete at home, and ye shall bee better lyked of them, and if ye were in gold: Clad you with ỳ silke of sinceritie, with ỳ saten of sanctitie, with the purple of probitie. Thus prune and pricke vp your selues, and God himselfe shall be your paramour, &c. Tertulian

How women may not weare mans apparell.

The woman shall not weare that which perteineth to man, &c. *Deu. 22.5.*

¶ It is not forbidden, but that to eschew or auoide ieopardy, or to passe the time merely, or to beguile our enimies, a womã may weare a mans harnesse or vestiments, and contrariwise a man womans clothes: but that they be not earnestly and customably vsed, that due honour and dignitie may be obserued of both kindes, seeing to doe contrariwise is vncomely.

T. M.

Of the woman taken in adultery.

Iohn.8.11 Neither doe I condemne thee, goe and sinne no more. ¶ He sayth not, neither shall any man condemne thee, because he would not abrogate the office of ỳ lawful iudge. Therfore they which gather hereby ỳ adultery is not to be punished by death, by the same it is necessarie that they graunt ỳ an inheritaunte ought not to be diuided, because Christ would not make himselfe an arbitrer or vmper in that businesse betweene two brethren: yea, let euery wickednesse be exempted from the punishment of the lawe, if so be adulterers may escape vnpunished, they open the gate to treason, to murther, to rapine and theft. If the magistrate had lawfully condemned adultery, Christ would not haue absolued the same. He absolued her from sin, if she repented, but he toke not away the punishment & publike example. Euen as also he receiueth the penitent & faithful theefe, into the fauour & grace of God, but yet did not deliuer him from the punishment which he had deserued for theft.

Marl. fo. 288.

¶ Goe and sinne no more. This is the penaunce that Christ doth enioyne to all sinners: that is to saye, that they sinne no more. In the meane season we must marke that if this woman had bene condemned by the lawe, he wold not haue quited her from temporall punishment, for he was not come to breake the lawe.

Sir. I. Checke.

Of a woman taken in warre.

Deu.21.13 And seest among the captiues a beautifull woman, and hast a fansie to her, that thou wouldest haue her to wife. ¶ Yeers were they permitted to take a wife of the Gentiles, but first to shaue her head, and cut her nayles, &c. which ceremonie signified, that she should be instruct to cut away the wantonnesse and superfluous decking with the delicate conditions of the Gentiles, least the cleane people of the Iewes shoulde in short space abhorre her, if shee continued in her olde manners.

T. M.

How women are called Ministers. Luke. Phebe.

How women ought not to baptise.

But how the custome was before that Augustine was borne, first is gathered of Tertulian, that it is not permitted to a woman to speake in the Church, not to teach, nor to baptise,

nor

nor to offer, that she should not claime to her selfe the execution of any mans office, much lesse of the Priests. Of the same thing Epiphanius is a substantial witnesse, where he reproueth Martion, that he gaue women libertie to baptise, neither am I ignorant of their aunswere which thinke otherwise, that is, that common vse much differeth from extraordinarye remedie, when extreame necessity enforceth. But when he pronouncing that it is mockery to giue women libertie to baptise, excepteth nothing. It sufficiently appereth that he condemneth this corruption. So that it is by no coulour excusable. Also in the third booke, where teaching that it was not permitted euen to the holy mother of Christ, he addeth no restraint. Caluine. Lib. cont. hæres. 1.

What the woman clothed in the Sunne signifieth.

A woman clothed with the Sunne. ¶ In this third vision is declared, how the Church which is compassed about with Iesus Christ the sonne of righteousnesse is persecuted of Antichrist. Geneua.

Why women are commaunded to keepe silence in the Church.

Saint Paule both in the Epistle to Timothy, and in the first Epistle to the Corinthians, commaundeth that a woman should keepe silence in the Church. And hee alligneth causes of this silence so commaunded, namelye because they ought to bee subiect vnto their husbandes, but the office of a teacher hath a certeine authoritie ouer those which are taught, which is not to be attributed vnto women ouer men, for shee was made for the man, whome shee ought alwayes to haue a regard to obeye, which thing is also appointed her by the sentence of God, whereby after sinne committed he said vnto the woman, Thy lust shall perteine vnto thy husband. Farther the Apostle giueth another reason, drawne from the first front, because he saith: Eue was seduced and not Adam, wherefore if women should ordinarily be admitted vnto the holye mysterie of the Church, men might easily suspect that the Diuell by his accustomed instrument woulde deceiue the people, and for that cause they would the lesse regard the ecclesiasticall function, if womē should be receiued. It ought therefore to be cōmitted only 1. Tim. 2. 11. 1. Cor. 14. 34. 1. Tim. 2. 12.

vnto

vnto men, and that by ordinary right, and the Apostles rule, &c.
Pet. Mar. vpon Iudic. fo. 93.

1. Cor. 14. 34. Let your women kéepe silence in the Churches. ¶ Because this disorder was in the Church, that women vsurped þ, which was peculiar to men. The Apostle héere sheweth what is mæt to be done, and what is not. And albeit he mentioned this abuse afore, yet he reserueth it to this place to be reproued, because there he brought it in for an other purpose. Gen. 3. 16.
Geneua.

What is meant by the foolish woman.

Pro. 9. 13. A fœlish woman is troublesome. ¶ By the fœlish woman some vnderstande the wicked Preachers, who counterfeite the word of God, as appeareth, verse. 16. where he sayth: Who so is simple let him come hether, and to him that is destitute of wisdome he sayth: Which are the words of the true preachers, ver. 4. but their doctrine is but as stolen water, meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God, and therfore they themselues boast thereof.
Geneua.

Foolish woman.

What is meant by the straunge woman.

Pro. 2. 16 And it shall deliuer thée from the straunge woman, &c. Meaning that wisdome which is the word of God, shall preserue vs from al vices, naming this vice of whoredome, whervnto man is most prone.
Geneua.

The meaning of this place following.

Ier. 31. 22 A woman shall compasse a man. ¶ This doe they commonly expound of the redemption of Israel, by the similitude of a woman searching her husband: as though the Prophet hadde sayd, The people of Israel, after they haue of long time forsaken their spouse God, shall yet at the last returne and imbrace him with the armes of faith, charitie and obedience. Some expound it of the virgin Mary, and some of the Church the spouse of Christ.
I. M.

Because their deliueraunce from Babylon was a figure of their deliuerance from sinne, he sheweth how this shoulde bée procured, to wit, by Iesus Christ, whom a woman should conceiue and beare in her wombe, which is a straunge thing in earth, because he should be borne of a woman without man: or meaneth that Hierusalem which was lyke a barren woman

in

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in her captiuitie should be fruitfull, as she that is ioyned in marriage, and whome God bleſſeth with children. Geneua.

WORD OF GOD.

What the word of God is.

THE word of God doth ſignifie the vertue and power of God. It is alſo put for the ſon of God, which is the ſecond perſon in the moſt reuerent Trinitie, for the ſaieng of the holy Euangeliſt is euident to all men. The word was made fleſh.

Bullinger, fol. 2.

How the word was made fleſh.

And the word was made fleſh, &c. That is to ſay, the euerlaſting word, which is the only begotten ſonne of God, did take our fraile nature and fleſh vpon him, in the which (being equal with the father touching his Godhead) he was made a curſe for vs, that is to ſay, he did take vpon him that malediction and curſe that was due vnto vs, for the breaking of the law of God. *Iohn.* 1. 14

Sir, I. Cheeke.

¶ He was formed and made man by the operation of the holy Ghoſt, without the operation of man. Geneua.

¶ That is, the word, the ſecond perſon of the Godhead Ieſus Chriſt came downe and was made fleſh, that is to wit, receiued the nature of man wholy and perfectly both bodye and ſoule, vniting the ſame to the perſon of his Godhead. S. Iohn ſayth not: Caro verbum facta eſt, as the Arrians expound it and ſay, the fleſh receiued the worde, but hee ſayth: Verbum caro factum eſt. The word was made fleſh. I. Proctour.

¶ In that he ſayth the word became fleſh and not man, hee ſheweth how farre Gods ſonne humbled and abaſed himſelfe. For the Scripture calleth man fleſh, when he will ſignifie the pouertie, vileneſſe, and miſerie of man. As when it is ſaid, All fleſh is graſſe, and be remembred that we were but fleſh, & my ſpirit ſhall not euer ſtriue in man, for he is fleſh. But when ỹ Euangeliſt ſayth, The word became fleſh, we may not imagin that Gods ſonne ioyned to his diuine nature fleſh only and not mans ſoule, as Appolinaris thought in his traunce, that fleſh and the Godhead made one perſon without mans ſoule. For he imagined that the diuinitie was in ſtede of a ſoule. But ſo it ſhould follow that the Lord Ieſus was not a very man. For

fleſh

flesh is not a man. For the soule is the formall part of a man, namely, that wherby a man is a man, & without which a man cannot be. And that the Lord had a mans soule beside his diuinitie, he himselfe testifieth where he saith, My soule is heauy vnto ỹ death. Neither can Appolinaris aide himselfe with this place. For when the Scripture calleth men flesh, it meaneth not that they are without soule, for then they were no men indede. Traheron.

What the Euangelist meaneth by the word in this place of Iohn.

Iohn. 1. 1. In the beginning was the worde, &c. ¶ By the word, the Euangelist meaneth the second person in the holy Trinitie, namely our Lord Iesus Christ touching his diuine nature, as it appeareth afterward, when he saith, And the worde became flesh. Here we must consider why Gods son is called a word.

word take 2. waies. Auncient writers consider a worde two wayes. For they teach that there is an outward word, and an inward word. The outward word is that soundeth and passeth away. The inwarde worde is, the conceite of the heart, which remaineth still in the heart, when the sound is past. So they saye that God hath an outward worde, which is sounded, pronounced and written in bookes: And that he hath an inwarde worde, which remaineth within himselfe, whereof the outwarde worde is an Image, effect and fruite. This inwarde worde euer remaining in him is called his sonne, as the conceite of the heart maye be called the ingendered fruite of the heart, and the heartes childe. They thinke also that he is called the worde of God, because that as a worde is the Image of mans minde, and representeth it vnto vs, so the Lorde Iesus is Gods Image, and most liuely representeth vnto vs, his power, his Godhead, and his wisedome. For whatsoeuer is in the Father, shineth in the Sonne. Some other thinke that the worde here, is taken for a thing, after the Hebrew manner of speaking. For the Hebrewes vse (Dabar) which signifieth a worde for a thing. When Esay the Prophet asked king Ezechias, what the Babylonians had seene in his house, he answereth thus: They sawe all that was in my house, Iohaial dabar, there was not a word, that is to say, any one thing that I shewed not vnto them in my treasures.

How Christ is the fathers vvord.

Word, for a thing.

The

The Prophet replyeth, Behold the daies come, that whatsoeuer is in thine house shall be taken away, and whatsoeuer thy father haue laid vp in store vnto this day, shal be carried to Babylon, loij vather dabar, ther shall not a word remain saith the Lord, that is to say, there shall not one thing be left behinde. The Angel also in S. Luke, when the virgin Mary meruailed how she shuld conceiue a childe without mans helpe, sayd vnto her: No word shall be impossible vnto God, ý is, nothing shalbe impossible for him to do. So that after this vnderstanding, S. Iohns mening is, that in the beginning ther was a diuine and heauenly thing with God. Traheron.

How the word of God is called the light.

Thy word (saith Dauid) is a lanterne vnto my fæt. Psa. 119. 105 Againe, the commaundements of the Lord is lightsome, giuing light to the eyes. Psal. 19. 7. Theophilact saith: Verbum Dei est lucerna, &c. The word of God is the candle whereby the thæfe (or false preacher) is espied. Theo. in Luk. ca. 16

How the word of God endureth for euer.

S. Hierome sayth: Quomodo eternæ erunt Scripturæ diuinę, &c. How shall the holy Scriptures be euerlasting, sæing the world shall haue an ende? True it is that the parchment or leaues of the boks with the letters and all shall bæ abolished, but forsomuch as the Lord addeth, My words shal neuer passe, doubtlesse (though the papers and letters perish, yet) the thing that is promised by the same letters, shall last for euer. Hiero. in Ioh. ca. 17

Of the nature and strength of the word of God.

For the word of God is liuely and mighty in operation, and sharper then anye two edged sword, and entereth through euen to the diuiding asunder of the soule and the spirit, & of the ioyntes and of the marrowe, and is a discouerer of the thoughts and the intent of the heart, neither is there any creature which is not manifest in his sight, but all thinges are naked and open vnto his eyes, with whome wæ haue to doe. *Heb.* 4. 12.

Surely as the raine commeth down, and the Snow from heauen, and returneth not thether, but watereth the earth, and maketh it to bring forth & bud, that it may giue sæd to the sower,

flower, and bread to him that eateth, so shall my word be, that goeth out of my mouth, it shall not returne vnto me in vaine, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

How the word of God hath sundrie names.

The word of God according to the sundry effectes and properties thereof, hath sundry names, as thus: It is called seed, for that it encreaseth and multiplyeth: It is called a sword, for that it cutteth the heart, and diuideth the flesh from the spirit: It is called a net, for that it taketh vs and encloseth vs together: It is called water, for that it washeth vs cleane: it is called fire, for that it inflameth vs: It is called bread, for that it feedeth vs. Euen so it is called a key, for that it giueth vs an entrye into the house: The house is the kingdome of heauen, Christ is the dore, the word of God is the keye.

Iewel, fo. 144.

How the word of God is the key.

¶ Luke. Key.

How the word of God is plaine.

Pro. 8. 9. They are all plaine vnto him that will vnderstand. ¶ Meaning that the word of God is easie to al that haue a desire vnto it, and which are not blinded by the Prince of this worlde.

Geneua.

The more that Gods word is troden downe, the more it groweth.

Iohn. 12. 19 The Pharesies sayd thus of Christ: Videtis nos nihil proficere, &c. Ye see we can doe no good, lo, the whole world (for all that we can doe) is gone after him.

Tertulian Tertulian sayth, The greatest crueltie that ye can deuise, is an entisement to our sect: how many of vs so euer ye murther, when ye come to the view ye finde vs moe and moe. The seede of this increase is christian bloud. For what man (saith he) beholding the paineful torments and the perfect patience of them, will not search and inquire what is the cause? And when hee hath found it out, who will not agree vnto it, who will not desire to suffer for it? Thus (saith he) this sect will neuer dye, which the more it is cut downe, the more it groweth. For euery man seeing and wondering at the sufferance of the Saint,

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is moued the more thereby to search the cause, in searching he findeth it, and in finding he followeth it.

S. Austen saith, they were scattered, they were imprisoned, they were beaten, they wer rac, they wer burnt, & yet they multiplied. Aug. de ciuit. li. 12. cap. 6. Augustin.

Nazianzen sayth: By death, it liueth: by wounds, it springeth: by diminishing, it increaseth. Nazian. in reditum, suum ex agro. Naziazen

How the word and flesh be not both of one nature.

If the word and flesh were both of one nature, seing that the word is euery where, why is not the flesh then euery where, for when it was in earth, then verily it was not in heauen, & now when it is in heauen, it is not surely in earth. And it is so sure that it is not in earth, that as concerning it we looke for him to come from heauen. When as concerning his eternall word: we beleeue to be with vs in earth. Therefore by your doctrine (saith Vigelius vnto Eutiches, who defended that the diuinitie and humanitie in Christ was but one nature) either the word is conteined in a place with his flesh, or else the flesh is euery where with his word. For one nature cannot receiue in it selfe two natures, and contrary things. But these two things be diuerse and farre vnlike, that is to say to be conteined in a place, and to be euery where. Therfore insomuch as the word is euery where, and the flesh is not euery wher, it appeareth plainely, that one Christ himselfe hath in him two natures, and that by his diuine nature he is euery where, and by his humanitie he is conteined in a place, that he is created & hath no beginning, that he is subiect to death and cannot dye. Whereof one he hath by the nature of his word (whereby hee is God) and the other he hath by the nature of his flesh, wherby the same God is made man also. Therefore one sonne of God, the selfe same was made the sonne of man, and hee hath a beginning by the nature of his flesh, and no beginning by the nature of his Godhead. He is comprehended in a place, by the nature of his flesh, and not comprehended by the nature of his Godhead. He is inferiour to Angells in the nature of his flesh, and is equall to his Father in the nature of his Godhead: He died by the nature of his flesh, & died not by the nature of Word & flesh. 2. Natures in Christ.

his Godhead: This is the faith and catholike confession, which the Apostles taught, the martirs did corobozate, and faithfull people kæpe vnto this day. Cranmer, fol. 113.

How the word of God ought not onely to be read to the people, but also to be expounded vnto them.

2. Esd. 8. 1. Esdras the Priest brought the lawe the booke of Moses, and stood vpon a Turret of wood, that is in the holy Pulpet. And Esdras opened ꝯ booke before the congregation of men & womē, and whosoeuer else had any vnderstanding. And the Leuites stood with him, so that he read out of the booke, and the Leuites instructed the people in the lawe, and the people stood in their place, and they read in the booke of the lawe distinctly, expounding the sense, & causing them to vnderstand the reading. Here it appeareth that the lawfull and holy ministers of the church of God, did not onely read the word of God, but also expound it. And this our Sauiour Christ practised himselfe when he entered into the Sinagogue at Nazareth, & expounded a certeine place out of the. 61. Chapter of Esay. And also after his rising from death, he appeared to the two Disciples which went to Emaus, expounding to them whatsoeuer was written of him in the Scriptures, which example (in expounding the word of God) all the Apostles followed, &c. Bullinger, fo. 24.

Luke. 4. 17

WORKES.

How the deeds and works of the lawe iustifie not.

Rom. 3. 20 By the deeds of the law shall no flesh be iustified. ¶ God in his lawe doth not onely require of vs outward righteousnesse, but also an inward perfection, that is to say, we are not onely bound to fulfil the works of the law outwardly in our liuings, but also inwardly in our hearts, to be most sincere, to loue entirely aboue all things, and our neighbour as our selfe. But our nature is so corrupted that no man liuing is able to do the same, wherefore noman can be iustified by the works of the lawe: Sir. I. Cheeke.

¶ He meaneth the lawe either written or vnwritten, which commandeth or forbiddeth any thing, whose works cannot iustifie, because we cannot performe them. Geneua.

¶ He includeth hære ꝯ whole law, both the ceremonial & morall, whose works cānot iustify, because they be imperfect in all men,

men. The Bible note.

No man is iustified by the dæds of the lawe, but by ỹ faith of Iesus Christ. ¶ This S. Paule proueth by the wordes of the Prophet Abacucke. 2. 4. A righteous man liueth by faith. If he liue by any part of workes, then liueth he not by fayth, but partly by works, and then were Saint Paules probation vnperfect, which cannot be. With this agréeth Athanasius, proouing that fayth alonely hath the vertue in him to iustifie before God. Before man peraduenture they may (saith he) be reckoned righteous that sticke to the lawe, but not before God. Gal. 2. 15.

D. Barnes.

Good workes make not men righteous, but followeth him that beléeueth, and is already become righteous in Christ. Like as good fruite maketh not a trée to be good, but a trée is knowne to be good by the good fruite of it. Beza.

Ye sée then how that of dæds a man is iustified, and not of faith onely. ¶ When we reade in S. Paule that we are iustified through fayth without the workes of the lawe, it is to bée vnderstood, that through faith whereby we take holde of the merty of God, so plentifully declared vnto vs in our Sauiour Iesus Christ, we are without any demerites or deseruings of ours, counted iust and righteous before God, so that our sinnes shall be no more imputed vnto vs. Héere in Saint Iames to be iustified, is to be declared righteous before men, and that by good workes, which are infallible witnesses of the true iustifieng fayth, and therefore he sayth: Shew me thy fayth by thy dædes. Againe, he bringeth the example of Abraham, of whom it is written (30. yeares before he offered his sonne Isaac) Abraham beléeued, & it was reckoned vnto him for righteousnesse. Gen. 15. 6. Wherby we doe euidently sée, that Saint Iames meaning is, that Abrahams fayth was no idle fayth, but such faith as made him obedient to God, which thing he did well declare, when he did so willingly offer his sonne at Gods commaundement. All that S. Iames goeth about then, is to proue, that faith cannot be without good workes. And as by fayth onely we are iustified before God, so by good workes proceéding from a liuely fayth, wé are iustified before men. Héere wé learne also, that where no good workes be, there is no true iustifieng fayth, but a lyght vnprofitable Iame. 2. 24.

beléeue, such as is in diuels: and yet we must beware, that we ascribe no parte of our iustification before God, vnto our good works. Sir. I. Cheeke.

Iohn. 5. 29 There can be no good work reckoned to be in any man, but in him alone whose sinnes God hath forgiuen: Forasmuch as our best déeds are lame and corrupt. Therefore they are héere called the doers of good works, whom Paule calleth zelous and *Tit. 2. 14.* louers of good works: But this estimation and iudgement dependeth vpon ỹ fatherly clemency and acceptation of our God, who alloweth that frely for good, which deserueth to be reiected as euill and vnperfect, &c. Marl. fol. 170.

Indéede works doe iustifie, taking iustifie to be, to declare iust: Euen as white haires do make a man olde, because they be a signe of age. But works doe this before men, & not before God. For they cannot take hold of forgiuenesse of sins & deliuerance from their deserued condemnation. For then it should be false that ỹ Apostle saith, we be iustified frely by his grace, for to him that worketh, the reward is imputed vnto him for a duety, and not vpon grace and fauour. Wherfore the errours of those men is to grose to deceiue any of them which hath looked ouer the holy Scriptures neuer so slightly. For it doth not agrée with the sense neither, when they will haue iustifie, to be as much as to make iust. For works doe not go before him, that is to bée iustified, but doe followe him which is alreadye iustified, witnesse Augustine, and workes doe come of grace, and not grace of workes, witnesse the same Augustine, de fide & opere. cap. 14. Musculus. fol. 227.

Of workes done before faith.

Saint Austen condemneth all our good workes before faith, as vaine and nothing worth. Read him In probo. Psal. 31.

That worketh not, how it is vnderstood.

To him that worketh not, but beléeueth. ¶ That dependeth *Rom. 4. 5.* not on his workes, neither thinketh to merit by them. Gene.

That is, which meaneth not to obteine saluation, through the worthinesse of his works. The Bible note.

How workes are not the causes of felicitie.

Works indéed are to be had, but not as causes, wherfore Christ admonished vs, saieng: When ye haue done al these things, say:

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we are vnprofitable seruants, we haue done but ỹ thing which we ought to doe. Neither passe we any thing vpon their cauelling, which say, ỹ therfore we are vnprofitable seruãts, because our good workes being no cõmodity vnto God: forasmuch as God needeth none of our good workes, but say they, it cãnot be denied but ỹ we are by good workes profitable vnto our selues. Wee graunt indeed, that it is profitable vnto vs to liue well. But that vtilitie is not to be attributed vnto our workes, that they should be the causes of our blessednesse to come. Wee haue nothing in vs whereby we can make God obstruct or bound vnto vs. For whatsoeuer we doe, the same doe we wholy owe vnto God, and a great deale more then we are able to performe. Wherfore as Christ admonisheth: The Lord giueth not thanks vnto his seruant, when he hath done his duetie. And if the seruant by wel doing cannot binde his Lord to giue him thanks, how shal he binde him to render vnto him great rewards. Pet. Mar. vpon the Rom. fol. 29.

Of workes, loue, and faith.

Workes are the outward righteousnesse before the world, & may be called the righteousnesse of the members, and spring of inward loue. Loue is the righteousnesse of the hart, & springeth of faith. Faith is the trust in Christs bloud, and is the gift of God. Ephe. 2. 8. Tindale.

How our good workes, are the workes of God.

Although it be written that God will render to euery man according to his workes, yet is ỹ so to be vnderstood, ỹ if they be good workes, they are for none other cause caled any mãs workes, but for that they are wrought in him, namely by the power of the spirit of God, whereby they are in very dede the workes of God. S. Austen most truely saith, that God crowneth in vs his owne gifts, for as touching vs, we deserue nothing but death. Pet. Mar. vpon the Rom. fol. 367.

How we deserue nothing by our good workes.

Wo be to all our iustice (saith S. Austen) if it be iudged setting mercy a part. Therefore this is a christen sentence, worthy to be beaten in al mens heads: Let not thy left hand know what ỹ right hand doth. Let our right hand worke those things which be good and pleasant vnto God. And in the meane season let our heartes depend vpon the grace of Gods goodnesse

onely, & not thy left hand write into thy kalender those things which be somewhat well done by the right hand. Let the note of our owne good works be in Gods hand, & not in our owne. Whatsoeuer he doth reward vs, either in this life either in the life to come, let vs thanke his grace for it, and not our deserts.

Musculus. fol. 234.

Of the vnableneſſe of our workes.

If the ſéking of righteouſneſſe and forgiueneſſe of ſinnes by the képing of the law, which God gaue vpon mount Sinai with ſo great glory and maieſtie, by the denyeng of Chriſt & of his grace: what ſhall we ſay to thoſe ỹ will nèds iuſtifie themſelues afore God by their owne laws and obſeruances: I wold wiſh that ſuch folks ſhould a little compare the one with the other, and afterward giue iudgement themſelues. God minded not to do that honour, nor to giue that glorye vnto his owne law, & yet they wil haue him to giue it to mens laws & ordinãces. But that honour is giuen onely, to his onely begotten ſon, who alone by the ſacrifice of his death & paſſion, hath made ful amends for all our ſinnes paſt, preſent, and to come, as ſaith S. Paule. Heb. 7. 25.

The meaning of this place following.

Phi. 2. 12. Work out your owñ ſaluatiõ with fere & trembling. ¶ S. Paul ſaith we muſt worke out our ſaluation with feare & trembling. But this feare riſeth in conſideration of our weakneſſe and vnworthineſſe, not of any diſtruſt or doubt in Gods mercy, but rather the leſſe cauſe we haue to truſt in our ſelues, the more cauſe we haue to truſt in God.

Iewel. fol. 76.

Luke. Saluation.

Of the workes of darkneſſe, and of the ſpirit.

Ephe. 5. 8. For ye were ſometimes darkneſſe. ¶ They are called darkneſſe, that walke yet in the night of incredulitie & miſbeléefe, doing the works of darkneſſe, which are whoredome, adultery, wantonneſſe, &c. but they are contrariwiſe called the children of light, that bring forth the fruits of the ſpirit. Gal. 5. 21.

How they know not God that deni-eth him in deedes.

Tit. 1. 16 They confeſſe they know God: but with works they deny him. ¶ As infidelitie is the headſpring of all wickednes and vice, ſo on the contrarie ſide, faith is the original well & fount-

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laine of all vertue and godlyneſſe. Which faith is declared, not onely by workes, but by ſuch dæds & workes, as God hath commaunded vs in his holy and ſacred Scriptures. And where no ſuch workes be, ſpeake they neuer ſo godly, ther is no true liuely faith. Sir. I. Cheeke.

WORLD.

What the world ſignifieth in this place.

AND the world knew him not. The world in this place ſignifieth all men: for it cannot be taken in a ſtraighter ſenſe. In the ſentence going before, the world was made by him. In other places of Scripture, the world ſignifieth ỳ reprobate onely. Yære the world is condemned of vnthankfulneſſe & vnkindneſſe, that it hath not embraced but ſhamefully refuſed & reiected his maker. It is vnnaturall, it is horrible & abhominable that men ſhould not acknowledge him by whom they haue euen this, that they be men. Trah. *Iohn.* 1.10

Why Paule doth call this world preſent and euill.

To deliuer vs from this preſent and euill world. ¶ Yæ calleth this whole world, which hath bene, is, and ſhall be, the preſent world, to put a difference betwixt this, and that euerlaſting world which is to come. Moreouer he calleth it an euill world, becauſe that whatſoeuer is in this worlde, is ſubiect to the mallice of the Diuell, reigning ouer the whole world. For this cauſe the world is ſayd to be the kingdome of the Diuell, for ther is nothing elſe in this world but ignorance, contempt, blaſphemy, and hatred of God. Alſo diſobedience againſt all the words and workes of God. In, and vnder the kingdome of this world are we, &c. Luther vpon the Gal. fol. 20. *Gal.* 1.4

Of the diſputers of this world.

Where is the diſputer of this world. ¶ Ye that is ſo ſubtile in diſcuſſing of queſtions, and yærein Paule reprocheth euen the beſt lerned, as though not one of them could perceiue by his owne wiſdome, this myſterie of Chriſt reuealed in the Goſpell. Geneua. *1.Cor.* 1.20. Diſputer.

The meaning of this place following.

We haue receiued, not the ſpirit of the world, Wæ are *1.Cor.* 2.12

are not moued with that spirit which teeheth things wherwith the world is delighted, & which men vnderstand by nature, &c.

VVORME.

How Christ compareth himselfe to a worme.

Psal.22.6. EGo sum vermis & non homo. I am a worme and no man, The scorne of men, & the outcast of the people. ¶ How truly and how iustly Christ might say, I am a worme & no man, euery man knoweth that hath read either the.26.of Mathew, or the.14.of S.Marke, how the Iewes did spit in his face, & did buffet him with fists, & so vilely intreated him, as no man could be worse: and therefore it is very properly said of the Prophet, I am a worme and no man. A worme is a vile thing, in daunger of treading on, and killing with euery mans foot. No man regardeth it, no man loueth it nor pittieth it, though he be a right good man. To expresse therefore liuely and properly the vile reputation of Christ at the time of his passion, it is verye aptly sayde, Ego sum vermis & non homo, &c. Beside this, Saint Austen supposeth him to bee called Vermis, for an higher consideration. Why is Christ called Vermis, saith he: Because (he answereth) he was mortall, he was borne of the flesh, and begotten without the companieng together of man and woman in the act of generation. And therefore he sayth thus: Sicut vermis calefaciente sole de puro limo formatur, sic spiritu sancto, &c. As the worme is ingendered of the pure and onely slime or mudde, being made hotte with the warme Sunne: Euen so the holy Ghost illustrating and halowing the heart of the virgin: She was conceiued with childe, without any humane act of ingendering wrought therein: In consideration whereof, Christ comparing himselfe to a worme, sayth by Dauid: I am a worme and no man, that is, I am not conceiued after the manner & fashion of man. Thus farre Saint Austen. Ric. Turnar.

Aug.de expo.simbo.ser.1.

VVORMEWOOD.

How false teachers & heretiks, be compared to wormewood.

Apoc.8.11 THe name of the starre was called wormewood. ¶ Wormewood is an hearbe, faire inough vnto the eye, but very bitter to the tast: Euen so be heretiks, and as many as fauour

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Antichrist, the more they seeme to excell in holines, the more do they annoy. Marl.

¶ The nature of wormwood is to withdraw all swætnesse. These (meaning pernitious heretikes) with their bitter heresies and their noysome doctrine destroyed ỳ pits of Abraham, they troubled the text, they mired the truth with falshode, they poysoned the waters, they toke away the louesomnes of them, they left them vnpure and vnperfect (not that they can be so of themselues but of their false working) they made them vnpleasaunt, vnprofitable, yea, and most perillous vnto many, &c. Bale.

¶ The third plague came vpon the starres of heuen, that is, vpon the most holiest people, which were taken for the spirituall state & order, as Monkes, Friers & Priests: which through their hipocrisie haue heaped vnto themselues, money, gods, and treasures, and haue gotten lands and dominions, for the which great diuision was among them. And whereas the world shuld haue learned of them, faith, loue and knowledge, it was nothing but slaundered, offended, deceiued, seduced and sore hindered by them, both in faith and in godly liuing & behauiour: both which were vtterly decayed in these persons, to the great vndoing and destruction both of body and soule. And thus the swæte honnye of Christian loue and concord among these Orders, is turned into bitter wormwod, by the which many soules are destroyed.

Erasmus in his Paraphrase.

WORSHIP.

What is meant by worshipping.

By worshipping, whether it was in the olde Testament or new, vnderstand the bowing of a mans selfe vpon ỳ ground, as we oftentimes, as we knæle in our praiers, bow our selues, and lye on our armes and hands with our faces to the ground.

Tindale. fol. 11.

¶ Whereas the Latin word of worshipping, is of that nature that it signifieth both to serue and obserue and honour, it is aptly referred to God: so that all that seruice, obseruation, reuerence and deuotion, whereby we doe worship God as wel inwardly in our hearts as outwardly in dæde, is called the worship of God. Muscul. fol. 351.

¶ To worship God is the first precept, euen to belæue him

to be our God, and to haue no strange Gods in his sight, that is, to heare the Gospell, to beléeue it with heart, to confesse God with mouth: which worship Paul taieth it as the foundation of all righteousnes & saluation, saieng: Nigh is ỹ word vnto thée, euen in thy mouth & heart: and this is the word of faith which we preach. For faith in our hearts iustifieth, and the confession with our mouth bringeth saluation, &c. Melanchon vpon Dan.

How God onely is to be worshipped.

Mat.4.10 Thou shalt worship the Lord thy God, and him onely shalt thou serue (saith our Sauiour Iesus Christ). Wherevpon it may be argued thus: Whosoeuer is neither our Lord nor our God, to him ought we in no wise to giue godly honor, nor yet to worship him: but neither the Angells nor the dead Saints are our Lords and Gods, but are ministers of our Lord God, & vnder him our fellow seruaunts. To them therefore ought we in no wise to giue godly honour, nor yet to worship them: neither do we honour and worship Christ, because he is holy & righteous, or because that he is beloued of God, but because he is true and naturall God, of one substaunce with the Father and the Holy ghost. Veron.

Of the worshipping of Saints. ¶ Loke. Saints.

WRATH. What wrath is in God.

By wrath is vnderstood, not a disturbaunce or perturbation of mind, for these things can haue no place in God, but as Augustine hath well interpreted, in his Booke of the Trinitie: Wrath in God signifieth a iust vengeaunce. And God is saide to be angry, when he sheweth forth the effects of an angry man, which are to punish and auenge. So he is said to repent himself that he had made man, because lyke a man that repenteth himselfe, he would ouerthrow his worke. Pet. Mar. vpon the Rom. fol. 107. ¶ Loke. Anger.

WRITTEN.

So much is written, as is necessary for our saluation.

Ioh.21.25 I suppose the world could not containe the bookes ỹ should be written. ¶ This is a figuratiue speach, which doth signifie ỹ there was many things mo to write, but there remaineth so much written, as is necessary & sufficiẽt for our saluatiõ. Ti.

¶ But

¶But God would not charge vs with so great an heape: séeing therefore that we haue so much as is necessary, we ought to content our selues and praise his mercie. Geneua.

¶These things are written, which being well weyed, are plentifull inough to instruct vs in all godlinesse. I wold to God they were so exactly discussed to imbrace godlinesse, as they are narrowly sifted and stretched to maintaine contention and brawle. Marl. vpon Ioh. fo. 613.

¶S. Austen plainly declareth and saith, True it is that the Lord hath done many things, the which be not all written, but they haue written those things which ought to be written, and which is sufficient for all belæuers. Aug. vpon the 11. of Iohn, tract. 49.

I am not ignorant (saith Bullinger) but that I knowe that the Lord Iesus both did and spake many things which wer not written by the Apostles, but it followeth not therefore, that the doctrine of the word of God taught by the Apostles, is not absolutely perfect. For Iohn the Apostle and Euangelist doth frely confesse, that the Lord did many other things also, which wer not written in his booke, but immediately he addeth this & saith: But these are written that ye might belæue ý Iesus is Christ the sonne of God, & that in belæuing ye might haue life through his name. He affirmeth by this doctrine which he contained in writing, that faith is fully taught, and that through faith there is graunted by God, euerlasting life. Bullinger, fo. 17. *Ioh. 20. 31*

What it is to be written in the earth.

Domine, omnes qui te derelinquunt confundentur, recedentes a te in terra scribentur, quoniam derelinquerunt venam aquarum viuentium Domini. Lord, all they that forsake thée, shall come to shame: all they that run from the trust in thy gouernaunce and diuine prouidence, hoping and trusting in the pollicies of Princes and might of men, they shall be written in the earth, that is, their name shall be spoken off hære in the earth amongst men, they shall haue cappe and knæ, and manye gaye good morrowes in this lyfe: In terra scribentur, but in Heauen and in the booke of lyfe they shall not come: Why so? For they haue forsaken the vaine of liuing waters, I meane the Lord and his word. Ric. Turnar. *Ier. 17. 13*

Whose

Whose names are written in the booke of life, and whose in earth.

Apo.21.27 Whose names are not written in the Lambes booke of life. ¶ The names of the Apostles and all beléeuers are written in heauen, and the names of the wicked are written in the earth, according to this saieng: They that depart from thée shall bée written in the earth. Iere.17.13. that is to say, they shalbe forgotten before God, and before the Congregation of the righteous: which thing is expressed, vnder another borrowed speach: The vngodly are not so, but they be as chaffe, which the winde tosseth about. Psal.1.4. Marl.fol.191.

¶ They onely shall possesse that, which are written in the Lambes booke of life, ẏ were predestinate therevnto in Christ before the worlds constitution, to be holy and vnspotted in his sight. These are they whom he hath in a perpetuall remembraunce, whom he hath ordeined of goodnesse, chosen of mercie, called by the Gospell, iustified through faith, and glorified in the performaunce of his commaundements, that they shoulde bée lyke fashioned to the shape of his sonne. Though these of frailenesse offend many times (as the flesh can doe none other) yet denie they not the veritie, they abhorre not ẏ scriptures. But after they haue fallen, they repent from the heart, they sæke ẏ remedies, they hate their owne dædes, they call vnto Christ, they lament their chance, they hunger and thirst continually for the righteousnesse of God, and such other lyke. Bale.

Yeare.

How the yeare is now, as it was in the olde time.

That which Macrobius doth only attribute vnto the Aegyptians, shuld haue ben more better attributed to the Hebrues: among whom there was alwaies a certaine course of ẏ yere, which by the circuit of the Sunne was obserued. The yeare was then of twelue months as it is now. The month contained that time as it doth now ẏ whole course of the Mone, the day lyke of 24. houres. Whereby worthely is refused the errour of them, which would the yeares of that age

to

to be ten times shorter then they be now, which the holy scripture testifieth to be false. The floud began in the 600. yeare of the life of Noe, in the 17. daye of the second month, & ceased the 30. day of the same month in the yere following, in which place the 11. months is read, whereby it appeareth that there were no fewer months in a yere, then there be now, and as they lyued then much longer then we doe now, so is it plain that they had farre greater bodies then we haue now. Lanquet.

How the yeare was diuided.

Iosephus writeth that Adam and Seth diuided the yeare into twelue months, and first obserued and taught the course of the celestiall bodies. Lanquet.

YOKE.

How the yoke of Christ is to be vnderstood.

TAke my yoke on you and learne of me. ¶ We must so shake of the yoke of mens traditions, that in the meane season we doe not refuse to submit our neckes vnto the swete & pleasant yoke of our Sauiour Christ, that is to say, we must so put the intollerable burdens of Antichrists dreames, that in the meane season we seke no carnall libertie in the Gospell. S. I. Checke. *Mat.* 11.29

Take my yoke vpon you (saith Christ) for my yoke is swet & my burthen is light. ¶ By which words they argue the commaundements of God to be easie & possible to be kept. I answere, that these words of Christ meane not the law of Moses, but are to be vnderstood of the receiuing to be our Messias and Sauiour, and that we should become subiects vnder his kingdome, that is to beleeue in him, and to be his Disciples, who in so doing shall finde his yoke and subiection vnder him to be pleasaunt and swete. For there shall we haue remission of all our sinnes, shall ouercome the Diuel and the world, shalbe free from death, shalbe eased of ceremonies, shalbe raised in the resurrection to euerlasting life, and in the meane time shall tast ỹ swete comfort of the Holy ghost in our hearts. *Mat.* 11.29 Fox.

¶ In that Christ calleth it Iugum meum, my yoke, he meaneth a difference betwen his doctrine and the lawe, and that in respect of the straitnesse of the law and the easinesse of his doctrine, and of that he requireth of his children and scholars: but how heauie a lumpe the lawe is, S. Peter describeth in the 15. of

of the Acts, where he saith thus: Nunc ergo, &c. Now therefore why tempt ye God, to put on the disciples necks the yoke, which neither our fathers nor we were able to beare. I. Gough

What the yoke of seruitude is.

The yoke of seruitude is, to beléeue that Circumcision and the fulfilling of the lawe is necessary to obtaine euerlasting saluation. D. Heynes.

What this yoke signifieth.

Esa.9.4. For thou shalt breake the yoke of the peoples burthen, the staffe of his shoulder, &c. ¶ This yoke figureth the yoke and burthen of the law, which so oppressed the people, that Saint Peter could say to the Apostles, ỳ neither they nor their fathers were able to kœpe it. Act. 15. 10. This yoke hath Christ broken according to the Prophecie of Esay and vtterly discharged the burden thereof. For we know now, that God is satisfied and contented in the bloud of his sonne Christ, and that the many thousand fold punishments which are due to our sinnes, are cleane pardoned and forgiuen for the merites of the same Christ. 1. Iohn. 2. 2. The Hebrues expound this of the destruction of the hoast of Sennacherib, which was done by the Angell: of the which in the 37. ver. 36. And call the hoast of the Assyrians the yoke of the peoples burthen, the staffe of the shoulder, the rod of the oppressour. But it is a more grieuous bondage, where with the spirituall Sennacherib, of whom the Assyrians was a certaine figure and shadow bound vs, and from which Christ hath deliuered vs. T.M.

What the yoke of transgression is.

Tre.1.14. The yoke of my transgression is bound vppon his handes. ¶ Mine heauie sinnes are continually before his eyes, as hée that tyeth a thing to his hand for a remembraunce. Geneua.

What is ment by the yoke in this place.

Tre.3.27. It is good for a man, that he beare the yoke of his youth. He sheweth that we can neuer begin too timely to be exercised vnder the Crosse, that when the afflictions grow greater, our patience also by experience may be stronger. Geneua.

YRON FVRNACE.

What is meant by this yron furnace.

And

And brought you out of the yron furnace of Aegypt. By this yron furnace is vnderstood anguish and griefe, sorrow & carefulnesse of heart. 3. Reg. 8. 51. for Aegypt was to them an yron furnace, for the great anguish, sorrow and carefulnesse of heart which they there suffered. T.M. Deu. 4. 20

Zachary.

How Zachary and his wife are counted iust in Scripture.

Scripture commendeth Zachary and Elizabeth to be both iust before God, and to walke in all the commaundements and iustifications of the Lord. To this (saith Master Fox) I could aunswere thus: ꝑ if Zachary & Elizabeth his wife, were both iust before God, it was not because God could not, but because he would not finde fault with them. But to let mine owne aunswere goe, I will set S. Hierome to aunswere therevnto, where he declareth two manner of perfections to be in holy Scriptures. One which is agreeable to the vertues of God, and is voide of all sinne and immutable. And this (saith he) is appropriate onely to God, & was here declared in Christ: The other which agreeth to our fragilitie, and is not pure from all sinne, and is called perfect, not by comparison to Gods iustice, but so accounted in the knowledge of God, who seeth the good indeuour of ꝑ fraile creature, & accepteth ꝑ same: & in the same, produceth this example both of Zachary & Elizabeth, & also of Iob. The like answere may be gathered out of S. Austen, who speaking of the worthinesse which is in iust men here, saith, ꝑ it may be called perfect, so far as they both truly acknowledge & humbly confesse their own imperfection going w̄all, &c. So ꝑ of the righteousnes of Zachary, we may say as S. Paule said by ꝑ righteousnes of Abraham: ꝑ if he haue any thing to glory, he hath to glory with men & not w̄ god, in whose iudgment (saith Dauid) no flesh shalbe iustified, &c. only ꝑ flesh of the sonne of God excepted, who onely being iust died for ꝑ vniust, as Saint Peter witnesseth, wherevpon I ground this reason: Christ dyed for the vniust: Zachary and Elizabeth were not vniust. Luke. 1. 6.

vniuſt before God (as they ſay) Ergo Chriſt died not for them, which is abſurd to graunt: ſo that rather this argument is to be holden, A ſenſu contrario: Chriſt dyed for the vniuſt: Chriſt dyed for Zachary and Elizabeth: Ergo Zachary and Elizabeth were vniuſt. Againe, They that doe the commaundements doe liue therein: Zachary and Elizabeth lyued not in the commandements but died: Ergo, Zachary and Elizabeth did not all the commaundements ſo iuſtly as they ſhould. Maſter Fox in his ſermon of Chriſt crucified. fo. 36.

¶ They were both righteous before God, & walked in all the lawes & ordinaunces of the Lord without reproch. Theſe words are not to be vnderſtood as though Zachary & Elizabeth abſolutely fulfilled the law, for then they had no nèd of Chriſt, and Chriſt had not then ſaid truly in ỳ 17. of Luke: Dicite, &c. Say ye, we are vnprofitable ſeruants, &c. But therfore they are ſaid to be iuſt, becauſe God in Chriſt imputed not to them their ſins, for they were not without their faults. And Dauid is true, who ſaith. Pſa. 14. Omnes declinauerunt: They are all gone out of the way, they are altogether become abhominable, there is no man that doth good, no not one. And in this number I am ſure, are alſo comprehended both Zachary & Elizabeth. And the ſame Prophet in the 142. Pſa. hath thus: Non intres: Enter not into iudgment with thy ſeruant O Lord, for no man liuing ſhalbe iuſtified in thy ſight. And it is to be ſuppoſed, that in theſe words the Prophet meant not onely ſuch as liued in his time, but alſo in times both paſt, then preſent & to come. I. Gough.

How this place of Zachary, confirmeth Prieſts mariage.

Luke. 1. 5. A certaine Prieſt named Zacharias of the courſe of Abia. Zachary was a Prieſt & walked in all the precepts and commandements of God without blame, & yet he had a wife. Therfore wiues do not let, but that we may both pleaſe and ſerue God in this our miniſterie. Sir. I. Cheeke.

ZEALE.

A definition of this word zeale.

ZEale, is an affection, which conſiſteth in that part of ỳ mind which lufteth or deſireth, after which by reaſon of the vehemencie foloweth griefe, both becauſe of ỳ felowſhip of others, and alſo for the want of the thing which is deſired. Pet. Mar. vpon the R., fo. 313.

FINIS.